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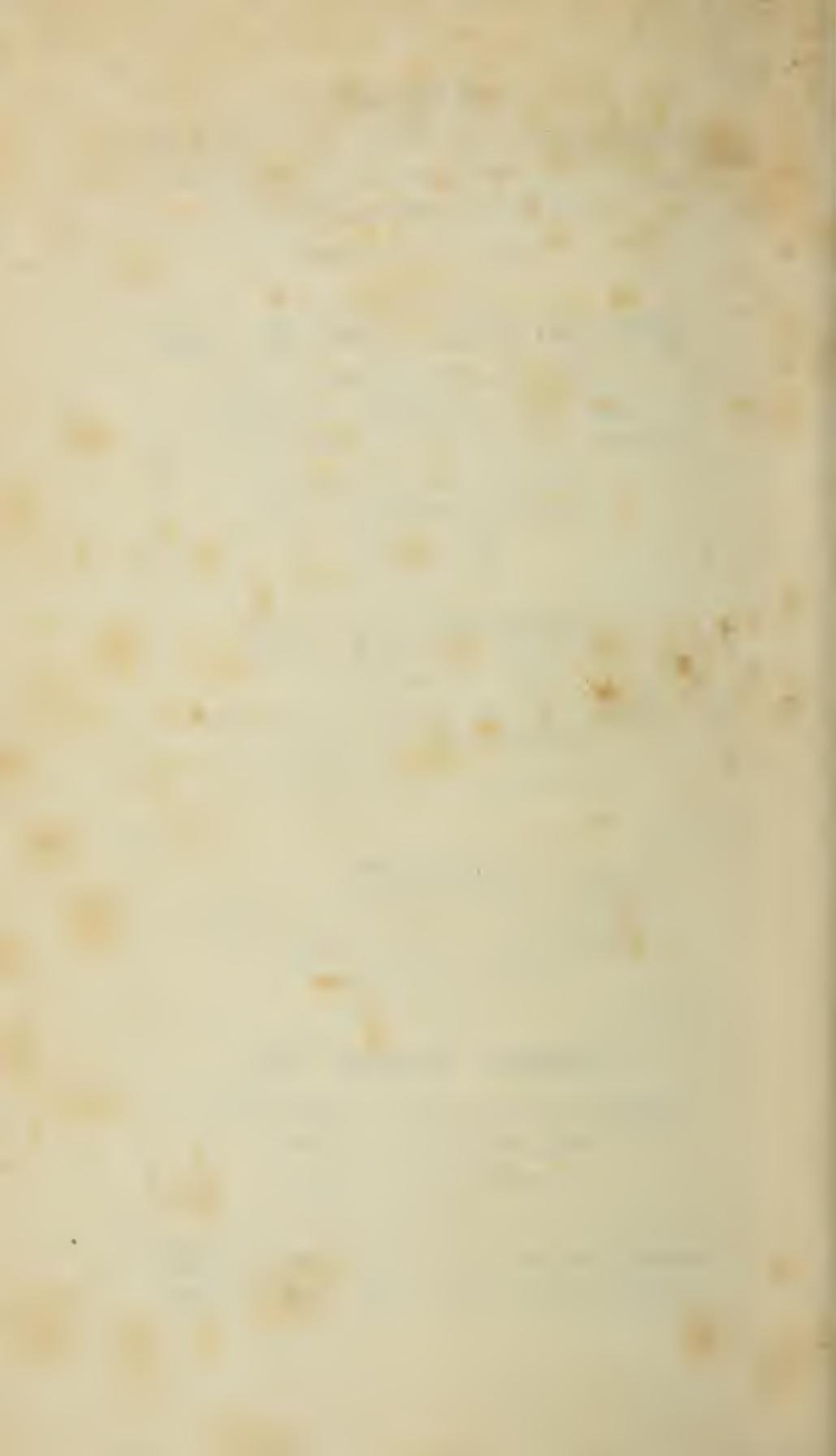
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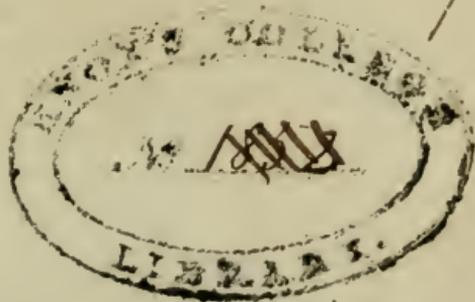
THE LIFE OF
AUGUSTUS HERMAN FRANKÉ,

PROFESSOR OF DIVINITY,
AND
FOUNDER OF THE ORPHAN-HOUSE IN HALLE.

Translated from the German of
HENRY EARNEST FERDINAND GUERIKE,
LICENTIATE, AND PRIVATE TEACHER OF DIVINITY IN HALLE;
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WITH AN INTRODUCTORY PREFACE
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INTRODUCTORY REMARKS.

THE Editor of the Christian's Family Library introduces the Memoir of the celebrated Augustus Herman Franké to his readers with much pleasure. When Lutheranism was sinking into mere abstraction and formality, Franké was graciously raised up with others, who preceded and followed him (to whom the name of *Pietists* was given in reproach) to press on men's minds the valuable and unspeakable importance of the life and power of godliness. Fixed, from 1691 to 1727, at Hallé in Saxony, in the very centre of Germany, his works and labours of love were such as to attract universal attention to those great principles which led him to this devotedness to our God and Saviour, and thus many were brought to know, enjoy, and walk in the light of the Gospel of the grace of God.

The testimony of Weisman to Franké is condensed and valuable. I give it in his own words.¹—

¹ Dona viri ad invidiam usque laudata, prostant ab ingenti eorum numero, quibus erat omnino notissimus, ac inter eos forte a nonnullis quoque quibus sola veritas, hujusmodi encomia extorsit. Erat vir doctus, theologiæ solidæ et salutaris amantissimus, concionator

Evangelical. What is the Church of the Living God, but a place where Orphans are gathered by degrees out of that evil world in which they are in extreme danger of perishing. That house begins with a very few, but by degrees increases and extends, and embraces more and more. There they are freely received, wisely trained, all their wants provided for, and there they learn to be made blessings to their fellow-creatures. Oh the love of the Author and Finisher of our Faith, who leaves us not as Orphans in the world, but provides for all who apply to Him this house, and a Heavenly Instructor to guide them into all truth!

Reader! have you fled here for refuge? Those only are safe, who win Christ and are found in him!

E. BICKERSTETH.

Watton Rectory,

Herts, Jan. 21, 1837.

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THE LIFE OF
AUGUSTUS HERMAN FRANKÉ.

CHAPTER I.

*Introductory Remarks—Franké's birth and parentage—
Primary instruction and Academical course—Re-
moval to Lüneburg—Commencement and progress of
his spiritual life—Confession of faith.*

THE light of the Reformation had not long dawned upon Germany, before it became obscured by the pernicious controversies which were carried on in the bosom of the Lutheran church; so that towards the end of the sixteenth and beginning of the seventeenth centuries, a formal and lifeless orthodoxy, and a mere historical belief, took the place of the true and living faith, which the Reformation had diffused. People contented themselves with a strict but merely outward adherence to the established articles of belief, instead of regarding, with Luther, the practical application of the simple doctrines of the gospel as

the chief and primary object. The smallest deviation in doctrinal points from the creed of the church, was punished with an ardent zeal, which not unfrequently overstepped the bounds of propriety ; and in short, the substance was neglected and forgotten, whilst contending for the form. Every part of divinity received a polemical tinge ; whilst biblical exposition, the chief object of theological science, was regarded as completely of secondary consideration. Olearius was unable to introduce an exegetical course of lectures at Leipzig, and the learned Carpzovius was compelled to conclude his lectures on the prophecy of Isaiah, with the very first chapter. The consequence of such a mode of study at the universities, was, that the preachers they sent forth, instead of expounding the Bible to the people, as the means of communicating instruction, edification, and sanctification, disseminated only scholastic dogmas and controversial sentiments, and being mostly destitute of feeling for things divine, frequently promulgated from the pulpit, things of a completely extraneous and ridiculous nature ; so that the Holy Scriptures were an unknown and a sealed book to the uninstructed people.

This corrupt state of the religion and divinity of the Lutheran church could not always continue ; and was necessarily succeeded by a new excitement to faith. The first impulse to this occurred even during the first half of the seventeenth century, by the efforts of George Calixtus of Helmstadt, who sought to re-direct the attention of the students of divinity to its historical department. But the chief renovation was of necessity to be of a practical nature. Many of the pious laity, who were unable

to derive any nourishment from cold controversial discourses, retired more into themselves, and sought that instruction respecting divine things, in secret intercourse with God, which they did not find in the established church. But in such instances, something of an imaginary and fantastic nature easily intermingled itself, because of the deficiency in the needful mental culture ; and hence it was very desirable that pious and learned divines should come forward, and provide for the spiritual necessities of the people. Of this description were those eminent men, John Arndt, John Gerhard, and Valentine Andrea. These individuals however, only prepared the way for a renovation in religion and divinity : the new epoch of evangelical vitality began with the great Philip James Spener. He labored to divest the study of divinity of scholastic controversy, and to lead it back to its source, the Holy Scriptures ; whilst impressing it upon the student as an affair of the heart, more than of the head. He was desirous that every divine, instead of devoting himself to some human system, should himself deduce from the Bible its true and simple doctrine ; and declared, that he only could preach the gospel effectually, who had inwardly experienced its power. He spoke in very warm terms against the mode of preaching in vogue at that period, and said that the pulpit was not the place for an individual merely to shew himself to the best advantage, but where the practical truths of the gospel—the doctrines of sin, redemption, and sanctification, ought to be simply and intelligibly preached. The sermons which Spener preached at Frankfort, and in which he promulgated the simple truths of the gospel, produced, as is invariably the

case, astonishing effects. Being desirous, however, of influencing the minds of men in a still more powerful manner, and in order that he might be enabled to enter into closer connection with those of his hearers who were the most susceptible of divine truth, to provide by this means in a still greater degree for their spiritual necessities, and thus render them a salt to the church,—he established, with the consent of his colleagues, special meetings in his own house, when he read the Scriptures to those that attended them, and spoke with them upon the great truths of religion and the state of their souls.

Spener's influence in the church increased on his removal to Dresden ; but reached its height when stationed at last in Berlin, where under his auspices, a complete theological faculty formed itself at the newly-established university of Hallé. But the more actively Spener and his friends and pupils laboured in the cause of vital Christianity—the more decidedly and hostilely were they opposed by that party in the Lutheran church, which was zealous for the letter of a lifeless orthodoxy, and who branded their efforts with the name of PIETISM.¹

One of Spener's younger friends, and the greatest of his spiritual followers at that period, was Augustus Herman Franké, the subject of the present memoir. He was born at Lübeck, on the 23d March, 1663. His father, John Franké, was doctor of laws, and syndic of the cathedral church of Lübeck ; but removed in the year 1666, with his family, to Gotha, whither he had been invited by duke Ernest the

¹ Hence the term pietist in Germany, almost synonymous with that of methodist in this country, by which every one who professed anything beyond the mere dead letter was designated.

pious, who nominated him aulic counsellor and assessor, for the express purpose of regulating the schools and ecclesiastical concerns in his dominions; but he died there in 1670, when young Franké was only seven years of age.

The elder Franké had already commenced a course of private instruction with his son, which his mother caused to be continued till he was in his thirteenth year, and the latter confesses, in the fragment of his life, that study was his favourite occupation. At the age above-mentioned, he entered the gymnasium at Gotha, and notwithstanding his youth, was distinguished in consequence of his uncommon acquirements. The year following, he was dismissed from the school, as being fit for the university. But on account of his youth, which had already brought upon him many humiliations from his school-fellows, who were much older than himself, he remained two whole years at home, during which period he exercised himself in philology, and especially in the Greek language, under the direction of a private tutor. Franké also began, before removing to the university, to occupy himself with the study of divinity, to which he gave his decided preference, as well as with philosophy, although he blames this premature application to academical studies, in the fragment of his life which he wrote at a later period.

In his sixteenth year, he entered the university of Erfurt, which is situate near Gotha. He there attended lectures, though mostly private ones, from an old friend of his family, the learned Conrad Rudolph Herz, upon logic, metaphysics, geography, and history, as well as upon the Hebrew language,

which he had previously neglected. However, he left Erfurt at Michaelmas of the same year, and removed to the university of Kiel, where he enjoyed a considerable stipend, which his maternal uncle in Lübeck had in his gift.

At Kiel, Franké entered into intimate communion with that celebrated and truly pious divine, Christian Kortholt. He not only attended the latter's theological lectures, but also boarded and lodged with him, had the use of his library, and received particular instruction from him in ecclesiastical history. Besides this, Kortholt gave private lessons to him and the son of the excellent Christian Scriver, in philosophy. Franké also attended Morhoff's lectures on physics, natural history, and Latin eloquence, and took a peculiar interest in his *collegium polyhistoricum*. He also learnt the English language at Kiel. To exercise himself in pulpit eloquence, he studied Aristotle's Rhetoric. But that which attracted him to Kiel, was chiefly the study of metaphysics and moral philosophy, the discipline of both which he studied, not without any reference to divinity.

After a three years residence at Kiel, Franké left that place in the year 1682. He had heard from his teachers, both at Erfurt and Kiel, that a knowledge of the Greek and Hebrew languages was of primary importance in the study of divinity. Now though he possessed a tolerably thorough knowledge of the Greek, yet his acquaintance with the Hebrew was limited. His repeated study of Schikard's grammar, and a commencement he made in analyzing, had yielded no perceptible progress in the knowledge of the language. To make a final attempt, he tra-

velled in 1682, from Kiel to Hamburgh, to place himself under the celebrated Hebrew linguist, Ezra Edzardi. The latter advised him to make himself so intimately acquainted with the first four chapters of Genesis, as to know every word in them, without troubling himself much with the grammar, and then to come to him again. This advice seemed entirely useless to Franké; however he followed it faithfully, and then waited again upon the Jew. To his great astonishment, Edzardi now assured and proved to him, that he was already acquainted with a third part of the Hebrew words. This inspired Franké with fresh courage; and Edzardi then advised him to read the Hebrew bible repeatedly through, after which he might study the language still more profoundly. After a two month's residence in Hamburgh, Franké returned to his family at Gotha. There he read the Hebrew Bible seven times through in one year, by which he attained such a knowledge of that language, that he was acquainted with every word in it. He learnt French also at that time.

Franké had spent a year and a half in the most diligent application to studies of this nature, when an affluent student of divinity in Leipzig, of the name of Wichmannshausen, wished to have him for a companion, that he might receive instruction from him in Hebrew. Franké accepted this offer, and removed to Leipzig towards Easter, 1684. Wichmannshausen made such progress under Franké's tuition, that he afterwards became professor of the oriental languages at Wittenberg. Franké at the same time continued his studies at Leipzig, in divinity, philosophy, history, and philology, and also

made himself acquainted with Rabbinical literature and the Italian language. In the year 1685, he took his degree of master of arts, and began to read lectures, which were numerous attended by the students. To exercise himself in biblical exposition, he and another private teacher, of the name of Paul Anton, afterwards divinity professor in Hallé, hit upon the idea, in 1686, of instituting what was termed a philobiblical society. After consulting with some other graduates, they fixed upon the following Sunday, after the afternoon service, for the commencement of the new course. The first hour was spent in expounding a section of the Old Testament by one of them, and the second a section of the New, by the other. The rest added their remarks. Their primary object, in these meetings, was to exercise themselves in philological exposition, but particular regard was soon paid to the practical understanding of the scriptures; and thus Franké began, even at that time, to contribute much towards a more biblical and practical state of religion. The number of the members of the philobiblical society increased, in a short time, to such a degree, that it was necessary to procure a more commodious lecture-room, and to commit the superintendance to a person of influence, for the preservation of order. This was undertaken by Dr. Valentine Alberti, professor of divinity at Leipzig, who frequently attended the lectures himself, which were then held in his house on the Wednesday.

In 1687, Franké was induced, by a disputation held in Leipzig, 'De quietismo contra Molinosum,' in

¹ Michael de Molinos, a celebrated pious Spanish mystic who finished his days at Rome, in the eighteenth century.

which the antagonist confessed that he had never read Molinos' writings, to translate two of the latter's works—'Guida Spirituale,' 'Manuductio Spiritualis,' and 'Della Comunione Cotidiana,' or 'De Comunione Quotidiana,' from the Italian into Latin. This step was taken amiss of him, as if he thereby acknowledged himself an adherent of Molinos, and a friend to Catholicism. To this he replied, 'I have never sought to justify or maintain every thing contained in Molinos. But I have been much displeased that others should fall upon an author, and condemn him, without understanding him, or ever having read him, and attribute sentiments to him, which probably never occurred to him. On the contrary, I assert that there is much of what is edifying and useful in his writings, which I can never bring myself to reject or condemn. Truth must be esteemed everywhere, whether found amongst friends or foes. We ought to prove all things, and hold fast that which is good. Am I necessarily a heathen, when I say that many good things are to be found in Cicero's *De Officiis*? And why must I be vilified and made out to be a Catholic, because I find many useful observations in a Roman Catholic book?'

Whilst at Leipzig, Franké undertook a journey to Wittenberg, to make himself acquainted with the divines of that place, and other celebrated individuals, and met with a kind reception from them.

During that year, the stipend which Franké had enjoyed at Kiel, was again offered him by his uncle, but with this condition, that he should spend some time at Lüneburg with the pious and learned superintendent Sandhagen, to be further instructed by

him in the exposition of the scriptures, particularly of the prophets, and in the harmony of the gospels. On the journey thither, he became acquainted, in Magdeburg, with Sriver, the father of his former friend at Kiel. Franké termed Lüneburg his spiritual birth-place.

We will now turn from the contemplation of the early part of his academical career, and advert to the manner in which the divine life developed itself in him.

He enjoyed a very religious education in his youth, in the house of his parents. He soon ceased to take pleasure in the amusements of boys of his own age, and in his tenth year, requested his mother to provide him with a little room, which he could call his own, for the purposes of silent study and prayer. His request was granted, and as often as he came home from attending his private teacher, he went into his solitary room, closed the door, fell upon his knees, and prayed for whatever his childlike heart prompted him. In particular, he was wont to pray as follows: "O Lord, there must be a variety of states and professions in the world, all which finally tend to thy glory; but I beseech thee, let my whole life be directed solely to the promotion of thy glory!" The example of his pious youngest sister, who was three years older than himself, had a peculiar influence upon Franké. The former, who was the most cheerful and amiable of the whole family, had feared God from her earliest years. She read her bible diligently, together with other edifying works, and encouraged her little brother, who was her favourite, and who was also equally fond of her, to do so likewise; and amongst other books, put Arndt's True Christianity

into his hands. This pious child died early, because she pleased God:

After his sister's decease, the fire she had enkindled in young Franké was by no means ever entirely extinguished; but in consequence of receiving no sufficient additional nourishment, it continued to burn only faintly. Franké himself frequently complained, that he had not acted with sufficient fidelity with reference to his first impressions; and that owing to the many bad examples, which were presented to his view, and the absence of the requisite daily admonitions, he was wanting in stability in that which is good. He confesses, that during the period he spent at school, he was not free from a pernicious vanity, and that his too ardent application to his studies had proved a hindrance to superior occupations. His fervent desire to meet with some, with whom he might hold religious converse, and which, as he says, he laid before God in his fourteenth year, on his knees at the Gymnasium in Gotha, was not fulfilled at that period.

During the period which he spent at the university, Franké's almost exclusive endeavours were directed to increase the treasures of his knowledge. In writing respecting the state of his mind when at Kiel, he thus expresses himself:—"I was able to define all the ideas of positive theology and ethics. I could prove every doctrine from the Holy Scriptures. I neglected nothing of what respected outward piety. But divinity was in my head, and not in my heart. It was a dead science, which occupied my memory and imagination. I was well aware that divinity was defined to be a *habitus practicus*; but in reality, I only troubled myself about the theory. When I read the

Scriptures, my object was to increase my learning, and not that I might practically apply their contents. I laid great stress upon committing everything to paper, and had formed in this manner, many considerable volumes of lectures; but it rarely occurred to me to inscribe any thing on my heart." But even at this period, and particularly whilst at Kiel, where Kortholt's example had an influence over him, he frequently felt impelled to intreat God in secret, to grant him a real change of heart, and make him his child. Often did he walk about solitarily on the sea shore, and reflect within himself on the three following points in particular:—first, how he might attain to true godliness; which, however, was always the most difficult for him to answer; next, how he might acquire a high degree of learning; and lastly, how he might usefully communicate what he had learnt to others?

The year and a half he spent at Gotha, operated beneficially upon his inward life. He says that practical godliness had then become dear to him, and that his religious feelings on many occasions received more warmth. Yet even at that time he did not consider it improper to make celebrity, affluence, and a life of ease, the objects of his knowledge and his literary acquirements. The idea that the world with its lusts passes away, and that there were more durable enjoyments than the transitory pleasures of earth, was still unable to take root in his soul.

Whilst residing in Leipzig, from 1684 to 1687, he manifested his love to the holy scriptures and biblical religion, by instituting the *collegia philobiblica*; but still he had not yet, by any means, attained to

inward peace. He observed that he was deficient in many respects, and yet knew not, in reality, how to remedy the defect; he was still ignorant of himself, as to his true inward state and spiritual necessities, and was still destitute of that living and vivifying faith, which is not an affair of mere knowledge, not a mere view nor a dead letter, but which induces its professor to give himself up entirely to the Redeemer, as the only helper, and causes him to taste, in fellowship with him—the peace of God.

How Franké attained, at length, in the year 1687, through divine grace, to true and vital religion, he himself informs us, in a manuscript which was read on a public occasion by his son, after his decease: “In 1687, when I was about twenty-four years of age I began to come to myself, to perceive more deeply my corrupt and depraved state, and to long with greater earnestness that my soul might be delivered from it. I know not that any thing of an external nature gave occasion to this, besides the preventing grace of God, except my theological studies, which I had pursued as a science, and apprehended merely by my rational powers. I perceived that I could not possibly venture to deceive the people, nor enter upon a public office, and then preach to others, that of which I had no heartfelt conviction. I still lived in the midst of worldly society, and was surrounded by the allurements of sin; to which must be added the being long habituated to such a state of things; but, notwithstanding all this, my heart was touched by divine influence, to humble myself before God, to entreat his favour, and frequently to beseech him, on my knees, to place me in another state of mind, and to make of me a sincere child of God. That passage was now

applicable to me, "When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God;" (Heb. v. 12.) For I had studied divinity for about seven years, was well acquainted with our theses, how they were to be maintained, and the objections of the opponents; I had read the scriptures through, repeatedly, and also much from other practical works; but because all this was apprehended merely by the understanding and memory, and the word of God had not been introduced into the life and conduct, but remained dead and unfruitful, I was obliged to begin again, as it were, to be a Christian. But at the same time I found my state so corrupt, and was so much entangled, by a variety of hindrances and restraints, which were not gross vices, but the snares which study and seeking to please the world presented to me, that I seemed to myself like a man sunk in the mire, who stretches out his arms, but is unable entirely to extricate himself; or like one whose hands, feet, and whole body is bound in fetters, who, having burst one of the cords that bind him, longs the more ardently to be free from the rest. But God who is "faithful and true," always assisted me by his grace, and prepared the way for me to live daily in a manner more well-pleasing in his sight. His strong hand soon removed the outward hindrances, and because he, at the same time, renewed my heart, I seized with eagerness every opportunity of serving him zealously.

"This state was like the twilight before the rising of the sun. I had already placed one foot on the threshold of the temple, and yet I was held back, by a deeply-rooted love of the world, from fully entering

into it. Conviction penetrated deeply into my heart, but ancient habits occasioned me to transgress so frequently in word and deed, that I was much alarmed. Still I loved godliness from my very heart, spoke with all earnestness upon it, and impressively assured my best friends of my determination to live in a godly manner in future; so that I was even regarded by some as a zealous professor of religion, and some of my friends afterwards confessed to me, that they had observed in me a perceptible change. But I am well aware, nor is it concealed from the Lord, that worldly-mindedness had even then the predominance in me, and that evil was as mighty in me as a giant, to whom a child opposes itself. Who would have been more wretched than I, if I had continued in such a state, laying hold of heaven with one hand, and of earth with the other—desirous of enjoying, at the same time, the friendship of God and the friendship of the world—resisting at one time the former, and at another the latter, and cleaving properly to neither! O how great is the love of God, which he has manifested in Christ Jesus to the human race! God did not cast me off on account of the deep depravity in which I was plunged, but had patience with me, and sustained my weakness, so that I never lost courage, but always hoped I should in future press forward in a better manner into real life from God. I have truly experienced in my own case, that we have no reason to complain of God, but that he is ready to burst every barrier, wherever he finds a heart that is sincere, and earnestly seeks his face. He always went before me, as it were, and cleared away every obstruction, that I might be convinced that conversion was not my work, but his. He took

me by the hand, and led me, like a mother leads her weak child, and so superabundant was his love, that he laid hold of me again, when I had torn myself from his hands. He also at length heard my prayer, and placed me in a free and unfettered state, so that I had nothing more to do with the world, or at least so little, that it would have been most unjust for me to have complained of restraints in the Christian path." Franké here alludes to his residence in Lüneburg, with Sandhagen, from Michaelmas, 1687. The acquaintance he made in the journey thither with the pious Scriver, the author of "The Soul's Treasure," probably also produced a deep impression upon him.

Settled in Lüneburg for a time, he inhabited a little solitary apartment, far from the bustle, applause, and distinctions in which he had lived at Leipzig, and enjoyed the society of a few real and serious Christians. A short time after his arrival in Lüneburg, he was requested to preach a sermon in the course of a few weeks, at St. John's church in that city. "My mind was in such a state," continues he, "that I had not the mere exercise of preaching in view, but the edification of my hearers. Whilst reflecting upon this subject, I hit upon the words, 'These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.' (John xx. 31.) My intention in selecting this text was, to treat of true and living faith, and how it is distinguished from a mere human and imaginary belief. Whilst revolving the subject in my mind, with all seriousness, I felt that I myself was still devoid of that faith, which would be required in my sermon. I therefore relinquished meditating upon the sermon,

and found enough to do with myself." He sought to compose himself by a variety of means, and to convince himself of the reality of his faith on rational grounds : but the more he endeavoured to help himself, the higher rose his distress and his scruples. He had recourse to dogmatical and practical writings, and even to the Holy Scriptures ; but could derive no benefit, either from the word of God or the word of man, and found just as little efficacy in the one as in the other. " The whole of my former life," says he, " presented itself to my view, like the prospect of a large city from a lofty tower. First of all, I was able to number, as it were, my sins ; but soon the principal source from which they sprang, unfolded itself ;—I mean unbelief, or a mere imaginary faith, with which I had hitherto deceived myself." He then describes the great uneasiness and distress into which he fell, but of which he told no one any thing, and rather sought to conceal it as much as he was able. " At one time I wept, at another I walked up and down in great distress ; then fell upon my knees and called upon him whom I knew not ; and said, that if there was really a God, I besought him to have pity on me ; and this I did frequently and in various ways. One Sunday, I reflected upon the propriety of declining the invitation to preach, if no change manifested itself, because I could not preach against my conscience, nor deceive the people with respect to my state. For I felt too perceptibly what it was to have no God to whom the heart could cleave ; to weep over one's sins, and not know why, or who it was that caused such tears to flow, and whether there really was a God, whom we had offended by our sins ; and daily see our misery and

wretchedness, and yet know of no Saviour and no place of refuge. It was in such anguish of soul as this, that on the Sunday above mentioned, I again knelt down, and called upon that God and Saviour whom I knew not, nor believed in, for deliverance from my wretched state,—if there really was a God and Saviour. And the Lord heard me. His paternal love was so great, that he would not divest me by degrees of my heartfelt distress and doubts, with which I might well have been satisfied—but that I might be the more thoroughly convinced, and that my reason might have nothing to object to his power and faithfulness, he answered me all at once. Every doubt disappeared; I was assured in my heart of the favour of God in Christ Jesus; I could not only call him God, but also call him Father. All sorrow and distress of mind was removed, I was animated with a flood of joy, so that I blessed and praised God with an overflowing heart and tongue, who had manifested such mercy to me. I had knelt down in great distress and doubt, and rose up again with unspeakable joy and certainty. It seemed to me as if I had spent all my life in a deep sleep; as if I had done every thing only as in a dream, and had now for the first time awoke from it. I was perfectly convinced that the world, with all its pleasures and delights, could not excite such sweet felicity in the human heart as that which I then enjoyed; and clearly saw in faith, that after such a foretaste of the grace and goodness of God, the world, with its incitements to worldly lusts, would have little influence over me.” The following Wednesday, he delivered his discourse upon John xx. 31, with heartfelt satisfaction: for he could now say with Paul, ‘We, having the

same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak.' (2 Cor. iv. 13.)

It was from this decisive hour, that Franké dated his real conversion. Forty years after, he said in his last prayer in the garden of the Orphan House at Hallé, that God at that time had dug in his heart the well of the vital knowledge of Jesus Christ, from which never-failing source, streams of consolation and joy had abundantly flowed forth during the whole of his life. "From that period," says he, in the fragment of his life, "I have been in earnest with respect to religion, and from that time it has been easy to me to deny all ungodliness and worldly lusts. The glory of God, and the promotion of the knowledge of him amongst men, is since that time more important to me than ever, and I have begun to esteem promotion, honour, and celebrity in the sight of the world, riches, ease, and outward gratifications as nothing. But since then," continues he, "I have also begun to suffer more for righteousness' sake."

Thus had Franké experienced in himself, that a new and inward life, like a new creation, had commenced in him, only at that period, when, in ardent desire for the removal of sin and misery, and for salvation and sanctification, we appropriate to ourselves the merits of Christ ; and when we are cordially assured of the favour of God in Christ Jesus. This believing appropriation of the life and sufferings of Christ, is the principal point in the conversion of every one, and in this point, all conversions must agree. He that has not experienced this believing appropriation,¹ may rest assured that he is

¹ The mark by which we may know whether this divine work has

still far from true and vital religion. The ways, indeed, by which God leads individuals to this living faith, as the common aim, may be very different according to each person's state of mind, and according to the unsearchable counsels of God; and it would be narrow-mindedness and presumption to wish to make Franké's example the only standard.

We conclude this part of Franké's history with the "confessions of his inward walk in the presence of God," in which he freely expresses the faith which had animated him from the moment of his conversion in Lüneburg, and during the whole of his subsequent life. He says,

"This is the confession of the faith in which I live, the path on which I walk, the truth which I have learnt from the Holy Scriptures, and which is sealed in my heart by the Holy Spirit, the course in which I run, that I may be preserved from every false way, and obtain the prize of life. I acknowledge myself a poor and wretched worm, who, by original and actual sin had deserved God's wrath and displeasure, temporal death, and eternal perdition. But Jesus Christ the Son of God, has given himself for me, and reconciled me by his blood to his father, so that God does not impute my sins unto me, but imputes my faith in the name of his only-begotten Son to me for righteousness. By this faith I am really justified, and with this the Holy Spirit has filled my heart. In this justification, I have found peace with God, am a child of God, rejoice in his favour, and

taken place in us, is given by the younger Franké, in his remarks on his father's conversion. He says: "It continues an infallible rule, that he who does not yet abhor all sin, and who is not in earnest to renounce every sin, is not thoroughly converted, and does not possess true faith."

know assuredly that I shall not see nor taste death, but have eternal life, and that I have passed from death unto life.

“ God having therefore received me into his favour, by faith in his Son Jesus, I am not justified at one time, and not another ; but I am always and continually in the favour of God, and bear in my heart the witness of the adoption of God through the Holy Spirit. I do not esteem myself free from faults and imperfections, but know that those which God daily places before my eyes are innumerable, and believe assuredly that my hidden faults are still more numerous. But because I am in Christ Jesus, and he in me, such faults and infirmities are not imputed to me, but God bears with them and overlooks them, as a father acts towards his dear child. His grace, however, does not render me careless, but incites me daily to renew myself, more and more, in the spirit of my mind. For God, who works all that is good in us, causes a filial fear to dwell in my heart, and makes me feel a real awe in the presence of his sacred Majesty, which preserves me from presuming upon grace.

“ But he prunes me also like a branch, that I may yield so much the more fruit. I am truly clean through the word that Christ spake, and which I have believed. This is no vain imagination or false appropriation. Christ has really loved me, and washed me from my sins in his blood ; and my salvation consists in the forgiveness of sins. God has caused me to feel my corruption, and granted me grace to know my natural inability, and afterwards shewed his mercy to me, and wrought faith in my heart.

“ What I have in this manner seen, and heard, and learnt from spiritual experience, is more certain in my estimation, than what my bodily eyes see, my ears hear, and my hands touch. God himself has taught me to distinguish between nature and grace, light and darkness, imagination and power. God is not only faithful to forgive us our sins, but likewise just to cleanse us from all unrighteousness. Hence also I confess my sin and unrighteousness before him, and desire to be cleansed from it more and more. This further purification and sanctification is effected thus—I strive and struggle against sin, not in my own strength, but by the Holy Spirit, who dwells and operates in me.

“ Faith in Christ is my commencement, progress, and end. Forsaking all self-working, and recognizing that of myself I can do nothing but sin, I cleave to the free grace of God, and look to the Lamb of God, which bears away my sins, and approach to the Father in his blood. Thus a new power springs up in my heart, so that I feel faith in my heart as a heavenly light and fire, and taste the love of Christ; whilst the new man, as a good tree, puts forth its blossoms, which yield a pleasing perfume, and bring forth fruit acceptable to God and man.

“ I am not justified in one way, and seek to be sanctified in another; but there is only one, who is the way, the truth and the life. Even as I cleave to nothing but Christ, when I implore the forgiveness of my sins—in like manner I cleave solely to him and apply exclusively to his grace, when I seek to become strong in faith, love, and hope. Nor need I do any thing else, than abide in the grace received, and in the new spirit given me by the Son of God;

so that I know him that is true, and am in him that is true. The work of God is then accomplished within me; for God does not require me for the completion of his works. If I only suffer his operation, like an infant in the womb, and do not resist the influences of his Spirit, he then forms every thing in me which is acceptable in his sight.

“ Yet he by no means desires that I should be inattentive, or seek rest and peace in nature instead of in real resignation; for by this means I should unconsciously deprive myself of his operation. His living Spirit desires to work constantly and without intermission; and he that impedes his influx, cannot excuse himself on the plea of the impossibility of resisting his operation. Yet he wearies no one with his work, for he acts as ‘ a still small voice,’ and through his strength, it is not difficult for an individual, who is conscious of his justification in the blood of the Lamb, to soar aloft on the wings of faith and love.

“ The Lord giveth grace to the humble; for all the graces of the Holy Spirit flow in the vale of the humble heart. But true humility has its root and basis in that justification which is by grace. Now as long as the man acknowledges that he possesses nothing in himself, and finds all in Christ, his heart melts in celestial felicity, and is refreshed and invigorated by the Lord. But no sooner does the heart exalt itself, and does not seek and find its salvation simply and exclusively in the remission of sins—the individual enters upon a false way, which is replete with disturbance and uneasiness.

“ Yet hath God also his seasons of temptation and humiliation; and that the man’s innermost heart may

be made manifest to him, he must pass through many trials, although he may not have deviated from the true and correct path. But how easy it is to go astray from this extremely narrow way ! How easily something insinuates itself into the mind, of which the individual is not immediately conscious, which detaches him from child-like simplicity, so that he supposes he knows some better road, and yet deviates imperceptibly from the gospel to the law. For the gospel possesses an angelic simplicity, and renders the individual child-like and kind towards all men. It is transcendent brightness, a penetrating light, a pure stream of peace, a rest from all our own works, an enjoyment of God and his felicity.

“ Blessed is he who does not suffer himself to lose sight of his aim : which is easily the case, when we do not look alone to Christ, but to the example of others, and when we wish to exalt ourselves, and to be great in the new man before the time. No one can add to his stature one cubit, however much he may strive to do so. The same is the case with the inner man. Nature will gladly go her own way, and sees no other means of becoming perfect, than by seeking to be something. But God’s path is very different ; for he brings to nought that which is, that he himself may be all in all. And all this is indeed included in the single verse, “ He that believeth on the Son, hath eternal life.” Lord Jesus, let thy good Spirit lead me in a plain path ; for thy Name’s sake. Amen ! ”

CHAPTER II.

Removal to Hamburgh and Leipzig—Labours there and opposition to them—Call to Erfurt—Expulsion from thence—Is appointed Professor of the oriental languages in the University of Halle.

FRANKÉ continued in Lüneburg, where he instituted a philobiblical society, similar to that established in Leipzig, for mutual exercise in expounding the Scriptures, till towards Lent of the year 1688: he then travelled to Hamburgh, where he remained till about Christmas of the same year. He felt particularly happy in Hamburgh, in the society of those who were like-minded, in which each communicated his experience, and mutually exhorted and edified one another. Franké impressively recommended associations of this kind to others. “It is with Christians” says he, “as with burning coals: if these are scattered far apart, one after the other is easily extinguished; but when collected together, the fire of the one preserves that of the other, and the glowing coals often ignite others that lie near.” Franké entered into a friendly connection in Hamburgh with Nicholas Langé, afterwards superintendant in Brandenburg, and in consequence of several con-

sultations with him upon the defective state of the instruction of the young, he was induced to establish a private school in Hamburgh for children. This occupation had great influence upon the whole of his future life. "Here," says he, "I not only learnt patience, charity, and indulgence, whilst struggling against my own faults which manifested themselves, particularly in reproving the children—but it also became increasingly evident to me, how corrupt was the customary mode of instruction, and how highly defective the methods in use for the training of children; and this excited in me, even then, the most ardent wish, that God would graciously grant that I might contribute something to the improvement of the method of instructing and educating the young." He often asserted, that his teaching the children in Hamburgh must be considered in reality as the basis of all that which God effected through him in the sequel; for whilst calling it to mind in Hallé, he hit upon the idea of shewing by his own example, how education might be improved. The result of the experiment he had made in Hamburgh, he afterwards published, in a work entitled "On the training up of children to godliness and christian prudence."

Towards Christmas 1688, Franké obtained permission from his uncle to retain the stipend he had previously engaged, and remove to any university he pleased. That passage of Scripture occurring to him, 'When thou art converted, strengthen thy brethren,'—he was induced again to make choice of Leipzig. He hoped from having previously been well received there, that God would now prosper him in scattering the seeds of a fervent and unadulterated piety in many a youthful heart by a

course of exegetical and practical lectures, which he justly regarded as very suitable for the time. He certainly foresaw, "that they would not be able to bear the truth, nor be satisfied when they were told that a real change must take place in every one, and that the customary time spent at the university did not constitute the individual an useful servant of God;"—but the faith he possessed in his heart did not suffer him to fear; he was resolved loudly and openly to preach the truth he had recognized and experienced, whatever sufferings it might occasion him, since reproach and persecution act as showers of rain upon the seed of faith.

But before he commenced his lectures in Leipzig, he wished first to strengthen himself still more by intercourse with SPENER—a man for whom he naturally felt the highest veneration. Therefore after a mere preliminary residence of a week in Leipzig, he repaired to Dresden, and was joyfully received by Spener, with whom he took up his residence. He communicated his resolution to Spener, who fully approved of it, and promised at the same time, if necessary, openly to testify, that he himself perfectly agreed with him. The two months which Franké spent with Spener, proved one of the most beneficial seasons he ever experienced.

Towards Lent, 1689, he returned to Leipzig, and commenced his active career, in the capacity of private tutor. He read exegetical and practical lectures upon the Epistles to the Corinthians, Ephesians, and Philippians, and also read a course of lectures on the aids and hindrances in the study of divinity. The applause bestowed on him was very great. The room he had hired in Paul's college near his own

apartment, was soon too small for him, and he therefore besought Olearius, then rector of the University, to allow him the use of a public hall. Olearius willingly granted him the desired permission ; but in a short time the new place was so crowded, that many of his hearers were obliged to stand outside the door and at the windows. The public lectures which Franké held at the request of Dr. Möbius, dean of the faculty, called *lectiones cereales*, in which he expounded the second Epistle of Paul to Timothy, were attended by almost three hundred hearers. At the same time, the *Collegia Philobiblica*, which Franké had commenced with other divines, were still continued, but in a different spirit. Franké also suffered those students who had made considerable progress, to give practical addresses under his superintendence upon passages of Scripture, principally from the Epistle to Titus. Franké was particularly attached at that time to Joachim Langè, the younger brother of his Hamburgh friend, and afterwards professor of divinity in Hallé ; whom Franké at the urgent request of the elder brother had taken under his immediate inspection. " I took great delight," writes he concerning him, " in his excellent abilities, persevering diligence, and love to the word of God ; but on his coming to take up his abode with me, thought probably of nothing so little, as that I was receiving my future colleague into my apartments."

Franké's unwearied labors at Leipzig were likewise accompanied by the divine blessing. On his requesting of Dr. Olearius the use of one of the public halls, the latter embraced him, and said with tears in his eyes, that he saw the benefit of the *Collegia Philobiblica* in his own son, (Godfrey Olearius, after-

wards professor of divinity in Leipzig,) who before attending them, had excited little hope ; but since that time had become quite another man, and had likewise awakened his whole family. And there were many instances of a similar nature. “ The divine blessing, says Franké,” “ manifested itself more and more in the hearers, so that many were cordially converted to God, and prosecuted their theological studies on a firm basis.” And in another place, he says, “ I praise my heavenly Father, that I am sufficiently assured and convinced, that many have really and sincerely repented, have denied all ungodliness and worldly lusts, and begun to live soberly, righteously, and godly ; and for this reason have endured with a christian spirit, the ridicule of other students, who obstinately persevered in their sins.” Franké was also quite the person to be employed as such an instrument in the hands of God. In the honourable tribute paid to his memory by the academical senate of Hallé, it is said of him with reference to his labours in Leipzig, “ His mind, which besides the imparted and indwelling power of the Holy Spirit, was furnished with the natural gifts of an awakened understanding and correct judgment, was improved by sanctified erudition and manifold attainments, as well as adorned by uprightness of conduct, according to the word of God and the example of Christ. To this was added the peculiarly pleasing manner of his outward deportment, by which he the more easily excited love and esteem in others, the more he kept himself at a distance from all vain conformity to the world, and was able to preserve himself in christian seriousness. Besides this, God had gifted him with a natural and unaffected eloquence, and by grace,

with a very distinguished and particular cheerfulness, in order that he might thus the more usefully apply his excellent and abundant gifts. As often therefore, as he stood forth to speak, thus qualified, attentive hearers were not only affected, but also powerfully impelled to approve, especially when in the fulness of holy excitement, he began powerfully to urge their conviction and amendment upon them, and applied the word to their hearts in such a manner, as if he were unwilling to cease and desist until he had gained them."

But that opposition which Franké had foreseen, now began to manifest itself in Leipzig. It excited the envy of some, that one, who was only beginning to be a teacher, should have such a numerous auditory; for not only did many of the students attend his lectures, but also many of the towns-people. He was severely censured for using the German instead of the Latin language in his biblical lectures. It was taken amiss of him that he represented the way of salvation as not very easy. He was accused of pride, for pretending, though still a young man, to be better acquainted with the way of salvation than those that were older and more learned than himself. He was accused of teaching erroneous doctrines; was termed a separatist, and the head of a new sect of pietists.¹ He was accused of hypocrisy, because they could not comprehend how any one could follow after holiness with his whole heart: and other charges were brought against him of a similar nature.

¹ "Daily experience," says Franké, "teaches, that nothing more is required to be termed a pietist, than that the individual take to heart the word of God, acknowledge the saving grace of God which hath appeared unto all men, deny ungodliness and worldly lusts, and live soberly, righteously, and godly in the present world. Let any one

In consequence of these accusations, a commission was appointed to investigate the matter, which sat from the 4th to the 14th of October, 1689, and Franké with several others was examined. However, he was declared guiltless of the charge, notwithstanding the theological faculty, the Leipzig clergy, and the consistory, as regards the majority of their members, were against him. In order to prevent fresh censures, he wrote an apology, and obtained a legal opinion on the subject from Christian Thomasius, who was at that time in Leipzig. The question was at length limited to this; whether masters of arts should be permitted to read theological lectures? This was negatived by the theological faculty, whilst Franké maintained, that his lectures ought by no means to be regarded as theological; for he investigated merely the literal meaning of scripture, without touching upon theological polemics, and the addition of that which might contribute to edification and improvement was free to all Christians on every occasion. Notwithstanding this, his lectures were prohibited by the theological faculty in 1690, after which he only read a few lectures, with the consent of the philosophical faculty, and soon afterwards left Leipzig, never to return.

In Advent of the year 1689, he had already made some little excursions into Mansfeld and Altenburg, where privy-councillor Von Seckendorf became acquainted with him, and received him with great kindness: also to Zeitz, Jena, and Erfurt, and from

make the attempt, and begin to do this in good earnest, whilst turning with his whole heart to God, and then see whether the world will not brand him as a pietist. So great is the blindness of the mass of Christians, that true repentance and serious conversion to God is regarded as the setting up of a new religion, professing a new creed, and adhering to a new sect. I desire no new religion, but a new heart."

thence to his family at Gotha. He was invited to preach at most of these places: twice in Gotha, at St. Augustine's church and at court; by which means, as well as by his edifying conversation, he brought many to true conversion. On returning to Leipzig in the beginning of 1690, he continued to labour as much as adverse circumstances would permit, until he was called away, shortly afterwards, to Lübeck, by the death of his maternal uncle. He there also preached a few times, on invitation, with visible success. After settling his affairs in Lübeck, he was on the point of returning the third time to Leipzig, when he was invited by the congregation of St. Augustine's church in Erfurt, to preach them a sermon. This invitation being entirely unsought, seemed to him to be the finger of God, which he felt bound to follow. He preached at Erfurt, and was immediately chosen one of the preachers of that church, in June, 1690.

At Erfurt, Franké found in Dr. Breithaupt a like-minded friend. Both preached with power and energy the same doctrine—that a mere outwardly moral walk is by no means the characteristic of a true Christian; but that on the contrary, everything depended upon the renewal of the whole inner man; and that the corrupt human heart must become thoroughly sanctified and rendered fruitful to the bringing forth of inward and outward holiness by *living faith in the Redeemer*. A great multitude crowded to hear Breithaupt's sermons, and a still greater number attended Franké's preaching, many of whom came from the parts adjacent. Amongst them were also several Romanists, and as they thereby attained to newness of life, many became more indif-

ferent to the mere outward rites and ceremonies of their church, and some of them even went over to the protestant faith. Generally speaking, Franké's discourses were received with joy by the people of Erfurt, and many of them turned to the Lord with sincerity of heart. Besides this, Franké daily read lectures upon the scriptures, for the benefit of the students at Erfurt: on which account several came also from Leipzig and Jena, to Erfurt, amongst whom was Joachim Langé. Finally, being grieved at the ignorance of the people in divine things, he sought to remove it by the sale and distribution of New Testaments and other good books.

But Franké's activity in this respect, naturally could not long remain unopposed. The doctrine he preached was something quite new to the majority of the protestants. Many indeed, who searched deeper into the subject, soon recognized in it the doctrine of the Holy Scriptures, and yielded themselves up to the truth; but many others, ensnared by preconceived opinions, saw in Franké nothing but innovation, enthusiasm, and pietism. Even an aged colleague of Franké's hated him most bitterly, and could not be brought over to other sentiments, however much meekness, affection, and filial reverence Franké manifested towards him. But he experienced the greatest opposition from fanatical catholics; which was the more dangerous, not only from the very great number of them in Erfurt, but also because that city was under the Roman Catholic government of the electorate of Mayence.

The circumstance of Franké's frequently ordering New Testaments and Arndt's "True Christianity," from Lüneburg and other places, either for sale or

gratuitous distribution, occasioned the report, which easily obtained credence, that Franké wrote for heretical books, and disseminated them amongst the people. He was therefore strictly forbidden to order them by the magistracy. Franké naturally did not include the New Testament and Arndt's "True Christianity" in this class, and wrote for them as before. But the magistracy had given the strictest orders at the post-office and the gates of the city, to transmit every parcel that arrived for Franké to the Senate-house, and a parcel was soon sent thither. Franké was cited, and asked, "How he dared to continue ordering heretical books, contrary to the prohibition?" He assured them that he had never done so. He was answered, "that since he could so boldly deny the fact, they would convince him of the truth of it." The parcel was brought, and opened, when nothing but Lüneburg New Testaments were found in it. The senators were ashamed, and honourably dismissed him. Franké assured a friend, that this circumstance produced just the same effect, as if he had sent a public crier through the town to publish the arrival of a quantity of New Testaments. Previously, some weeks had generally elapsed before he was able to dispose of such a number; but on that occasion, they went off rapidly in one day.

Franké had laboured a year and three months in Erfurt, when suddenly—in consequence of secret insinuations—an electoral rescript arrived from Mayence, in which it was stated, that "because Mr. Franké was said to be the head of a new sect, his Electoral Highness would no longer tolerate such disturbances; and it was therefore his imperative

command, that Franké should immediately give in his resignation, and leave the city." As soon as Franké heard of this rescript, he went to the Senate, and complained of such a procedure. They advised him to ask for his own dismissal. He answered, 'The wicked fleeth when no man pursueth; but the righteous is bold as a lion.' Franké, on this, was immediately deposed from his office by a decree of the Senate, and received orders, accompanied with severe menaces, to quit the town in forty-eight hours. He yielded, but gave in a document to the magistrates, in which he stated, with equal modesty and boldness, "how unjust and unreasonable it was to condemn a man, who had neither been heard in his defence, nor even been informed of the charges brought against him." But as little attention was paid to this application, as to other intercessions in his favour, either from the scholars of the parochial school, or from the town's-people, all of which proved of no avail.

The two days which Franké had still to spend in Erfurt, were employed in collecting his hearers and friends in his dwelling, and admonishing them most affectingly to continue faithful to the grace they had received, and to persevere unto the end. They melted into tears. But he left Erfurt with great and heartfelt joy, "experiencing the superabundant consolations of the Holy Spirit," on the 27th September, 1691. He returned to his mother and sisters at Gotha, and wrote on the way the beautiful hymn which begins,

"The Lord be prais'd! another step
Is taken towards eternity."

The Duke of Gotha immediately sent one of his ministers to Erfurt, to make strict inquiry into the

course of the matter ; and having convinced himself of Franké's innocence, he made an impressive remonstrance to the Electoral Governor in Erfurt, against the highly unjust procedure against Franké ; and when no attention was paid to it, he wrote in a serious manner to the Electoral Court itself. However, he had by no means the intention of replacing Franké in Erfurt ; he wished rather to retain him in his own territories. Other ducal houses in Saxony also vied with Gotha in obtaining possession of Franké. He received from Saxe-Coburg a call as professor to the Gymnasium at Gotha, and from the younger Duke of Saxe-Weimar an invitation to become his court chaplain. But he did not feel himself at liberty to accept any of them ; Divine Providence having already given him another intimation. The very day on which he had received the command to leave Erfurt within forty-eight hours, a letter had reached him, which contained an invitation from the Court of Brandenburg to reside in its territories, in case he should not be tolerated in Erfurt. Franké resolved, first, to wait the result of this offer ; and on the 22nd December, 1691, he was formally appointed professor of the Greek and Oriental Languages, in the university just then being founded at Hallé ;¹ and at the same time, " for his better subsistence," the pastoral charge over the church of St. George at Glaucha, in the vicinity of Hallé, was committed to him. He repaired first of all to Berlin, where he received his vocation, and arrived in Hallé on the 7th January, 1692.

¹ Whither, at Spener's recommendation, Breithaupt of Erfurt was appointed, as member of the Consistory of Magdeburgh, professor of divinity, and director of a theological seminary.

CHAPTER III.

*Pastoral labours in Glaucha—Extracts from his sermons
—List of his spiritual writings.*

FRANKÉ undertook his new pastoral charge in February, 1692, and found his congregation in a very deplorable state. Not only was it entirely destitute of inward and vital religion, but also of outward morality and propriety of conduct. A multitude of taverns and places of amusement, just upon the very site of the present orphan-house, to which the inhabitants of Hallé resorted in crowds, had demoralized the greater part of the population of Glaucha. Luxurious slothfulness had usurped the place of the moral duties, and at its side marched extreme poverty. Franké's predecessor, Mr. Richter, had been accused of adultery and other criminal acts, imprisoned, and deposed in September, 1691. The succeeding vacation had contributed to increase the profligate state of the parish of Glaucha. Franké therefore found a wide field of labour before him, and only a man of equal zeal, faith, and love with himself could have cultivated it as successfully as he. He administered the pastoral office to this church, to which he devoted himself in the beginning exclusively, till

1715, the first year entirely alone, but was joined in 1695 by the excellent John Anastasius Freylinghausen, and in 1701 by a colleague of similar sentiments with himself, John Jerome Wiegleb—the university being formally consecrated in 1694. On the 6th of December, 1714, he was chosen pastor of St. Ulrich's church, in Hallé. He thought he recognized the will of God in this choice of him, and entered upon his new office in 1715. Freylinghausen was also associated with him in his new charge.

Franké's sermons, both in Erfurt, Glaucha, and Hallé, were the effusions of a heart entirely penetrated by the great, immutable, practical, and fundamental doctrines of Christianity. Human depravity, the grace of God in Christ, and a holy life springing from faith in the Redeemer, were the chief features of all his discourses, although in extremely manifold form and variety. And it is on this very account, because Franké's sermons rest entirely on the basis of the word of God, that their contents are of that nature, that they deserve attention in every age: and although at the period in which Franké lived—which we must never lose sight of—the chief opposition to biblical religion proceeded from a different quarter to that of the present day, yet truth contains in itself the elements of refutation of all that is false, and simple religion the antidote of every thing of an irreligious nature. Many indeed of Franké's discourses displease, in consequence of a certain breadth and prolixity, which is one cause of their extraordinary length;¹ but the pure apostolical doc-

¹ Some of Franké's sermons are so long, that they must have lasted at least a couple of hours. The largest of them contain about 150 pages duodecimo, of not very large print.

trine, the profound christian experience, the extreme simplicity, the holy animation, and the very great affection and penetrating power contained in them, must captivate the pious reader of every age. We subjoin a few extracts from some of them:—

One of the most excellent of Franké's discourses is that "On saving faith," from the parable of the pharisee and the publican, (Luke xviii. 9—15.) "If any one were to ask," says he at the commencement, "what is the chief and peculiar doctrine, marrow, and basis of the protestant, or so called Lutheran church, in which every thing else is built, we might well say, it is this:—We are justified and saved by faith alone, and not by works. It is well known how Luther, that valiant champion for the truth, maintained this doctrine above every other against popery; maintaining that all the other doctrines flow from this.... But on the contrary it is also certain, that every abuse of evangelical doctrine proceeds from its misconception or misapplication." Franké then divides his subject into five parts. He shews,

First, "That *this doctrine is a divine truth.*" This, he says, is proved by the text, and also by other passages of scripture, adducing John iii. 16, 36; xx. 30, Acts x. 43, Romans iii. 28, and Galatians iii.

Secondly, he asks, "What is the nature of that faith which justifies and saves us?" and replies, "If any one imagines to himself a faith, without previous repentance, acknowledgment of sin, and real heartfelt grief at it, such a one deceives himself, and does not possess that faith, by which he can be justified and saved. The latter must be wrought in a penitent and contrite heart. Therefore, as long as a man does not truly perceive the horrible nature of sin,

and that in consequence of it, he has deserved the wrath and displeasure of God, temporal punishment and eternal damnation, and on account of his sins appears in the sight of God as an anathema and a brand of hell, yea, utterly unworthy of the divine favour, and therefore is not of a broken and contrite heart, nor feels sorrow and grief, nay even disgust at his sinfulness—so long, I say, as this is not the case with an individual, but he can still trifle with sin, commit it boldly and obstinately, think lightly of it, is not grieved on account of it, but perversely continues in it—so long he is not in a state to possess that faith which justifies and saves, or to have it wrought in him. The case is the same in this respect as with a field. It must first be well turned up by the plough, before seed can be scattered in it. In like manner must our hard hearts be furrowed by the plough of the divine law, in order that the precious and living seed of faith may be sown in them, and yield fruit unto salvation.

“ We have then to observe, in the next place, that this faith must be produced not by our own reason, our own ability, or our own strength; but by the Holy Spirit, that it may be such as justifies and saves us in the sight of God. This is an extremely needful consideration. For when people hear that we are justified and saved by faith alone, they say within themselves, ‘ Very well, I also believe in the Lord Jesus; ’ they form such an idea in their minds, and then suppose, that when they thus speak, and imagine to themselves that they believe in the Lord Jesus, confide in his merits, and that they will certainly be saved by him—they possess true faith. But it must be well observed, that this is a real deception

of Satan. Faith, in its essentiality, is not such an idea, nor a reflection which only passes through our rational mind ; on the contrary, it is a real heavenly and divine light, kindled in our souls by the Holy Spirit, by which we recognize, apprehend, and confide in the grace of our Lord Jesus Christ.

“ Finally, faith must also be recognized and considered in its qualities and effects.” After a quotation from Luther, Franké proceeds as follows :—
“ Where true faith really exists in the heart, it produces a complete change in the man, so that he is quite otherwise minded towards God, than he previously was ; so that though before, he could not properly call him Abba, Father, but had always a servile fear of him in his heart, and no real confidence, no true child-like access to and reliance upon God—he now feels something different in his heart. And now he is able to expect all that is good, all love, and all grace from his dear and heavenly Father ; and is so changed, that that in which he previously delighted, now disgusts him. Previously, he cherished the love of the world in his heart, so that he took pleasure in the lust of the eye, the lust of the flesh, and the pride of life ; but he is now so dead to it all, that it is only an object of abhorrence to him, though he was previously so deeply sunk in unbelief as to put no trust in God, but only in his wealth, possessions, and emoluments, after which the hunger of his soul was directed—the man now obtains quite a different heart and feeling towards God, and expects every blessing from him. Ah, it may then be well said, as Luther observes, ‘ Faith is a precious thing.’ Nor can any one understand, or properly speak of it, unless he has himself expe-

rienced it in his heart and soul: and although another may know how to talk about it, yet it does not proceed from his heart. But that individual who possesses faith in his heart, knows best what faith is, and how gloriously it operates.

“*Thirdly*, let us consider the meaning of the expression, ‘being justified by faith.’ This Franké, shews, first in the instance of the publican, and then continues—“Being justified by faith implies, first, that all our sins are forgiven through faith; that when the individual cleaves to the grace of God, which is in Christ Jesus, he thereby assuredly and certainly lays hold of it; that the Lord no longer imputes his sins to him, be they great or small, but forgives them as really and certainly as if he had never committed them; and further, that to such an individual, in whose heart God produces faith, the perfect righteousness of our Lord and Saviour Jesus Christ is imputed.” Franké proves this from the following passages: Rom. v. 19. 2 Cor. v. 21. Gal. iii., and the Epistle to the Hebrews.

“*Fourthly*. Ascertain what is meant by ‘being saved by faith.’ Faith, whilst justifying us, saves us likewise; for justification and salvation must not be separated. We must not think that by salvation is merely meant, that a man, when he dies, enters into heaven. This is indeed included in the expression, but it also implies much more. For when it is said ‘we are saved by faith,’ we must know, that this salvation commences from the moment in which the individual is justified, his sins forgiven, and the righteousness of Christ ascribed to him. . . . For as long as a man is in his natural state, and a servant of sin, he is in a state of condemna-

tion, being under the curse, and exposed to the wrath of God ; he is not in Christ, but in Satan, and under the dominion of sin ; he is destitute of all divine wisdom, righteousness, holiness, love, fear, and excellence, and dead to every thing that is spiritual and divine. But when he is justified by faith, he is also saved ; since God receives him into favour, and he is delivered from his former unhappy state, from the influence of Satan, from the power and dominion of sin, which has hitherto powerfully ruled over him, and from the wrath and curse of God ; he passes from darkness to light, from death to the life that emanates from God ; he receives all divine power, and whatsoever pertains to life and godliness ; and the power of God becomes so mighty in him, that even as sin formerly reigned unto death, so grace now reigns in him, through righteousness unto eternal life, by Jesus Christ.

“ The Lord God also translates the believer into the kingdom of his dear Son, gives him the pledge of his inheritance, to wit, the filial Spirit of Jesus Christ in his heart, sanctifies and renews him into his image from day to day, in an ever greater degree, by imparting himself with his wisdom to his soul, exciting in him love, fear, and confidence towards him ; so that such a converted person runs with pleasure in the way of the Lord’s commandments, regards it as his meat and his drink to do the will of God, forgets all that is behind, and unremittingly follows after sanctification in the fear of God.

“ Thus it is that salvation has not reference merely to the life which is to come, but even in the present state the individual is a beloved and accepted child of God.... He knows that his heavenly Father

heartily and ardently loves him; he feels assured respecting him, that he will leave neither body nor soul unprovided for.... He knows that he has such a Father, who has patience with him in his weakness, who helps him valiantly to overcome in the painful conflict he has still to endure, and who spares him like a kind father spareth his child. He possesses the righteousness of the Lord Jesus Christ; with this he is adorned as with a nuptial and honourable robe; he is reconciled to his beloved Father in heaven, and enjoys that real divine peace in his soul, which passeth all understanding. He possesses true liberty from the constraint of the law, so that he serves the Lord his God with a willing mind. He is essentially united with his Saviour as his superior head, who dwells by faith in his heart. His affections are most exclusively centered in him.... He is his riches, his glory, his boast, and his property; he goes in and out with him and finds his pasture in him; he shares in all his gifts and blessings; there is nothing that our Saviour withholds from him—all that is his, belongs also to a true child of God.

“The man then knows that he cannot offer too great a request; such is his freedom when coming to his heavenly Father in the name of Jesus. For he knows that his Father heareth him, is gracious to him, and loveth him. The Holy Spirit also really dwells within him, since he is filled with divine knowledge, which also daily increases in him—since his faith augments and advances from one degree of strength and glory to another; and since the joy in the Holy Ghost manifests itself in him, and fills his heart and soul more and more. Yea, he is rendered happy in God by faith, so that faith also appropriates

to him the blessedness which is in God, in such a manner, that he rises into it, and regards all that is in God as his own.

“ The individual finds also true felicity in being able continually to do good, and to be a follower of God. There is in reality great happiness in the fact, that the believer possesses within him the image of God, that his affections flow out towards his neighbour from heartfelt compassion, and that he neglects no opportunity of doing good, ‘ whilst it is called to-day.’ In these things, he seeks his happiness, sweetness, rest, and delight. . . . He knows that being a reconciled child of God, he can also rest assured, that whatever he performs in this life through the grace of God, will not be lost, but endure everlastingly, to the praise of his gracious God, and that he will be able to rejoice in it in the Lord.

“ He is elevated with Christ into heavenly places, so that although his feet tread the earth, yet with his faith he is in heaven ; there he associates more with the angels of God in his prayers, than with men in his outward conversation. His heart is where his treasure is, and he unceasingly draws near to God in the blood of Jesus. Oh what blessedness ! Oh what great and superabundant felicity, that one who has suffered true faith to be wrought in his heart by the Holy Spirit, is so intimately joined and united to the holy and ever-blessed Trinity,—that God himself dwells in such a man, fixes in him his royal residence, and causes him to be ministered unto by his holy angels : they are his attendants, but he is the beloved bride of our Lord Jesus Christ, so that he can triumph with eternal and inexpressible felicity before the face of Jesus Christ ; and even as he over-

came, and is sat down on his Father's throne, he also overcomes, and rejoices in the midst of his sufferings,—even when his blessedness is hidden,—that the Lord is his lot and his portion in this life.

“ This blessedness has its degrees in the present state, and continues to increase. Where faith increases, salvation and blessedness also increase, and the man grows in the strength of his God. . . . And this blessedness extends itself into the life to come. For, although such believing individuals, who are blessed in this life as above described, still suffer the death of the body, yet death is no longer death to them, but a welcome guest, a door, through which they hasten to their bridegroom, rejoicing that they can then be with him in complete and never-ending felicity. For although the individual possesses great happiness in faith and hope here below, yet this happiness is still hidden and obscured by the sufferings and lowly state, in which the children of God are placed ; but in the life to come, it will be without any imperfection or diminution. We shall then be shewn that, of which we were in this life incapable, in consequence of the fleshly garment which prevented the enjoyment of such felicity : whilst there we shall enter into the essential and unveiled glory of God, and become like him,—even as the Scriptures testify,—see him as he is, and eternally bless and praise him.

“ Now all this is, *fifthly*, attained, not by works, but solely by faith. If by this we understand the works of the unregenerate—such works, before faith enters into the heart, are defiled by sin. This is evident from the example of the Pharisee in our text, who offered his works to God ; but they were unable

to procure his justification : on the contrary, they were offensive in the sight of God. Hence the man that is without faith, cannot please God. It would be absurd to assert that a man can do good works before he is become good, and this he cannot be without faith.

“ But with respect to the works which are done after conversion, or the works of the regenerate, it can by no means be said even then, that these justify or save : for such works [only follow justification and salvation, and flow, as streams of living water, from that source. The heart of the individual is then already changed by faith, and ready to every good work. The case is the same with such a one, as with a man who has been ill and has recovered his health ; when the blood returns to its wonted circulation, he is able to work with his hands, stand, walk, and attend to his affairs ; which was impossible for him as long as his sickness continued. One who professes such faith, and has been justified and saved by it, lives also in the element of good works, and it is his delight, his life, and his joy to do good. Such a one does not say to himself ‘ I will merit justification before God ; ’ for he has already attained it by grace, through faith : and his faith is acknowledged by him to be the work of God, and not his own work. Nor does he think of meriting salvation by it ; for he knows that he is saved already.

“ Being thus saved, he practises a truly godly life, in which faith manifests itself. Even as the Lord God does good to all men, so a man, in whom the Spirit of God dwells, proves his salvation by doing good without ceasing—it is his element and his food. . . . And if he even commits an oversight in this

state (from weakness—not from wickedness, for the latter has departed from him, because he possesses another heart which is obedient to the Lord his God,) he soon perceives it; for it grieves him, even if through mistake, he should do any thing contrary to his gracious God. Nay, if he only utters a word which he thinks is improper, it pains him a thousand times more acutely, than the man of the world is pained, even by the commission of gross sin.

“Such is therefore our present discourse. It now becomes you to reflect and duly consider how you have hitherto applied this doctrine. . . . There is not one now present who might not attain to it in the way which has now been set forth, if he only heartily desires it. But you must begin by giving the living God the glory, and beseech him to grant you a real knowledge of your sins, and true repentance and contrition on account of them, and not rely upon the performance of any supposed good work, but you must have a truly contrite, broken, and humbled heart, like the publican, humbly acknowledging your sins, apprehending the grace of our Lord Jesus Christ in his blood, by faith which is of the operation of God, and the Lord will then also shew mercy to you, so that salvation shall flow into you like an overflowing stream : it will then extend itself in you more and more, and become a ‘well of water springing up into eternal life.’ “Take heed therefore, that you duly attend to this doctrine, that you may be established on the basis of evangelical truth, against which the gates of hell shall not prevail.”

The meetings for edification, which were held partly in the Orphan house and partly in the church,

were found by Franké to be a very important means of usefulness in his pastoral office. In the large hall of the Orphan house, immediately after its erection, Franké began to give a biblical address, every Wednesday and Saturday afternoon, which commenced and concluded with singing. Franké mentions, that in the course of these services, which were numerous attended by the inhabitants of Glaucha and Hallé, he discoursed upon the whole of the Psalms, the history of the Passion, and after a brief and simple explanation of the text, gave the necessary directions for the proper and salutary application of them. Specimens of these addresses are found chiefly in his "Public Discourses upon the History of the Passion" and his "Meditations on Christ's Intercessory Prayer." Very important is the sixth of those discourses, on the denial of Peter; in which Franké observes, ; "Now this is written for our warning, and all the preceding circumstances are minutely recorded as a memento for us, and that it may become a standing maxim in our religion, never to trust to ourselves. Were a man to see a criminal or sinner condemned to death, and executed in a dreadful and miserable manner, because he had committed such horrible crimes as were utterly inhuman—still he must not say to himself, 'I should never have been able to have committed such a crime: how devilish the man must be, to have acted in such a manner.' But every one ought to think, 'I am derived from the same stock with this man; I have also within me the seeds of all the wickedness, sin, and evil deeds which this man has committed; and that I have not hitherto practised them, must not be ascribed to my virtue,

as if I were destitute of the seed and source of all that is evil; but I have solely to thank the mercy of God, which has preserved me, so that the evil that is in me, is not permitted to break out and gain strength; and which has not suffered the opportunity to present itself to me; has given me a better education, &c.' Thus ought the man to come to himself and think, 'I am not better in the sight of God than this malefactor, but just such a one, when regarded in my natural state, and without the grace of God. Nay, what is still more; what are we all together but murderers, and that too of the Son of God? For was it not our sins that pierced the Lord and nailed him to the cross? Would the Lord Jesus have suffered death on the cross, if our sins had not been the cross, the hammer, spear, and nails which murdered him? We have therefore no need to think highly of ourselves, or imagine that we are not so wicked as others.'"

We subjoin a few passages more from the meditations on the 17th chapter of John. In the twentieth of these, upon John xvii. 20. Franké observes, "It is a sure symptom that every thing is still dead in a man, when he can listen in an inattentive manner to this intercession of the Lord Jesus, and not be powerfully affected by it. Certainly, where there is still a spark of faith and love to Jesus in the heart of an individual, however deeply it may be covered by the ashes, it begins to ignite anew, when he hears that these are the words in which it is described, how the Lord Jesus has prayed for him also. . . . But it is to be lamented that men can so far depart from their baptismal covenant and its power, from all fellowship with Christ, and from all feeling and

sensation of his love, that when even such sublime, nay, the most exalted and important things are brought before them, their hearts still remain as unsusceptible as a stone; this, I repeat, ought reasonably to be lamented with tears. Who could have thought, that man, whom God has created after his image, and to the praise of his glory, should have no longer any consciousness of his Creator and his grace and love? Or that, since the great and costly work of redemption is complete, and the Almighty, by the sending of his Son, has manifested supreme love to the human race, men should now forget, disregard, and pay no attention to all the great mercy, which God has displayed towards them as lost and condemned sinners; even when this grace is recommended to them, and when they are encouraged to seek and receive it, that by it they may be delivered from perdition."

In the tenth meditation (upon John xvii. 10,) he says, "As these words, ('All mine are thine, and thine are mine') point out the most exalted, intimate, and glorious fellowship, which the Son of God has with his heavenly Father, since he is one with the Father in a very particular manner, not only as the Son of God, but also as the Son of Man, by virtue of the union of the two natures; so the same glory is also communicated to us, by his coming to us, receiving us, by his grace, into his fellowship, giving himself wholly to us, and taking upon himself all that belongs to us—our sin, misery, and wretchedness, in order to take it away from us; so that in a certain sense, we may also say, 'all that is his, is ours also; and all that is ours, is become his.' In this lies the supreme power of faith, and if we imbibe it into us, it is im-

possible to think of any thing more sublime or important. For it conducts us into the fellowship of Christ and God, and unfolds to us the whole plan of redemption, so that we are enabled truly to behold its glory. "This," says he, "was also the principle by which Luther was animated. But now," he continues, "there are thousands upon thousands of Lutherans, who are ignorant of the faith which Luther possessed—of his real sentiments—in what the power, the energy, and the marrow of his doctrine consisted—on what his heroic courage and boldness was founded, and from whence he derived such strong faith; for if they knew it, they would act in like manner."

In the eleventh meditation (on John xvii. 10, 11, 'I am glorified in them,') he says, "This is certainly an abundant and ineffable consolation for all those whose hearts God has enlightened to perceive their folly and sinfulness, but who have also been favored with being enabled to approve themselves to be such as know the Lamb of God that has taken away their sins, and has given his sacred and precious blood as a ransom for them. For however weak their faith may appear to be, in the consciousness of their sinfulness, they have nevertheless apprehended and obtained the Son of God with his merits, and the favor of his Father. And although the consciousness of this favor is still accompanied by much weakness, so that they are scarcely able to term their little faith by its real name, when comparing it with the strong faith of others, and much less when considering of what nature it ought to be; yet still they find a consolation in this, that our Saviour assures them, he is glorified in them. Hence let all those amongst us

rejoice, whose hearts God has touched and opened to acknowledge their sins and weep over their misery, but who have also besought God for grace and the forgiveness of their sins, after having so often offended him in their lives, and are thus brought to an acquaintance with the Lamb of God, who has loved them, and washed them from their sins in his blood. However weak they may be, let them nevertheless rejoice, because they have been made partakers of such distinguished felicity, as that of Christ being glorified also in them, were it even in the smallest degree. Let them not despise this divine favour, since the Lord does not despise them, but privileges them with being amongst the number of those, whom he presents to his Father, as being glorified in them. Let them on the contrary, make a right use of this grain of divine knowledge, and also add, so to speak, one grain to another of the knowledge, both of their own misery and of the grace which is in Christ Jesus; it will thus gradually accumulate, and Christ be increasingly glorified in them."

Besides these religious meetings at the orphan-house, Franké performed divine service daily in the church, as long as he continued to preach in Glaucha. The hour of evening prayer, except on the Saturday and Sunday, was preceded by a short catechization. On Saturdays, as well as on the eve of festival days, the texts for the following day were read; and the subjects intended to be preached upon were also stated for the purposes of preparation. Towards evening of the Sundays and festivals, that which had been preached was briefly recapitulated, and it was shown how every thing by the grace of God was to be

applied, during the approaching week, for the purposes of consolation, invigoration, and a godly life. On Thursday evenings, Arndt's "True Christianity," forming the subject of the sermons on Friday, the chapter from that work was read for the following day, and the importance of the subject stated. Finally, on the Friday evenings and Saturday mornings, those who intended to confess, were exhorted to sincere repentance.

These religious services generally lasted, without the catechization, half or three quarters of an hour. Franké himself relates the origin of them in his instructions respecting the administration of the pastoral office, as follows:—"On entering upon my office, in order not to neglect the duty of a preacher, who is bound to set a good example to his own house, I commenced these devotional services only in my own house with my family and boarders; and had nothing further in view. I continued it also in simplicity of heart during the whole of the summer. Some of you then gradually appeared, who were desirous of attending my morning and evening devotions, although without being bidden or invited by me. Wishing not to hinder any one in his devotions, but rather being desirous of assisting you to obtain more grace from God, I admitted you, until so many attended, that it was found objectionable by some, and therefore the matter was so arranged by the electoral commission at that time, (to which complaints had been made of these religious services,) that in order to avoid giving offence, I should hold these services before supper in the evening, on which you manifested more zeal for them than before, and came in greater numbers to them; until at length, after

they had been continued in this manner for some months in the house, and not a few of you had testified how much you were edified by them, it was ordered by the consistory of the duchy of Magdeburg, that I should remove these meetings to the public church; since which, I have to commend your diligence even to the present time, in attending them even more numerous and frequently than when they were held in the house."

Franké's son furnishes us with a more particular account of these meetings, and the opposition they had to encounter. He says, "Notwithstanding Franké had altered the hour of his evening devotions to a season before supper, because they were exclaimed against by many, as prohibited nocturnal assemblies; yet the invectives, especially on the part of the preachers in Hallé, did not cease, since they began to manifest an influence upon the sentiments of the numerous hearers. A variety of injurious reports were spread respecting Franké's domestic devotions, of which indeed nothing could be proved when the matter came to be investigated; and when Chancellor Von Seckendorf explained to Franké, that it appeared advisable to him to yield the point respecting the meetings, and rather close them entirely, Franké remarked in reply, that he had found the congregation at Glaucha in a very wild and neglected state; that this was the first symptom of success which God had permitted him to see; that he could not resolve upon extinguishing this spark himself; but if the commission felt at liberty, notwithstanding, to forbid the meeting, he would not resist their prohibition. This declaration visibly perplexed the sincere and conscientious Von Seckendorf. "You

wish to lay it upon our consciences?" was his reply: "Yes," said Franké, "I will leave it entirely to your responsibility." "Well, then, there is one alternative left," replied Seckendorf—"we will transfer the meeting to the church."

Franké sought also, finally, to promote real and vital religion, both in and out of his parish, by a number of larger or smaller tracts, "for the Promotion of Christian instruction and edification;" and to these belong especially, his "Simple Instruction respecting the Duties of the Ministerial Office, and its salutary application on the part of the hearers," written, originally, exclusively for his own congregation, but, for the most part, of general utility. It treated of the observance of the Lord's day, fast and festival days, recapitulation of the sermons, catechization, week-day preaching, prayer-meetings, and the expounding of the scriptures.

Franké's other writings for the promotion of Christian instruction and edification, are chiefly the following:—

1. Plain directions how the Holy Scriptures ought to be read, in order to real edification.
2. Introduction to the reading of the Holy Scriptures, and the New Testament in particular.
3. Special directions for the right understanding of the Epistle of Paul to the Ephesians.
4. The same, with reference to the Colossians.
5. Christ the marrow of the Holy Scriptures; or plain directions how Christ, the marrow of the whole Bible, may be properly sought, found, tasted, and the soul be thereby nourished, satisfied, and preserved unto eternal life.
6. Short Introduction to the Christian Religion.

7. The fundamental rules of Jesus Christ.
8. Concise directions to the true, pure, and apostolical knowledge of Jesus Christ.
9. Scriptural Instructions how to pray aright, and in a manner well pleasing to God.
10. Scriptural Rules of Life.
11. Reflections upon Grace and Truth ; what these words signify in the Holy Scriptures ; how our whole religion rests upon them, and that man, by a true and vital knowledge of them, may attain to complete consolation, together with life and power in his soul.
12. On imperfect Conversions.
13. Reply to the question, How is Dancing to be regarded, as practised in the world ?
14. A two-fold Scriptural Address to some Christian Friends abroad.—Franké took advantage of the departure of two students for their respective homes, to give them an open letter, which they might shew “ to pious and sincere children of God,” in the places through which they passed.
15. Lastly, we have still to mention an excellent work of Franké’s, dedicated more particularly to the clergy, but destined also for general instruction and edification, entitled, “ Nicodemus, or a tract on the Fear of Man.”

CHAPTER IV.

Professorship of the oriental languages, and subsequently of divinity—Lectures instituted—Extracts from them—Labours for the spiritual benefit of the students—Academical works, and extracts from them.

FRANKE began his new office of professor of the Greek and oriental languages at Easter in the year 1692, consequently two years before the consecration of the university, with a Latin programme, in which he encouraged the students to the study of the languages of the Holy Scriptures—the Hebrew and the Greek. He filled this office, especially from the year of consecration, till the year 1699. In 1698 he had become regular professor of divinity; and the former professorship was therefore filled by another. He discharged the office of professor of divinity till his decease.¹

In his capacity as academic teacher, it was chiefly owing to his endeavours that the theology of the Lutheran church was again led back from the scholastic and polemic position it occupied, to the Holy

¹ He was also Pro-Rector of the University from 1716 to 1717, and proved himself fully competent to this office, which he had previously refused on account of accumulated occupation.

Scriptures, and that amongst the students of divinity, an animated interest for biblical and practical religion was excited. Even when member of the philosophical faculty, he read lectures on the books of the Old and New Testament, with practical application; and as member of the theological faculty, he saw that it was his duty, in all his addresses, to promote amongst the students the knowledge and application of the Holy Scriptures. It was his maxim, that the true divine should be born in the Holy Scriptures, and his endeavour, that his hearers should not obtain a mere inefficient and unfruitful knowledge, but a vital acquaintance with the truth. (See his "Idea Studiosi Theologiæ," p. 222.) All his efforts were directed to the following points:—

1. That those committed to his charge should thoroughly learn to understand in what true religion consists.

2. That they should learn how the doctrine of Jesus Christ should be preached in genuine apostolic simplicity and purity, and how every thing must be deduced from his redemption, and tend to it again.

3. To excite them to make it their chief and cordial concern to be themselves truly built on Jesus Christ, as that foundation to which they directed others. But that the students might attain this object, according to Franké's opinion, they required not merely their own human diligence, (which, however, he by no means disregarded,) but also the Holy Spirit, producing in them a living faith, which manifested itself in a holy life and conversation. In the third part of his "Lectures Paræneticæ," p. 184, he says, "I regard it as a fundamental error in the study of divinity, for any one to persuade himself

that he can study divinity in a proper manner without the Holy Spirit ; so long as he continues in this error, nothing can result from it but blind pharisaism all labour is lost on such a one, even when the most salutary course is laid down for him in our lectures. . . . On the contrary, it is a fundamental truth in theological studies, that their chief object is, the attainment of the Holy Spirit. . . . But this must not be held merely in the theory, the individual must himself become a partaker of it."

He remarks, to the same effect, in the "*Idea Studiosi Theologiæ*," that "he who does not make use of the word of God, in order, first of all, to become by its means a true Christian himself, would derive no real benefit from it, even if he were master of the Scriptures. . . . A grain of living faith is more estimable than a mass of mere historical knowledge, and a drop of real love than an ocean of the knowledge of all mysteries." And in the "*Lect. par. I, 127*," he says, "At universities, the elements of divine truth are apprehended for the most part merely with the understanding, and the individual remains at the same time so barren, weak, blind, and naked, that the form into which the Gospel remodels men, is nowhere to be found in him. We ought the more to consider this, because in reality there is no class of people under the sun more unfit for the kingdom of God, than the learned. When the Almighty converts a learned man, he performs a real miracle."

Franké's lectures naturally bore, all of them, more or less conspicuously, the scriptural impress which characterized the whole bias of his mind. In the year 1698, he commenced his theological professorship, with an introduction to the books of the Old

Testament ; in the sequel, he sometimes limited this lecture to the prophetic books, but at other times he extended it also to the New Testament ; and subsequently to the year 1724, he laid his book, " *De Scopo librorum Veteris et Nov. Test.*" which appeared that year, as the basis. He also attached great importance to Hermeneutics ; and that with justice ; for since it is admitted, that the exposition of the Scripture is the chief object of a divine, every thing depends upon the principles on which the Holy Scriptures are to be expounded. Franké, however, did not limit himself merely to the Theory, but was wont, in his Hermeneutic lectures, to add an application of Hermeneutic rules to a book of Scripture, or to selected passages from the Bible. Besides this, Franké continually read with distinguished ardour, exegetical lectures, with practical applications ; for " the future teacher," says he, " ought early to learn how to apply the scripture to his own edification and the instruction of others." For this purpose, he usually selected the psalms from the books of the Old Testament, and from them, such as had particular reference to the Messiah, and from the New Testament, the gospel of John.

Thetic and historical Divinity were not indeed the fields which Franké had chosen to lecture upon : but he furnishes us with many important declarations respecting them in his writings. " Since thetic and moral lectures " says he, " are not intended merely for the academy, but also for the life ; their whole aim ought to be directed to this,—that christian doctrines should be not only methodically brought forward, but being in their nature entirely practical, every lecture should be so arranged, that the hearers

may receive directions how to apply the truths to their own individual benefit, and present them to others in a salutary manner." Respecting church-history, he observes, "The study of ecclesiastical history is generally pursued in such a manner, that attention is paid only to the outward changes which have occurred. This does not constitute the matter; this is not treating church-history theologically; on the contrary, attention must chiefly be paid to the wisdom, ways, and wonderful judgments of God, that we may learn from thence to judge of the signs of the times, not theoretically merely, but practically also."

Besides the lectures above-mentioned, which had immediate reference to the Bible, Franké also read such as served for a more special preparation of the young theologians for their future official functions. With reference to this, he read in particular three lectures, 1. Upon social and domestic religious duties.¹ These he treated partly in a theoretic manner,

¹ "Many preachers," says he, "have gone so far as to lay stress upon pulpit eloquence; just as if there ought to be orators in the church of God. But this is not at all the intention. We must be fathers. The preacher must exhort his hearers, like a father, to all that is good. . . . He should arrange his admonitions as his heart dictates, in order to save the lost from perishing. It is not necessary for a father to act the orator and make fine speeches upon the education of youth, or upon good manners and the like. A preacher must be like those kinds of trees, which though they grow to a great height, extend their branches downwards towards the earth, in order that those that walk beneath, and are unable to climb so high, may gather and partake of their fruit. But this is the general evil, that what requires to be daily practised in the ministerial office, we do not learn, but look upon it as too trifling; and what we have learnt at the university, we afterwards do not know how to employ in a useful manner. The universal maxim that we must govern ourselves according to our auditory, and that if we have learned hearers, we must present them with something of a learned nature—is a most injurious maxim. When the Saviour had the pharisees with him, he had a learned auditory, but he told them as simply and plainly, wherein

and particularly referred in them to the specimens of the discourses of the Apostles in the New Testament, and partly practically, by permitting them to write sermons and preach them before a select number in his presence, and afterwards delivering his opinion upon them.¹

2. The *Collegium Pastorale*, which was wholly intended to make the future clergyman acquainted with the duties of his office, and the prudence necessary to be observed. In these lectures he occasionally introduced what are termed cases of conscience; but after the year 1711, he read a regular course of lectures upon them.

3. Casuistry, to which a destined series of lectures was also assigned. Franké assures us that of all his academic labours, these monitory lectures were attended with the most real and permanent blessing. Many of his hearers have also confessed, that they were by their means first awakened to a thorough amendment of heart, and incited to an useful employment of the time they spent at the university. These lectures, which Franké began in 1693, even before the inauguration of the university, in his study, and afterwards in the large audience-room of the theological faculty, at an hour of the day when no other lectures were read, in order that all the divinity students might be present, he continued till his death. Their object was they were deficient, as it was possible to do. Thus ought we to act, and adhere to the main thing, whether our hearers be learned or illiterate.

¹ On these occasions only those were admitted, who had laid a good foundation in divinity; the rest merely listened to their sermons, and the judgment of the professor, until their minds were more firmly established. Franké was no friend to early preaching whilst the principles of the students were not sufficiently matured, and impressively warned them against it, as being offensive in the sight of God, and a disgrace to the ministry.

to show what hindered those who began to study divinity and to devote themselves to a religious life, from attaining their object, and how such hindrances were to be overcome. Young divines, therefore, received in them general directions for the appropriate arrangement of the entire study of divinity.

But besides these, Franké also occasionally read particular lectures upon the method of studying divinity; and in his monitory lectures, directed himself in general to the chief point, which was this:—“that in order that young divines might eventually become the salt of the earth, they should early let themselves be sanctified by living faith in the Saviour.” Franké on these occasions, spoke as a father to his children, and with the same earnestness, cordiality, and affection. He did not bind himself to any fixed plan, but directed his address according to the necessities of his hearers. He suffered nothing of what was defective, objectionable, and unchristianlike, which he had observed in the students, to pass unproved, and availed himself of every particular occurrence, such as festivals, his own journies, sicknesses, &c. for the purposes of instruction and edification. After the year 1695, all these lectures were literally written down by some of the students, who took it in their turns to do so; and from these documents, Franké himself published two octavo volumes of monitory addresses, in 1726 and 1727, and in 1729, his son published five additional parts. The following extracts will serve as specimens of these lectures:—

In the second lecture of Part III, Franké adduces the following simile from an older author.—“When

a person has a piece of down, which he wishes to keep floating in the air, he must continually blow it upwards, for otherwise it would fall into the dirt; but when this is once the case, and the dirt attaches to it, he may blow a long time before he would be able to make it rise in the air. Such is also the case with the mind of man. As long as it is kept on high, it soars more and more joyfully to God; faith, love, and hope increase; and all the powers of the Spirit are augmented in him. But were the man to think, 'Oh, I ought not to exert myself so much, I cannot always keep myself above,' and would then exercise a false liberty—he would soon be conscious how the earthy, filthy, and polluted habits of this world would cling to his heart. And afterwards, when desirous of elevating his heart to God, he would find himself utterly unfit and unable to do it.

"This simile," says Franké, "proved very edifying to me at the time, and has frequently restrained me from seeking such a false repose; hence I now repeat it to my auditory, that they may likewise derive the benefit from it, which I have experienced in my heart. My meaning is, not that you should enter upon a species of legal striving, which is accompanied by a feeling of anxious compulsion, which would be painful, and in which the man is forced to strain and exert his understanding and his faculties in such a manner, that he runs the risk of losing his senses—this is not at all my meaning; and if my words are so construed, I am entirely misunderstood. Paul says, 'Ye have received the Spirit of adoption — a child-like filial spirit—by which we cry, Abba, Father!' This filial spirit is, so to speak, the essence of the whole matter. All that respects

the renewing of the mind must take place in such a sweet and child-like spirit. There is then no compulsion; everything then flows as naturally as a river. Yet not as though the man were to do no violence to himself, nor to give himself any trouble. For when he looks at his corrupt nature, he must always swim, as it were, against the stream, and must never cease to do so, or he will be carried away by the current. Yet the sweet and filial spirit must always have the upper hand. For instance; supposing some one were to feel that his thoughts had wandered in some particular manner, he must not think by compulsion, irritation, repugnance, or with distress and oppression of heart to recollect himself again, but turn with filial and heartfelt confidence to his Redeemer, complain to him that he has thus wandered and gone astray, humbly solicit his gracious forgiveness, and cleave again with his heart to him in a child-like manner, in order that he may go on his way in a truly evangelical spirit.

“Such a filial diligence in sanctification is to man a true balm of life, which strengthens his heart and his soul. No other individual possesses in reality that by which he can again raise himself up, strengthen, and comfort himself; on the contrary, when a variety of unpleasant occurrences happen to him in this transitory state of existence, when trials, poverty, or anything else comes upon him, he is dejected, slothful, and disturbed, and has nothing whereon to stay or recover himself. But when we accustom ourselves to walk in this child-like and evangelical state, we are then conscious of the power in which we can again raise ourselves up, strengthen ourselves and rejoice, since we let the joy of the Lord be our

strength. Blessed is the man who finds this path, and continues faithful to it!"

In the sixth lecture of Part III, he says, " Because studying and praying are two distinct things, it is beneficial and salutary for the student of divinity that such intervals occur, (alluding to the approaching Passion-week,) and that they are at such times drawn off a little from their studies; and they do well at such periods, while the season lasts, not to think of studying, but only direct their hearts to the divine pastures, that they may receive additional strength of faith, grow and increase in the love of Christ, and be more fervent in God: they would then certainly derive great benefit from them. A student of divinity ought to lay his studies aside with the close of the day on Saturday, that he may duly prepare himself for the Sunday, and then devote the Sunday entirely to letting his heart wholly flow into God, and seek in every thing that he hears or reads, not to become more learned, but more pious and better. If the students would do this every week, Oh what unspeakable advantage in a religious point of view, would they derive from it! But when studying is not laid aside on the approach of Sunday, but continued—the word of God does not duly penetrate into the heart; the sermon is listened to only for the purpose of catching at something by which the individual may increase his learning, and afterwards be able to talk about it to others, and in this manner he is deceived by the devil, so that he never attains to real stability in religion. But when three days are devoted, one after another, to the soul, and when the student seeks to unite his heart with God—real benefit may be derived from such seasons,

like dry ground, when a continued rain descends upon it, and refreshes and fructifies it."

In the sixth lecture of the same part,—for students of divinity who are desirous of regulating their studies and their piety in a manner acceptable to God—he begins after a brief introduction, as follows : —“ Although I know and lament over it, that amongst the students of divinity there are scoffers, to whom may God grant the knowledge of their blindness and hardness of heart ! and although I am aware that there are divinity students here, who on certain occasions, openly act in such a manner as would prevent any one from supposing that they were students of divinity—yet I will leave that for the present ; reserving the admonitions, which such characters may require, for another season. On this occasion, my exhortation will be directed only to those students who are well disposed, and who would gladly prosecute their studies and their religious life in a manner acceptable to God, and useful and salutary to the christian church. I now address all such characters with cordial affection in the name of our Lord Jesus Christ, and exhort them, primarily, to direct their whole concern, the desire of their hearts, their wishes, ardour, and diligence, to the observance of that which our Saviour enjoined on all men in general, but in a particular manner on his disciples who were destined to the ministerial office, ‘ Seek first the kingdom of God and his righteousness, and every thing else shall be added unto you ’ If a student of divinity is not chiefly solicitous that the kingdom of Satan within him may be overthrown and destroyed, and on the contrary, that the kingdom of God may be established in his soul, he may rest assured that he will

fail of his aim. . . . And although, at present, he may not believe me and others who are faithful to him, but suppose that he must now be diligent, and first of all seek to provide himself with a sufficient store of learning, and that the kingdom of God will follow as a matter of course; although he may think that he is not forgetful of the Lord his God and his religious duties, but that he continues to observe them, only he cannot manifest much earnestness in them because he might thus neglect his studies—yet he will at length find himself dreadfully deceived, and will then believe, to his loss, that which he now refuses to believe, though tending to his great advantage and profit.”

Further on, he admonishes those that are well disposed, in particular to learn that *well*, which they are desirous of learning. “It is of no avail,” says he, “for students of divinity to have a confused knowledge of many things, but they ought to strive duly and perfectly to apprehend the main point, so as rightly to learn what they do learn, and be able to give an account of it. Such a one is much more esteemed than another, who seeks to be a walking lexicon, and be able to mention the name of every author, and yet, if thoroughly examined, possesses no real solidity. Such people are of little value,—nay they rather do injury, are arrogant, and when it comes to the point, and they are called upon to instruct even a child in the catechism, they are destitute of any well-founded knowledge of the truth.

“I therefore especially admonish them to exercise diligence in apprehending that which they hear, thoroughly, and in its proper connection; when they feel any doubts, to obtain their solution, and care-

fully to preserve what they have apprehended ; in order that if they do not excel in their studies, they may at least be firmly established in that which they have learnt, and be able to communicate it to others."

In the eighth lecture—how students of divinity ought to be acquainted with the present state of the church, and usefully apply this species of knowledge ;—he says, " Students of divinity have, in this respect, to pay great attention to themselves, and duly consider the emotions which are excited in their minds ; lest from carnal-mindedness, they judge ill of those, of whom they ought to judge well, and well of what they ought by no means to sanction. For this purpose, nothing is more necessary for students of divinity than humility and modesty. They have to consider, that they have no need to sit in judgment upon every thing respecting the state of the church, but to remember, that they are still of that age, in which they are only commencing the study of wisdom, and of which they must first lay the foundation. They must also not immediately act as if they were old and experienced divines, and were able already to judge of every thing ; but keep themselves within bounds, and entreat the Lord to preserve them from all premature judging of things that occur. No one will repent of being prudent and cautious,—of not speaking unadvisedly with his lips. When an individual restrains himself, and passes a moderate judgment, he may still be a means of amendment ; but he that acts in a violent and hasty manner, cannot easily repair the injury he causes by it.

" It is further to be observed, that in order to a sound judgment upon the state of the church, besides humility, a sound and enlightened understanding is

requisite, in order to which the individual must first become acquainted with his own state, and sweep before his own door, before he complains of others in that respect. We must first seek to reform our own hearts, before we judge of the reformation of the church. There is therefore nothing so needful for a student of divinity, in order rightly to judge of the state of the church, than that he first make himself duly acquainted with the state of his own heart and mind, and previously put the ‘*Nosce te ipsum*’ into practice.

“ Now when students of divinity follow this advice and pay attention to it, they will be very easily conscious, that in the spiritual ferment, which has existed for some years in many places in the church, there is something truly excellent and divine. For they will soon be able to perceive, (if they are seriously concerned for the salvation of their own souls,) that repentance is really preached, that men are awakened from their sleep of carnal security, and impelled to feel a greater concern for religion than they previously manifested.

“ But supposing a student of divinity was apprehensive that things were mixed up with it, which were not profitable, and that errors had crept in, which it would be only reasonable to reject—he may leave them untouched, and practise and pursue only that which he knows to be good. If he is faithful in this, God will open his eyes more and more, both to recognize that which is good, that he may follow after it, as also the better and more clearly to distinguish the evil, that he may be upon his guard against it. The more he walks in the light that rises in his heart, the more will the light and darkness be sepa-

rated in his mind, and he become competent rightly to discriminate between both. But if he does not follow this advice, nor strive after that, which in his soul he acknowledges to be good, and on the contrary only seeks how he may find out faults, that he may criticize, dwell upon, and make use of as an excuse for not being converted to God, because such and such things were improper; it is impossible that such a one can attain to a better state of soul. If he really perceives what is improper, let him thank God for discovering it to him; for it is God who gives him to perceive it, in order that he may avoid it. If he sees that one or another has committed any particular fault, let him be careful to avoid it....

“ But to speak of the matter itself, we can say with pleasure, that the Almighty cannot be sufficiently magnified for the great mercy he has manifested during the last few years. Many thousand souls have been awakened to repentance. Nay, even many thousand preachers have been roused to manifest more earnestness in their office than they previously evinced. The good that God has wrought in a few years is so inestimable, that were he to be praised every day for it by every one who calls himself a Christian, he still could not be sufficiently praised. Therefore woe to the student of divinity, and woe to the preacher, who does not perceive the signs of these times, nor make them known, but continues in his blindness and perverseness, and persuades himself that he does not require awakening to repentance and conversion, and even exclaims against the favour which God has vouchsafed to his church, as a cause of disturbance and evil! Woe to such a miserable man, from whom certainly nothing

else can result but a blind pharisee, who causelessly takes offence at the work of God, and at the blessing which he bestows upon his church!

“ I do not pronounce this woe as a malediction ; God forbid ! but as a lamentation. I grieve for people who are in such a wretched state, and so blind as to call darkness light. Much rather ought the student of divinity heartily to rejoice on such occasions, and thank God that he has fallen upon times in which God causes no small light to dawn upon his church, for having caused such a wide extending movement in the hearts of so many thousands—for having bestowed upon many, the manifold gifts of his Holy Spirit, and then causing them to be made useful to others.

“ But at the same time it is not intended to deny, that even in the present day, there is much of what is evil. When a ferment is excited in the minds of many, much that is evil, which previously lay concealed, comes to light. This is by no means the fault of the good which God imparts ; but the good is from God, and the evil from Satan. The students of divinity ought at such times to call to mind the instances which occurred in the first period of the New Testament. If any one in the days of Christ had been inclined to calumniate and find fault, he might have said, ‘ It is evident what sort of people his apostles were. The one sold his own master for thirty pieces of silver, and delivered him into the hands of his bitterest enemies ; the other denied him, and the rest ran away ! ’ what answer could be given to it? . . .

“ Soon after the Reformation, civil war broke out amongst the peasantry, and consequently open re-

bellion against the existing authorities. If it had then been asserted, that this was the fruit of the gospel, (as the papists said,) would it not have been a dreadful mistake? So also in the present day, we must duly distinguish between the evil and the good, so as to choose the good and reject the evil, and by no means regard the evil as an effect of the good, but ascribe it to its real source."

In his fourteenth lecture he treats of separation from the visible church. He says, "There is a separation which is undoubtedly enjoined, in which the individual preserves himself unspotted in his heart, mind, and senses, and likewise in his life and conversation, from the world and the fashion thereof; and does not, in this respect, conform to the world, nor trouble himself because he is despised, ridiculed, mocked, rejected, reviled, and persecuted by others; but follows Christ in being a Nazarene and separatist, because his actions do not correspond with theirs.... This is the separation which takes place in the spirit; in having no fellowship with the spirit and fashion of this world, but rather bearing its reproach, ridicule, and persecution, than participate in its evil doings. Not as though a regenerate person ought to affect anything particular in his outward deportment, but govern himself according to the word of God, observing what the latter requires of him; and when he is obliged to witness the wicked and ungodly behaviour of others, place himself in the presence of God, and so regulate his words and actions, as he can answer for it before the living God, and not concern himself about the ridicule of others.... This is the separation from the broad way, which God has enjoined.

“ On the contrary, the other separation from fellowship with the church, in which the Lord operates by his word and sacraments, and in which, by his Holy Spirit, connected with the word and sacraments, he seeks to win the souls of men, because the individual perceives in it much that is corrupt—because he sees that the ungodly are admitted to church and sacrament, who afterwards do not practise that which they have heard in the church—such a separation is never enjoined us by Christ and his Apostles; on the contrary, we are directed to let our light shine in the midst of a crooked and perverse generation. It is the Lord’s will, that those who have attained to real knowledge, and who serve God in spirit and in truth, should be as salt, by which the whole mass is kept from corruption, and a light by which others are to be enlightened—which object God does not attain in them, when they voluntarily separate themselves from those they ought thus to season and enlighten. For how can we apply salt, when it is at a distance from the meat? How can we enlighten a dark chamber, if the light be not placed in a candlestick, but outside the closed door? This separation, which proceeds from self-will, cannot please God.

“ But it must at the same time be observed, that in a corrupt state of the church, and when the generality of people call themselves Christians, without evidencing that they are so by their actions—it may easily happen that people, who are otherwise well-disposed, take offence at this corrupt state, and thus fall into temptation; so that they think that they cannot do otherwise, for conscience’ sake, than separate themselves from such a corrupt mass, lest they become partakers of its sins.... Hence we must not

immediately pass our judgment upon them, and suppose that they do it from a malicious motive, since such a temptation may present itself to the best of men, who are desirous of rightly and faithfully serving God, and of preserving a pure conscience: with such we must act modestly and prudently. If a person, in such a case, were to act improperly and unreasonably, and treat such an individual with violence, reproaching him bitterly, and applying all kinds of names to him—such a one would only be still more confirmed in his sentiments, and it would cause him to fall upon the idea, that he endured such treatment as a martyr for the sake of Christ, and that consequently, it was required of him to be steadfast. Nay, when he perceives the carnal anger of the preacher, he will be offended by it, and fall only the more deeply into the temptation, that he ought not to have fellowship with such persons....

“ But the case is different, when we have to do with people who are base despisers of the word of God, and the holy sacraments, and who separate themselves from epicurean or pharisaic motives. These also must, by all means, be restored with meekness: for we must not suppose that we have the right ever to set aside the meekness of Christ, and to suffer carnal zeal to predominate. May God preserve each of us from it! such conduct causes as great and inexpressible injury as any thing can do in the church.... However, such an individual must be regarded in a very different manner, and in so far, treated otherwise; because the principle of action is with him entirely different....such persons must be dealt with according to the rules to be observed in conversing with Epicureans and Pharisees, in order to point

out to them their wounds, that they may be healed. Divinity students have therefore first of all to observe this, and diligently practise the separation which God has enjoined.

“ But with respect to that separation which is forbidden, they ought to abide by the example of their teachers, observing how they appeared amongst the people, and laboured unweariedly and with all meekness, by the word of exhortation amongst their corrupt congregations. This example they ought to follow, and not suppose that they are at liberty to act with violence and in a hasty manner. For it occasionally happens, that when students enter into office, and employ great and legal severity, the people have sometimes said, ‘ This man is more severe than his teachers in Hallé!’ and with this they have flattered themselves, and wondered what mighty heroes they were; although there is no art in speaking thus sharply to the common people, but all depends upon this—whether the individual uses the wisdom that cometh from above, in directing people aright. This is not effected by a legal strain of preaching; but it is the setting forth of Christ Jesùs in a proper manner, and presenting him in a very lovely aspect to the eyes of the people, which produces the power and will to true sanctification.”

The following passage from the third lecture, deserves particular attention. “ If any one feels himself in the perilous situation of being called a student of divinity, and desires eventually to become a preacher, but knows not how to attain to it, or whether his resolution proceeds from God or from man—let him first of all turn with his whole heart to the Lord. The very circumstance that he has acted

so blindly, that he has hitherto not been influenced by any fixed principle; that his present station and mode of life does not emanate from faith, but from human and carnal motives, or the imitation of others—this very circumstance, I say, ought to serve to convince him in what a wretched state of soul he must doubtless be: for he is unable to prove that the mode of life he is pursuing has been selected in faith, and is in conformity to the will of God. He has at least no certainty of it in his heart. What therefore ought to be done? Such an individual ought to feel convinced, that he has hitherto groped like a blind man for the wall, and has never taken one sure step in his whole life.

“But here he must not run to the other extreme and say, “since I am not aware of being called to the study of divinity, I will give it up, and study jurisprudence or medicine; or else I will learn a trade, or return to the world and do nothing at all! No—such a mode of acting would be improper; but in whatever station the individual may be, when the Lord preaches the doctrine of repentance to him, and reveals to him the depravity of his own heart—in that station, calling, or profession he ought to remain, until the Lord points out some other to him. For even as it is sinful to commence anything without faith—so it is likewise sinful to abandon anything without full conviction. Indeed if the student of divinity, thus circumstanced, were to turn to some other profession, he is equally unable to do it in faith, but does so in uncertainty, and knows not whether the one state or the other is agreeable to God. Hence he ought rather to continue and persevere in the former state in which he was apprehended of God.

He must however acknowledge his previous wretched and miserable condition of soul, come to reflection, and fervently entreat the Lord to be gracious to him, to enlighten his poor, dark, and senseless heart, and make him a partaker of his Holy Spirit, who may henceforth lead him into all truth. This is the chief point to be observed."

In the last lecture—the twenty-fifth—he makes a particular reference to 1 Cor. i. 34.—‘But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.’ “It is not without reason,” says he, “that in the Old and New Testament, we are first of all referred to the prophetic office of Christ. . . . In this respect we must also make a thorough and salutary application to ourselves of this truth, that the Lord Jesus must be acknowledged and accepted as the one great prophet, whilst cordially apprehending all that he has said, or has caused to be left on record for us. When this is properly taken to heart, it brings with it, first, a high esteem for the prophetic and apostolic writings, or the whole of Holy Scripture, so that the individual does not read it in a superficial manner, but brings a heart with him to the word of truth, which is ready to believe it, without gainsaying, as the standard of faith, and to be obedient to it as the rule and criterion of life. Yea, the heart must not only be ready, but desirous also of apprehending and practising the divine truths which are made known by this great prophet, mediately or immediately in the Holy Scriptures. And if it were requisite, we must be ready and willing to lay down our lives and shed our blood for them.

“When this has been duly laid as the foundation,

there is then a good commencement for the inward life, and we shall see, that Christ, according to his prophetic office, is the wisdom of God. We must not, therefore, suppose, that we can attain in theological matters—for of these we are now speaking, and not of human sciences—by any other means to that wisdom which has reference to faith and life; since the soul has to do with the triune God, and his service in Christ Jesus. With respect to this, the man must certainly renounce other conceptions, and not imagine for instance, that philosophy can render him wise enough; but he must give Jesus Christ the glory of being his wisdom. When he does not fill the heart and soul with the knowledge of the truth in faith and life—everything else is folly. . . .

“Therefore, if a student of divinity wishes to become a real divine, and properly understand the practice of inward religion, he must learn experimentally that sublime truth, which our Saviour testifies in Matt. xi. 25,—‘I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.’ A divinity student must duly make himself acquainted with this, and thus go with his heart to Jesus Christ, even as wisdom says in Prov. xxiii. 26, ‘My son, give me thine heart.’ He must seek to learn his divinity of Christ, and thus only will he become a true divine.

“The next thing on which inward religion depends, is the high-priestly office of our Saviour, who as the only-begotten Son of God, became man, in order that in the union of the two natures in one person, as one Christ, he might accomplish the great and mighty work of the redemption of the human

race, and through death, overcome death. If it be laid as the foundation, that Jesus Christ, with reference to his prophetic office, is made of God unto us, *wisdom*—this other must be so likewise, that he is made unto us *righteousness*. . . . Now this being founded on the word of God, the individual in the progress of the divine life, must also cleave to it as an immutable basis. . . . Everything is briefly comprehended in it; both what has already been said, and what we may still observe is, as it were, concentrated in this, that ‘Christ is made of God unto us righteousness.’ . . . It is in this, if I may so speak, that evangelical self-denial consists, in which the individual denies himself entirely in the presence of God, and does not profess, with his own righteousness, to have any claim to salvation or eternal life on account of what he has done; but esteems himself unworthy even of the garment he wears, the morsel he eats, or the drop of water he enjoys. He therefore presents Jesus Christ alone to the Father, as the basis of all salvation and all that is good; and confesses that whatever good he receives, is simply and solely for his sake. It must be the grace of our Lord Jesus Christ alone, by which we come to God; and every work of our own, whatever name it may have, must be then excluded, or else it acts as leaven, pervading the whole mass, preventing us from retaining peace in our souls, or making any further progress, even though we had read all the profound works that have ever been written upon the inward life.

“ But it is necessary to make a very profound application of this in the heart; in which the new birth, and the transition from death unto life, takes

place at the same time. When the individual presents himself before God as a child of death and eternal perdition, who is unworthy of all favour, and on the contrary, deserving of all the curse and wrath of God, as well as all temporal and eternal punishment; but at the same time directs his eye simply to Jesus Christ crucified, and desires to be washed from his sins in his blood, who became a curse for him on the fatal tree, to deliver him from the curse of the law, and make him a partaker of the blessing—he then puts on Jesus Christ as his righteousness, and the transition is made at the same time, in him, from death unto life; which certainly is no mere imaginary matter, but must necessarily be a reality.

“Now it is in this, that the marrow and centre of the whole of practical religion lies. But if this is not actually experienced by the individual, he has not passed from death unto life; he has not experienced any real regeneration and justification, but deceives himself with an imaginary justification, and only forms a general idea of Christ, who still in reality continues unknown to him. The last deception is then worse than the first, and publicans and harlots will enter into the kingdom of God, sooner than such individuals; who imagine that they know Christ, and yet have neither seen him nor known him, nor ever experienced his power in the new birth. . . .

“And in the next place we have further to observe, that the same Jesus, who is made unto us wisdom and righteousness, is also become our *sanctification*. For after he became our High Priest, and by the shedding of his blood, accomplished redemption and purification from sin, he entered into the most

holy place, and has poured out his Holy Spirit. Him he imparts to all those who believe in him, and thus becomes their sanctification; so that those to whom he has been made justification, and who boast of no other righteousness than that which is vouchsafed to them in, with, and through the grace of our Lord Jesus Christ and in his blood—are also sanctified through the Holy Spirit imparted to them. . . .

“ Now if the individual can acknowledge Jesus Christ as made of God unto him, wisdom, righteousness, and sanctification—he must also at length become *redemption* to him. The conflict upon which he is obliged to enter, in sanctification, against his own flesh, against the suggestions and attacks of Satan, and against the seductions of the world—yea the thousandfold hindrances which are thrown in his way, for the purpose of detaching him from the kingdom of God, and obstructing the perfect union of his soul with God, must impel him to Christ, that he may redeem and deliver him from them by his power: and the man must really believe that Christ is able and heartily willing to do this. Now to this belongs properly the judicial and kingly office of our Lord and Saviour Jesus Christ. But this must be apprehended by true and sincere faith; and there must be a thorough and salutary application of this matter also in the soul, in order to the attainment and possession of a true and valiant faith, and of a divine courage in every inward conflict. Therefore, however strange and incomprehensible may be the path by which we are led, and though it may seem as if we lost ground in the conflict—yet we must constantly lean upon our divine friend, and confide in the hero who fighteth for us, and says, ‘ Be of

good cheer, I have overcome the world!’ Consequently, however painful may be our trials, and although it would appear as if it were impossible to break through—yet still we must ever place Jesus Christ before us, as him who is made unto us *redemption*, commit the matter to him, as to the length of time he will leave us to struggle, and how difficult he will let the conflict be to us in this life; satisfied with the assurance, that he will at length deliver us from every evil, and bring us safe to his heavenly kingdom.

“Hence, in order to make real progress in the divine life, it is necessary that the individual should break through every thing that opposes itself. As long as he seeks his own advantage, how he may obtain office and preferment, or honourable reputation in the world, and is afraid of being regarded as a madman and a fool, or is biassed by mere external circumstances, as many are, he cannot be a true Christian. We must therefore labour to seek nothing but Jesus Christ. He must be our riches, our glory, our joy, pleasure, and delight. Let whoever seeks anything else, assure himself that, in the end, he will only reap scorn and confusion.

“O thou faithful and ever-blessed Saviour, Jesus Christ! praise, and honour, and thanks be to thy name for all the grace and mercy which thou hast manifested towards us on this occasion, and at other times. Be thou truly glorified, O Jesus, O eternal love, by thy Spirit in the hearts of all of us, that we may become really acquainted with thy divine excellencies, rejoice in thy loving-kindness, and be strengthened by thy power in all our walk and conversation! Introduce us into the true and hidden

wisdom which thou hast concealed from the wise and prudent, and from the noble and mighty of this world, and revealed by thy Spirit solely unto babes. Have compassion upon us, and make us partakers of that wisdom which cometh from above. Preserve us from all that is false, and lead us in the way everlasting, that thy name alone may be glorified in us. Grant this for the sake of thine unspeakable faithfulness. Amen."

Franké regarded a facility in catechetical instruction, as very important to be attained at the University. He says, "Students will subsequently find in their ministerial office, that after having preached from one end of the year to the other, their hearers will have understood as little of their sermons, even respecting things which they have told them probably a hundred times, as if they had never heard them in all their life; and all for want of catechetical instruction. For since the case is different in preaching to what it is in schools, where examinations are held from time to time,—the people trust to this, even as the scholars would do, and become idle and negligent, if no examination were instituted. Most men have so little apprehension and understanding, that as soon as a sentence is ended, they immediately forget it; for whilst listening, they are interrupted by wandering thoughts, and lose the connection of the discourse, and thus they attain no real insight into the method of salvation.

"This evil can be remedied in no other manner than by catechization. It is therefore a most important point, both for the schoolmaster and preacher, duly to teach and explain the catechism. Hence in

preaching, reference must continually be made to the Catechism. Therefore, though students of divinity may have spent years at the University, and attended every theological lecture, but have not learnt to catechize,—they will still be unfit for a most important part of their future duties, and thus prevent much fruit from their labours.”

Franké regarded catechization as very useful, not only for the congregation, but also for divines themselves. “I maintain,” says he, “that if any one wishes to impress upon himself the rules of faith, he cannot do it better than by catechization. For the most important doctrines are then brought forward; and since they are obliged to be stated in a popular manner, and all of them split into a number of questions, and the answer of the scholars is sometimes given in one way, and sometimes in another; the proposition thus becomes clearer and easier, and the proofs are better perceived, than when heard in *collegio thetico*.”

Hence he made arrangements, that the students at Hallé should have the opportunity of learning how to catechize, and of exercising themselves in it. For with the consent of the theological faculty, he established a *catechetical institution*, the members of which were instructed in a manner both theoretic and practical, which was the case in no other university at the time. Every week, the chief inspector of the city schools in the orphan-house, devoted four or five hours to them. In these he brought forward, first of all, the most necessary catechetical rules; he then catechized for a while, himself, children of various attainments and age, in the presence of the students. Finally, the students themselves cate-

chized the children in the presence of the inspector, upon which the rest of the hearers gave their opinion in the absence of the children. This institution afforded Franké also an excellent opportunity of selecting able teachers for the schools of the orphan-house.

Another institution for which the university of Hallé was indebted to Franké, was the *Collegium Orientale Theologicum*, which he founded in connection with his colleagues Breithaupt, Anton, and John Henry Michaelis, in the year 1702. From the students, twelve were selected, who had distinguished themselves by their acquirements, conduct, and abilities, for the purpose of forming them for the more important ecclesiastical and theological offices. To these was assigned, for four, five, or even sometimes six years, according to age and circumstances, a particular lodging—two and two in a room—at first in the orphan-house, and afterwards elsewhere; they likewise took their meals together, both gratuitously. They were placed under the superintendence of a confidential individual. Their occupation consisted in attending daily two theological lectures, in communicating vocal instruction, each in his favourite department, and in commencing catechetical exercises or learned conversations and disputations, which had for their object the study of the Holy Scriptures and several of the eastern languages: the rest of the time they were permitted to devote to their own private studies. They obtained books from the library of the orphan-house. The chief points in their private studies were biblical exposition and the knowledge of languages. They were instructed to read repeatedly the Old and New Tes-

taments in the original languages for themselves, and to make written comments upon it; and that they might very thoroughly understand the bible, they were enjoined zealously to study the oriental languages, especially the Chaldaic, Syriac, Rabbinic, Arabic, and Ethiopic.¹ Subsequently, other oriental and many of the modern languages, as well as the philosophical sciences, were included in the sphere of study, and the continued occupation with the Latin language was highly regarded. This *collegium* was for many years a nursery, in which many very able men were prepared for the service of the church.

Franké's zeal in the formation of good expositors did not, however, confine itself to a comparatively small number of students; but it was his desire, that a solid and edifying exposition of the scriptures should form the basis of the theology of every divinity student; and to this purpose, the *collegia biblica* established in Hallé, chiefly through his endeavours, were made subservient. These *collegia* consisted of various small associations of students, who assembled weekly, once, or oftener, at an appointed hour, in order to read through, expound, and apply to their edification some book of the bible, which was not too difficult, beginning with the New Testament. The addresses were given in rotation, yet in such a manner, that those who did not take the lead, after the termination of the address, might add their remarks upon it. Novices in the study of divinity were also exhorted to a diligent attendance upon these meetings, but at first only as hearers; and only when they had acquired the entire confidence of their

¹ It was by this Collegium that Michaelis was greatly assisted in the publication of his valuable Hebrew bible.

teachers and fellow-students, were they received amongst the number of those who delivered addresses. Either an academic private tutor, an inspector of the orphan-house, or some other authority presided on the occasion ; but the direction was in the hands of the theological faculty.

Notwithstanding his many and various occupations, Franké was still able to devote a few hours every week to private intercourse with those students, who came to him for the purpose of asking advice on any occasion. In his *Idea studiosi theologiæ*, and his third *Lectio. paræn.* part IV, he expresses himself very willing to receive such visits ; and only begs the students not to be offended, if urgent business prevented him from immediately speaking with them, and compelled them to repeat their visit. He also appointed certain hours in the afternoon for this purpose, to which he called their attention, and entreated them, in their visits, to keep in view the object of them.

How much Franké interested himself for the temporal welfare of the students, will be noticed in the subsequent chapter, on the founding of the orphan-house.

As regards the writings, by which Franké rendered himself useful in his capacity of Professor in Hallé, and which naturally, as well as his lectures, are an additional proof of the biblical and practical tendency of his mind, besides the monitory lectures already quoted, the *Collegium Pastorale*, which appeared long after his decease, and the *Commentatio de scopo librorum Veteris et novi Testamenti*, the following especially must be noticed :—

1. MANUDUCTIO AD LECTIONEM SCRIPTURÆ SACRÆ.

Una cum additamentis, regulas, hermeneuticas de effectibus et enarrationes ac introductiones succinctas in aliquot epistolas paulinas complectentibus, first published in 1693. Franké, in his preface to this work, terms it “*tenuia rudimenta et quasi incunabula hermeneuticæ sacræ.*”

2. *Observationes biblicæ*, or remarks upon some passages of the Holy Scriptures, in which Luther's German version is compared with the original text, and it is modestly shewn, in what respects the peculiar sense of the words may be better understood, applied to edification in christian doctrine, and employed in prayer. Published in 1695. This work appeared monthly, in parts, from January to September. The contents may be inferred from the title.

Franké sought in it to penetrate more deeply into the meaning of several important passages of Scripture, especially such as were either falsely expounded, or not correctly expressed in Luther's translation.

His critique upon the customary exposition from which he deviated, was at once profound and modest; nor did he in this work, lose sight of the practical aim he had always chiefly in view. But this very work of Franké's, although so excellent, was not only most bitterly censured by his opponents, but even met with a very unpleasant reception from many of his friends—from several, because it was a monthly publication, which species of periodical works was at that time much abused, and seemed to betray worldly vanity; and hence even Spener wished the publication of the work might not have taken place, on account of the ferment it excited, although he had nothing to object to its contents.

Light is afforded us with respect to that which

induced Franké to the publication of this work, by a letter he wrote to M. Schadé, one of the preachers of the church of St. Nicholas in Berlin, and his most intimate friend, since the time they became acquainted with each other in Leipzig. Franké had sent copies of the work to some of his friends, requesting them to dispose of them ; and this he did likewise to Schadé. This very worthy but extremely warm-tempered man, wrote him a very severe letter filled with the bitterest reproaches. Franké's answer to it is one of the most beautiful effusions of his heart, and the excellence of its contents will justify the insertion of some of its most striking passages.

He writes, " I am well pleased, dear brother, that you have been angry with me ; for your anger is for the sake of the good cause, for God, and from love to the church of God and myself. Hence I am not displeased with you, for having written me such a severe letter, but now love you more than before ; and this letter is dearer to me than all the rest. I also entreat you, without deception or flattery, to reprove me frequently in this manner, and when you perceive the slightest cause for it, seize your pen immediately you feel inclined to do so ; your letters will never come amiss to me. For I am grieved that we admonish each other so little, and where it is the case, that admonitions so easily embitter and separate the parties, so that afterwards, one can scarcely venture to repeat it.

" Some days ago, you wrote to me to awake ! For this I thanked you before God. You then spoke still more severely, for which I thanked you still more, and besought a more abundant blessing upon you. Know therefore, my brother, that I cordially

love you, and that my soul cleaves to yours. Do you not know me, my brother? Why am I become so strange to thee, my brother Jonathan? Hear my account of the matter, my beloved, and then judge." He then, relates in a copious manner, what painful thoughts had occurred to his mind one day towards the end of the year 1694, whilst reflecting on the passage, 2 Cor. ix. 8,—‘ God is able to make all grace abound unto you, that ye, having sufficiency in all things, may abound in every good work.’ And he had thought within himself, “ Is God thus able? I would gladly do much good to the poor, if I had wherewith to do it. But I am obliged to send many a one empty and unrelieved away.” Whilst immersed in these painful cogitations, a letter reached him from a friend in Magdeburg, in which the latter described his poverty in the most affecting manner, and besought his aid. This pierced him to the heart; he considered and prayed, and took the resolution to write every month something upon passages of Scripture, for the benefit of this friend; and being overloaded with official duties from morning till evening, he resolved to devote a part of the time he allowed himself for supper to this work. This he had accordingly carried into effect in this manner, in confidence upon God, and without delay.¹

He then continues;—“ With respect to a monthly periodical, I feel no scruple in my heart, for months are not unholy, but those who abuse them. As regards the passages of Scripture, I do not perceive any abuse. May I not openly write what I openly preach? I say nothing but what I believe and know

¹ His distressed friend thus received in one year about one hundred and fifty dollars.

to be useful. The doctrines and prayers I deduce from them are directed to the state of things in the present day, but especially to the corrupt state, even of those who profess to be children of God. If the world is willing to whet its sword on me or the word of God, believe me, my brother, that I am glad in having common cause with you, with respect to it. But if you do not believe me—wait till you see whether the Lord is with me or not.

“ I have undertaken this work in faith, and from compassion towards a poor brother. The world shall have no occasion to boast of it. I really do not fear the learned of this world, who are destitute of faith in God. . . . I will not deny the truth, but will confess it, even as one brother should do to another, if it be only done in the spirit of love and meekness, which I wish to all. Love is a very safe path. I do not think, however, that I have quenched the spirit of any one.

“ That we have sent copies of this work to you, is because we reposed every confidence in you; but far be it from us to wish to be burdensome to you or to any one! You have only to pack them all up, and send them back by some private opportunity without charge, or deliver them when demanded. Bear with us in love, for we meant nothing ill; however we gladly ask forgiveness, and promise that it shall not again occur. . . . In the whole affair I have not sown to myself, nor will I reap for myself. It was undertaken for the glory of God and the benefit of my neighbour, both spiritually and temporally. My heart has not once incited me to change my purpose. I am not in the habit of laying up a single farthing; and am satisfied when I possess food and raiment; and my heavenly Father deals it out to me

as to the little birds, so that I receive one grain after another ; I do not suffer want, nor enjoy abundance ; and must continually look to him for the supply of my necessities.

“ But your dear letter has been of use to me in many respects, by inciting me to prayer, self-examination, prudence, and purity of motive. I heartily thank you for it, and for your sincerity. The Lord be your reward ! Do not spare me in future, but reprove me as soon as you perceive anything improper. I would not have defended myself on this occasion, and would gladly have been silent as to the cause of my publishing the work in question, had it not been contrary to love, to leave my brother under the influence of such suspicions ; and I think you will now judge less severely of me. The disciples said on one occasion, ‘ why this waste ? ’ (and you, “ why this monthly publication ? ”) But Christ said, ‘ Why trouble ye the woman ? she has done a good work upon me. ’ Luther adds, “ here it is evident, that faith alone renders the work acceptable. For all reason had condemned this work, even as the disciples did. Those works are the best, the goodness of which is not known.”

“ How is it then, now, my dear brother ? Can we be again unanimous ? You say in your letter, “ if I am in the wrong, I will immediately ask forgiveness.” I require no such entreaty ; on the contrary, I thank you ; but I ask forgiveness of you, for having unconsciously and involuntarily caused offence and disturbance. But do you not know your old friend Franké better ? Oh that we had something to strive for against the enemies of the truth ! and that a brother did not so easily unite with others, nor believed

anything, to the prejudice of his brother, until he was as certain of it, as that he saw the finger on his own hand!

“However, I do not reprove your zeal, for you bear about with you the marks of the dying Jesus. But if you wish a punishment for your love, redeem my poor and afflicted friend’s bible, which he has been obliged to pledge. My love must not, however, bind your conscience. The Lord Jesus be your mighty power!

“Greet the brethren, which are in your vicinity, and divest them of the offence I have caused them. I send you ‘Timotheus’¹ herewith, that he may completely reconcile you, and expect a speedy answer.”

Schadé acknowledged his hastiness, recalled all his reproachful language, inclosed money for the needy friend, and wrote with it, saying, “I here send my punishment.”

3. The little Essay, “*De emphasibus v. scripturæ*.” 1698.

4. A preface to an edition of the Greek text of the New Testament, printed at Leipzig 1702, entitled *De vera ratione tractandi Scripturam S. imprimis libros. N. T.*

5. Three small tracts, which appeared in 1708, addressed to the students of divinity in Hallé: *Definitio studii theologici*, *Definitio methodi studii theologici*, and *Institutio brevis de fine Studii Theologici*.

6. *Idea Studiosi Theologiæ*, or the picture of a Theological Student, containing instructions for the students of Divinity, how they may suitably arrange their studies, and prepare themselves for the pastoral

¹ A work so entitled, as a pattern for all students of divinity.

office. "They ought," as Franké himself says, "to use this book as a mirror, in order to learn from it how they may become useful to the Lord of the vineyard, and expert in every good work."

The first edition of this excellent work, (which in 1722 was translated into Latin,) for which Franké had collected materials in his lectures upon the best method of studying divinity, appeared in 1712,—the last in 1758. It is prefaced by a very serious address to all students of Divinity.

7. *Programmata* (xvi.) *diversis temporibus in Academia Halensi publice proposita*. 1714.

8. *Prælectiones hermeneuticæ ad viam dextre indagandi et exponendi sensum Scripturæ S. Theologiæ studiosis ostendendam*, 1717.

9. *Monita pastoralia theologica*, or theological admonitions and propositions, originally composed for some brethren in the pastoral office, and now made public for the common service and use of those who have studied in Hallé, and at present administer the pastoral functions, as also of the candidates for the ministry, and all who study divinity, as a continuation of the "*Idea studiosi Theologiæ*;" published first in 1718. This excellent work was also translated into Latin in 1723, and published together with the "*Idea studiosi*."

10. *Methodus studii theologici*. 1723.

11. *Introductio ad lectionem prophetarum. a. Generalis. b. Specialis ad lectionem Jonæ, quæ in reliquis exemplo esse possit, utraque directa ad comparandam e prophetis agnitionem Jesu Christi*. 1724.

12. *Reliquiæ programmatum et aliorum opusculorum*, as an appendix to G. A. Franké's *Programmatum pentas*: 1735.

Finally, we have still to mention a very practical work of Franké's, entitled, "Timotheus," a pattern to all students of divinity, which appeared first in 1695. "Having considered it necessary," says Franké, "to point out the characteristics of a student of divinity acceptable in the sight of God, for the edification of those who bear this name; I have for this purpose chosen in preference to every other, the person of Timothy; of whom Paul in Phil. ii. 20, writes, 'I have no man like-minded;' and in the 22nd verse, 'Ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.' Hence Timothy is justly given as a pattern to all students of divinity, and as a mirror in which they can view themselves, and perceive whether they live in a manner acceptable to God in the profession they have chosen or not.

"It is, therefore, a word of admonition, which is addressed in the name of the Lord, not only to those who think to fit themselves in this place for the service of the Church of God, but also to all, whether really residing at Universities or not, who are called students of divinity. When, by the divine direction, this falls in their way, they must regard it as a mirror placed before their eyes, in which they may contemplate themselves to their own benefit, and when they thereby become conscious in what respects and by what means they have hitherto defiled their profession, they may be able to amend themselves."

Franké then mentions, first of all, that Timothy had not only pious parents, but was also commended for having faithfully followed their religious instructions. "Look at yourselves in this respect, ye stu-

dents of divinity! Many of you, through divine grace, have enjoyed the privilege of possessing pious parents. . . . But how soon do we often think ourselves wiser than our parents! . . . I am of opinion, that many a student succeeds neither in his studies nor in any thing else, from no other cause than because he has no real filial reverence for his parents, because their word is of little value in his estimation, or because he even hypocritically affects piety in their presence, gives them false information respecting his progress, wastes what they have earned by the sweat of their brow, deceives them continually, causes them needless expense, and by a variety of misconduct, draws from them many a sigh and tear, which return upon him ten-fold, and altogether prevent the divine blessing.

“How many depend upon succeeding in a godly life and walk, when once they enter into office; and think that meanwhile, their youthful years may be spent in worldly lusts. But alas! experience teaches how rarely this is the case, and how gladly the individual would afterward continue the manner of life he pursued when a student. . . . But a student’s life, such as is led by the majority, even of those who call themselves students of divinity, is a truly heathenish, nay even devilish life, and nothing is more opposed to the laws of Christ, than the rules and maxims they have amongst themselves; and he that is termed the most rational student, is often the very worst Christian.

“Now he that is desirous of studying in a manner acceptable to God, especially as respects the study of divinity, must completely renounce and forsake the common life of a student, and instead of their rules

and maxims, place before him the laws of Christ; and be not concerned at being despised, laughed at, and ridiculed in consequence of so doing. He that is not willing to do this, ought to give up the study of divinity, or he will eventually not serve God but Satan, and receive with the latter a similar reward.

“ ‘ Timothy knew from a child the Holy Scriptures.’ (2 Tim. iii. 15.) This has reference to all, but especially to you who are students of divinity. Are there not perhaps, even many, who have never read the Holy Scriptures through, in their whole lives, much less with consideration and reflection? Whence comes it? In schools, more concern is manifested about all kinds of heathenish books, than about the precious word of God. Even if an hour, to avoid the reproofs of conscience, is devoted to the New Testament, yet it is more for the sake of outward knowledge, and of the language, (which are proper in their place) than to instruct the young in the pure principles of true religion. Even if teachers see this to be a fault, and would gladly amend it, they are unable to accomplish it. Hence heathenish things continue to be the chief object of attention in schools, and the word of God a secondary matter. Hence most of those who come from school are ignorant how to deal with the word of God; to say nothing of their not having ascertained from it, with all diligence, the ground of their salvation. As long as these abominations are not put away—I mean, as long as the tender minds of the young are instructed in the Holy Scriptures with such coldness, and value is attached solely to heathen learning—there will be no young Timothies, who, from their childhood up, have known the Holy Scriptures.

“ But is the fault of the lower schools amended in the higher? By no means. Experience teaches that a hundred other lectures are read sooner than one edifying discourse upon the Holy Scriptures.... Consider, therefore, ye students of divinity, what it is, which you subsequently intend to teach the people—the word of God, or the word of man? But if you are to teach the former and not the latter, why is the precious word of God so lightly esteemed by you? Why do you study any other book rather than the Holy Scriptures?.... Follow the example of Timothy, and let the precious and revealed word of God be your chief concern, your constant occupation, your study and meditation, and disregard everything else; except in so far as it contributes towards enabling you the better to study the word of God.

“ If you follow this advice, you will succeed in the whole of your theological studies; if not, you will be compelled to begin afresh, however long you may have studied. Nor will you find any sure basis for all your knowledge, until you learn to disregard everything else in comparison with the word of God.

“ Timothy did not read the Holy Scriptures for the sake of mere outward knowledge, but that he might learn from them the way of salvation.... Look at yourselves in this respect, and examine yourselves, how far you obey the admonition of Paul, and follow the example of Timothy. If it is the case that one and another perceives the necessity of studying the Holy Scriptures in preference to every other book, still the chief thing is generally wanting.... Knowledge indeed is sought, but not a good conscience. And where is the wonder? Are there not

even theologians, who make no scruple of openly professing to the world, that their vocation is not to make the students pious, but to make them learned? . . . How very few there are amongst the students of divinity, who really study the word of God, to the end that they may govern their lives in all things according to it! . . . Do you daily read something in the Holy Scriptures for the purpose of self-examination, of strengthening your faith in God, of edifying yourselves in the love of God and your neighbour, of preparing yourselves for a happy death, of more heartily renouncing the world and its lusts, of praising God for his sacred truth, and of increasing in all the fruits of the Spirit? If not—what kind of Christians are you—to say nothing of Students of divinity? . . . Know you not, that if your reading the bible and all your other studies are not for the purpose of daily attaining by this means a more believing and pious heart—you are still no real students of divinity, since you do not suffer yourselves to be taught and governed by God and his Spirit; but however much knowledge you may accumulate, it is nothing more than a mere natural work, and so to speak, a theological spectre, which in the end will avail you nothing, but may make you into arrogant Scribes and Pharisees.

“ There were, indeed, in the times of the Apostles, many who adhered to Paul; but Timothy had a preference above the rest. (Phil. ii. 20, 21.) Thus we occasionally find a student of divinity, of whom indeed nothing evil can be said, and who even shews symptoms of that which is good—for instance, he attends closely to his studies, avoids profligate society, and conducts himself in other respects in such

a manner as that no one can accuse him of anything improper. But certainly, were it to come to a strict examination, there would very few Timothies be found, even amongst those who are called pious students. Alas! the word of God is mostly received with a rude and unbroken heart, and there are very few that will give perfect room to the operation of the divine word, since the most of them imagine they have managed their matters well, when they have apprehended, in their understanding, the knowledge of the doctrines of godliness; so that they can speak upon them and blame others; making at the same time a circuit as it were about the path of repentance, since their self-love continually persuades them, that they need no such serious conversion, but are already in a good state, in a state acceptable to God. Hence the most of them continue lukewarm, selfish, uncharitable, talkative, licentious, boastful, and assume an outward appearance of godliness, but deny its real power. The very fewest of them break through the bonds of their natural state, and acquire love from a pure heart, a good conscience, and faith unfeigned, after the example of Timothy.

“Observe this, ye students of divinity, and take heed that your piety be not hypocrisy, and that you are regarded as pious not only in the sight of men, but also search your own hearts before God, and examine whether you walk in pureness and sincerity before God.... Reflect upon what your intentions are. You wish, at some future period, to be appointed public teachers in the church of the living God. What is the reason, therefore, that you concern yourselves so little how you may walk worthily in the house of God? Are you desirous of following

the Son of God in his office, and have not yet entered upon the footsteps of his life? Does this seem to you a small matter? . . . Paul advises his Timothy to the practice of Godliness, (1 Tim. iv. 7,) and we have no reason to doubt that Timothy was in the constant exercise of it. . . . Tell me, therefore, what kind of godliness do you practice? How do you hear the word of God? How do you reflect upon it in your hearts? How do you exercise yourselves in prayer? How do you quench the lusts of youth? How do you crucify your sinful flesh? How do you shew forth the Lord's death in the sacrament? How do you examine your consciences? Do all these things proceed from such a state of mind, and in such a way and manner from you, that you feel assured of being really amended and sanctified by them? Certainly, if we look at a student's life, such as is commonly led, even by students of divinity, we see no exercise in godliness, but rather in ungodliness. . . . But there may be some, who have renounced this gross outward worldly-mindedness—of such, I inquire, wherein consists your exercise of godliness? I am disgusted with the lukewarmness of the greater part, even of those who know the truth. . . .

“ Timothy's chief exercise, consisted according to the admonition of Paul, first of all, in making ‘supplications, prayers, intercessions, and thanksgivings for all men.’ Regard yourselves in this mirror, ye students of divinity, and remember that Luther has prescribed three things to you, as constituting a true divine—*orationem, meditationem, et tentationem*. Therefore prayer is the first thing. Is this your first and principal exercise? I say the truth; amongst a hundred students of divinity, scarcely one is to be

found, who possesses a correct knowledge of what constitutes true prayer, to say nothing of the constant and zealous exercise of it. Therefore, when once you are appointed to be teachers in the church of God, how will you spread forth your hands to the Lord, like Samuel, for the souls committed to your charge? If you continue thus, all your study of divinity is only as a man without a head; because you seek to learn everything, and still are not concerned how you may learn to pray aright.... I faithfully advise every student of divinity, daily to devote at least one hour exclusively, in which he may seek to abstract his mind from everything else, and to converse with God in humble reverence and devotion, by meditating upon his word, and especially by earnest and heartfelt prayer. The devil will soon throw something in the way to hinder it; but he must be resisted, and not allowed to gain a hair's breadth, until it be brought into a regular exercise, and pleasure and delight be found in it—nay, until the individual finds that a single hour is not enough for the purpose, but would gladly converse still longer with God....

“ But Timothy also fled the lusts of youth, and followed after righteousness, faith, love, peace, &c. as Paul had commanded him, (2 Tim. ii. 22;) and we dare not doubt, but that this injunction to flee youthful lusts was only given him by way of affording him additional strength against them.... Oh how needful it is, that in this respect also you should place Timothy's example before you! There are indeed some, who occasionally give signs of a good inclination; but they refuse both to shun the former, and to follow after the latter, but wilfully plunge

into opportunities of exciting sinful lusts by useless amusements, bad or unedifying company, assumed liberty in words and works, excess in eating and drinking, the unrestrained cherishing of fleshly lusts which arise in their hearts, unprofitable conversation, by which the heart is inflamed to that which is evil, the perusal of ridiculous or even filthy and obscene books, &c. How is it possible for godliness ever to attain strength in one, who thus never seeks to resist that which is evil; or that a man should repel his enemy, whilst leaving every door and window open to him?

“ Persons often complain of the little progress they make in religion; but no one ever failed to make progress who was really in earnest about it. But he that loves his own life and the lusts of the flesh more than Christ, is not worthy of him, nor is it any wonder that such a one cannot boast of the power of Christ. . . .

“ I have written to you as simply and plainly as it was possible for me to do; for you have teachers enough who only seek to make you learned by their writings; this is not my object; I only seek to render you pious—yet not I, but the grace of God which is in me, and by the power with which he accompanies the simple testimony of the truth. Try it therefore in simplicity; and if you find it in accordance with the word of God, pay no attention to the person of the speaker, or the mode of his address, but remember that God exhorts and admonishes you through me, and that you must give an account of it, not to me but to God, if you do not listen to the word, which you cannot, on rational grounds, controvert.

“If you will follow that, in which Timothy is set before you as a pattern, you will also easily obtain grace from God to choose a proper guide and teacher, to whom you may safely cleave. For nothing more is requisite for this purpose, than your own sincerity, your not making temporal and earthly, but eternal and heavenly things your aim, not seeking the mere knowledge of divine truth, but the power of true godliness, loving the word of God from your very heart, and daily searching therein for your edification, and daily seeking to amend your life according to it. But if you are so foolish as to let yourselves be deterred by the calumnies of the world, and do not desire to examine the truth for yourselves, nor entreat God to give you the spirit of discrimination—you make it evident, that you are not worthy of Christ.

“Observe, however, that the following things will always prevent you from attaining to the simple knowledge of the truth:—

“1. When you suppose you must believe every thing your teachers say to you, without any examination.

“2. When you fix this as a principle within you, that what whole colleges reject, decry, and renounce, must necessarily be bad and worthless; and that what they call good, must necessarily be so.

“3. When you believe that what most men speak evil of, despise, ridicule, and scorn, must infallibly be a wicked, or at least a foolish and ridiculous affair, and that you need not hesitate to join in with them, and make a mock at it with others.

“4. When you gladly believe what is commonly related and mentioned, respecting what some par-

ticular individual has spoken, done, or written, make it a subject of ridicule, and gladly tell it to others, in order to laugh with them over it. He that easily believes, particularly common trifling reports, will be also easily deceived.

“ 5. When you do not minutely try and examine every thing you read and hear, according to the word of God, whether it be so or not; when it has reference to some doctrinal point.

“ 6. When you even set light by the word of God, and read it only with dissatisfaction, and prefer studying the writings of men to the word of God.

“ 7. Or when you read writings merely on one side of the question, and do not desire to see what is written on the other, nor consider the matter closely; especially—

“ 8. When you delight in controversial writings which are acrimonious and bitter, and filled with revilings; but are unwilling to read others which seek to accomplish their purpose from good grounds, and without acrimony.

“ 9. When you are so presumptuous as to judge of persons whom you do not know, and whose writings you have never read.

“ 10. When you do not earnestly entreat of God the enlightening influences of his Holy Spirit, and yet venture to speak upon divine things.

“ 11. When you do not learn properly to know the tree by its fruits, according to the counsel of Christ, but seek to gather grapes of thorns and figs of thistles.

“ So long as your minds are obscured by these clouds, there is no hope that you will penetrate through them to regard the sun of truth in its beauty.

“May God grant that you may all learn to know the things that belong to your eternal peace.” Amen.

The blessed results of Franké's academical labours described above, and those of his similarly-disposed colleagues, are attested by himself in several places of his monitory lectures. He says, “Many of the students here perceived the peculiar object of our labours, became truly converted, and entered upon a thorough denial of themselves. They renounced all desire for temporal advantage, worldly honour, a life of ease, and the favour of their patrons; ventured all for the truth, and were prepared to endure the scorn and rejection of the world. A cordial bond of love was cemented amongst them, and they encouraged and incited each other to persevere in the narrow path. Those students who were from the same province, or who dined together, frequently agreed to appoint a certain hour for social prayer, or else fixed upon useful subjects of discourse, or read the Bible together for mutual edification; for they prosecuted the study of the Bible with great zeal. Those that messed together also encouraged each other by edifying conversation. They laboured to set a good example to their fellow-students and all that were around them, by their pious deportment, both in word and deed. Hence many other individuals, in the houses where the students resided or dined, attained by their means to a thorough conversion.”...

This mutual agreement in divine things at the university, induced them, on their return to their native provinces, to offer each other the hand in their official duties, to live on terms of brotherly

intimacy, and unanimously and with the same confidence which they had cherished at the university, to carry on the work of the Lord. To a certainty, many a one who studied at that time in Hallé, and afterwards removed to some other place, became there a light to others; so that through one man's instrumentality, the eyes of many were opened, they came to reflection, and perceived the danger and impropriety of continuing their corrupt course of life.

“In the same manner, many other preachers were awakened by those that had studied in Hallé: for when the former saw that they had not hitherto filled their office with the earnestness and zeal which the latter manifested, they joined themselves to them, after acknowledging their previous omissions ‘and negligencies.’”

However, in the latter part of Franké's life, he did not see so much fruit of his labours as before. Respecting the former part, he says, “When fresh students arrived here between Easter and Whitsuntide, and had heard the word for about a quarter of a year—not only one and another, but many came, and made known the effect, which the word had produced on their hearts; they began to confess how heartily they thanked God, for having directed them to such a place—what little attention they had paid to religion at the schools or universities they had previously attended—in what a wretched and perverted state they had been—with what sins their consciences were burdened—how they had suffered themselves to be seduced by their fellow-students, and how they had seduced others in return; they testified the grief which they experienced on this

account in their hearts ; what a longing and desire they felt that their souls might be saved, and that they might be thoroughly converted to God ; asking advice, how they ought to proceed in future, &c. But when I look at our present state, (in the year 1709,) I must confess, to speak according to my own conviction and experience, that the students of divinity now seem less to perceive and take to heart that which we have mainly in view, than was the case at that time. They imagine our chief endeavour is, only to fill their heads with knowledge, and to impart so much of it to them, as to enable them eventually to obtain a living, support a wife and family, and make their way through the world ; although our principal efforts are directed to lead them to Christ, and to make of them real subjects and servants of the Most High God, before they let themselves be employed in establishing the kingdom of God in others. But this ruling motive remains hidden and concealed from the greater part. The truth which is addressed to them, exhorting them to turn with sincerity of heart unto God, they regard merely as lifeless knowledge, whilst they despise the power and spirit, life and light, which is sought to be introduced into their souls by the word of the Lord—even as if it were a thing which was of the least importance, and which would at some future time follow as a matter of course.....The field no longer looks so green as formerly.”

CHAPTER V.

Opposition and controversy excited by Franké's labours in Hallé.

FRANKE'S great and continued exertions in the cause of truth, and for the salvation of those committed to his charge, especially from the period of his removal to Hallé, could not fail to excite, in the highest degree, the hatred of the whole of that party in the Lutheran church, who were so decidedly inimical to vital religion, and which he had already drawn upon himself in no small measure, by his previous labours : and hence Franké's life in Halle, although previously and sorely tried, was a continued conflict for the cause of Christ. Not as if it had been one uninterrupted conflict : for there is that peculiarity in the warfare of the christian, that it consists as well in suffering as in doing, in the defensive as well as in the offensive ; so that the conflict is best sustained by a tranquil defence and courageous appropriate confession of the simple and practical fundamental doctrines of christianity, without reference to the persons of the opponents ; and hence the warfare which Franké had to sustain, assumes only occasionally the form of a real controversy, in its outward history.

Franké had scarcely commenced his labours in Hallé, when the same commission which had called him thither, again made preparations for removing him. For even in the year 1692, the commissioners of universities at Berlin, and especially Von Danc-kelmann, the same statesman who had been the most zealous in procuring Franké's appointment to Hallé, sought to draw thither the celebrated civilian Dr. Samuel Stryk, of Wittenberg, in order to render the new university the more celebrated. Meanwhile, very evil reports concerning Franké, as a pietistic disturber of the peace, had become very generally circulated throughout Saxony; by these Stryk was prejudiced in the highest degree against Franké, and he therefore declared, that he would only go to Hallé in the event of Franké's being removed elsewhere. In consequence of this, letters were written to Franké, offering him the choice of several superintendentships and other places; but he would not accept of any of them. In the interim, Stryk received a very honourable and advantageous call from the King of Denmark to Copenhagen; this rendered the matter more urgent, and the commissioners at Berlin gave Franké clearly to understand, that if he would not voluntarily accept of some other situation, he would certainly be removed. Franké however, did not suffer himself to be daunted. He replied, "that he was fully assured of his divine vocation to Hallé; and of the blessing which began to manifest itself there; but that he had not the same certainty with regard to the other situations offered him. If he had committed anything of a culpable nature, he requested that he might be informed of it, and if guilty, punished accordingly; but that

if innocent, he was resolved not to let himself be removed."

The commissioners had not expected such a resolute declaration, and now attempted in another manner to satisfy Stryk, who was more inclined to fix in Hallé, than in Copenhagen. The attempt succeeded, and Stryk arrived in Hallé towards the end of the year 1692. Such an upright and pious man as he, in becoming more closely acquainted with Franké, necessarily saw through the tissue of calumnies spread abroad respecting him. He soon became one of Franké's warmest and most active friends, as well as of the cause he maintained, and continued so until his decease in 1710.

At the very commencement of Franké's official functions in Hallé, he became entangled in a dispute with the clergy of Hallé. Even before his arrival there, an inclination towards vital religion, the outward expression of which was at that time termed *pietism*, must have manifested itself in many instances. For information had been transmitted to Berlin, that some of the clergy of Hallé had expressed themselves with great violence against those who were called *pietists*; and hence, on the 8th of October 1691, an order was received by the government of Magdeburg to make inquiry, who had done this, and to prohibit the pietists from being named in the pulpit in future. Accordingly, the government of Magdeburg forbade the clergy of Hallé, as well as the preachers throughout the whole duchy, from preaching against the pietists. But the clergy of Hallé thought they were at liberty to disobey the orders received, especially since it was reported, that Franké, the chief of the pietists, was about to

settle in Hallé. They therefore wrote to the Elector for an explanation of the mandate, at the same time stating some pretended errors in the doctrine of the pietists. This petition, however, is said not to have been immediately laid before the Elector.

Meanwhile, new complaints had reached Berlin, that the clergy of Hallé continued to preach violently against the pietists. A new mandate was therefore issued, in the beginning of January, 1692, confirming the contents of the first, and threatening those that were refractory with fines. Another protestation of the clergy of Hallé produced a new electoral rescript, dated 30th January, in which the clergy of Hallé were called upon to prove within a week their accusations against the pietists. But this they were probably unable to do, and requested that they might not be burdened with such *onus probandi*, merely adding a foolish tale about a student who had launched out in reprehensible terms against the ministerial office, the marriages of the clergy, and the Lutheran religion, at a tavern at Glaucha. The electoral reply, dated 9th March, 1692, was to the effect, that though such doctrines as were contrary to the word of God ought to be refuted, yet they must be no imaginary doctrines; and that the student they mentioned, was on no account to be regarded as a pietist, but as insane.

It was a natural consequence of Franké's labours in Hallé, that the opposition against what was termed pietism, which had already been excited in the clergy of Hallé, should manifest itself in a still more hostile manner. The whole city was moved by Franké's preaching, and ran together to hear him; people of all ranks secured sittings, or had them erected in

the church at Glaucha, or that which was attached to the school; in which latter, as being the university church, Breithaupt, and sometimes Franké, or in general the professors of divinity had to preach;¹ whilst the parish churches in the city were left empty. Those who, through the instrumentality of Franké, were brought to seek after vital religion, perceived that previously, they had only been Christians in name; and when love to their neighbour impelled them to endeavour to bring others to a similar newness of life, they were certainly obliged to tell the latter, that their present state was that of spiritual sleep; and when in their defence, they appealed to their teachers, they asserted that such teachers did not preach in a truly evangelical and Christian manner.

All this naturally embittered the clergy of the town. To this was also added certain inconsistencies which so easily occur, in consequence of human depravity, by the mixture of that which is divine, on its entering into human nature, with a variety of extraneous things, which frequently result in enthusiastic extravagances, particularly on the first excitement of religious feeling. Such was also the case in Hallé, in a few instances, amongst Breithaupt and Franké's auditory. Several who began to feel the operation of divine grace upon their hearts, regarded themselves as better than other men, exclaimed against the whole Lutheran church as Babel, rejected the study of the sciences, no longer attended public worship, nor partook of the sacrament, &c.;

¹ This church, in modern times, and under a foreign government, was turned into a theatre. It is now intended to erect a college on the spot, under royal patronage.

others boasted of immediate inspirations and revelations, and departed from the Holy Scriptures, the sole rule of faith. Others again immersed themselves in speculations upon doctrines, over which a sacred obscurity rests in the divine revelation itself: such as the millennium, the restitution of all things, &c. and forgot meanwhile, the principal point—sanctification through living faith in the Redeemer, &c.

Franké and Breithaupt were very far from approving of such disorders. They did not indeed immediately condemn these weak and mistaken people, but rather sought, by forbearance and religious instruction, to restore them to the right path. But the not immediately condemning, and the perfectly agreeing, with those to whom the vital religion preached by Franké was an offence—was one and the same thing in the eyes of his enemies; they joyfully caught hold of every account of such aberrations, though generally exaggerated by report, in order to place Franké's labours in the worst light. "There!" said they, "it is now obvious what his doctrines really are, however mildly he expresses himself, and whither they necessarily tend." The clergy of Hallé, and especially Dr. Schrader, chaplain to the court and member of the consistory, and the Rev. A. C. Roth, one of the preachers of St. Ulrick's church, accused the professors, under which title Franké and Breithaupt were particularly understood, of horrible things, and warned the people against their preaching and doctrines, as against secret poison, not merely privately, but even openly, in printed works, and from the pulpit. Franké's doctrine—the same which a certain party in the present day seeks to antiquate as hyper-orthodox—was not sufficiently

orthodox for them, because he ventured to treat the prominent and fundamental doctrines of the Holy Scriptures, as such, before the people, and always returned to them; well knowing that he who has them within him, denies none of the other doctrines of Scripture; whilst he that has them not, doubts in reality concerning all the rest; and because he preferred and offered to others the marrow and kernel of the Scriptures, rather than the dogmatical shell.

The brunt of their opposition, however, was chiefly directed against his evening meetings for prayer. The most licentious calumnies were disseminated respecting them.¹ Feeling themselves impure,—they could not, or at least would not, imagine, that those meetings, at which both men and women attended, could be pure; and confiding in human depravity in general, they thought they might rely upon it, that such like fabulous tales, would gain credence with all those, who were deficient in real religion. To be brief: false teachers, fanatics, enthusiasts, dreamers, inspired, hypocrites, oddities, were the customary, and not always the worst names, which were applied to Franké and his friends. But all this did not terrify Franké; on the contrary, he saw in it a proof, that the Lord blessed his labours; for he knew that vital religion is a leaven, which necessarily produces fermentation. He quietly but boldly pursued his path, preached the simple, practical, and fundamental doctrines of the gospel, pointed out the characteristics of true and false teachers as laid

¹ The same things were reported in the first centuries, respecting Christian assemblies in general, as well as in later periods, concerning the meetings of those Christians, who were at variance with the dominant party.

down in the Scriptures, directed the attention of the people with inward pleasure to the words of our Lord, 'By their fruits ye shall know them,' and left the rest to God.

The attempts which had hitherto been made by rescripts from Berlin and Magdeburg, addressed especially to that blinded zealot Mr. Roth, to restore tranquillity in Hallé, had all proved unavailing. At length, on the 17th of November 1692, an electoral commission arrived in Hallé, for the express purpose of investigating and settling these disputes, which the court regarded as prejudicial to the new University. The commission, which consisted of Von Platen, Von Dresskan, and Lütkens, with Chancellor Von Seckendorf at their head, commenced their inquiry the following day. The clergy of Hallé presented twenty-six points of complaint against Breithaupt, Franké, and the pietistic students. The commission communicated them to Breithaupt and Franké, who then handed in a defence, and a counter accusation. Several days passed without any approximation of the two parties, until at length Seckendorf made a proposal, which, because the two most violent opponents, Schrader and Roth, had already left Hallé, Dr. Olearius, at that time superintendent of Hallé, who longed to see the matter terminated, agreed to on the 27th of November, and which was signed by both parties.

In this document it was stated

1. That though the Clergy of Hallé had accused with some measure of plausibility, Professors Breithaupt and Franké of errors in doctrine, and the disturbance of ecclesiastical order, on which account they had been watchful, and occasionally

introduced the subject into their public discourses, (so mildly was the matter expressed) yet that after diligent examination, on the basis of the Holy Scriptures, the Augsburg Confession, and other Creeds and articles of faith, the accusation had proved to be groundless, and that consequently the clergy of Hallé acknowledged the two professors free from and innocent of all heterodoxy.

2. That the Professors have declared, that any disturbances which may have taken place in Hallé, consisting in the offensive language or actions of individuals, have neither been occasioned nor approved of by them; that they were also far from wishing to promote anything of the kind; but that they must disapprove of the manner in which the Clergy had censured things of that nature, and laid them to their charge; but that every thing which may have excited unpleasantness, shall be forgotten by both parties.

3. The Professors have by no means wished to depreciate or encroach upon the preachers in the discharge of their official duties, which they are not conscious of ever having done; they sought to admonish the students to be prudent, and warned them against separation; but the preachers ought likewise to do every thing in order to avoid vexatious disputes. If they think the cause of truth endangered, they ought first to use brotherly admonition, and if this prove unavailing, inform the proper authorities, and wait their decision, without forestalling it in their discourses or writings. At the same time it is not forbidden publicly to speak of that which is notoriously unjust, where silence would be injurious; but this ought to be done with-

out attacking and painting in odious colours the individuals themselves, so that harsh and severe expressions should be avoided in speaking and writing ; no one be censured for that which those under his charge reject ; the young be treated with meekness, and generally speaking, the glory of God be sought in all things, and not their own.

4. Confidence is placed in the Clergy, that whilst avoiding extraordinary modes of expression in their sermons, they will follow the order of the Church ; and treat in a proper manner the articles of the justification of the sinner in the sight of God, true repentance and conversion, true religion, &c., that real inward religion may be duly implanted, and Jesus' perfect merits properly acknowledged ; as well as that they will observe the needful preparation for their sermons. . . . It is also hoped with respect to the Professors, that they will faithfully obey the established form of government, particularly because at present, a variety of extraordinary things occur, in trances and revelations, to which they must refer no one, but to the word of God ; and restrain their judgment, so that offence and mistakes may not arise through the expression of hasty and premature opinions ; and finally also, that they will take care, that worthless and suspicious publications are not disseminated along with the good.

In conclusion, both preachers and professors are recommended to observe a careful oversight over those, who by unwise speeches and deportment had caused offence. This document was read after sermon, on the 18th December, in all the parish churches, in the city and its suburbs.

Thus peace was again outwardly restored in Hallé ;

but if parties do not inwardly unite, every outward compromise, however wisely framed, only serves to interrupt the contest a short time, that it may afterwards break out again only the more violently. The city clergy refrained indeed at first, particularly since the bitterest zealots had retired, from openly reviling the pietists, as they were called; but they did not by any means cease to speak evil of them in private; besides this, both parties preached, as before, doctrines which could only exist by the annihilation of one side of the question—false and true religion; and thus the fire continued to glimmer under the ashes.

Whilst Franké outwardly enjoyed repose again in Hallé, he fell into a new controversy with persons at a distance. He had remained silent until the beginning of the year 1694, notwithstanding all the calumnies which were heaped upon him in other parts by the dead orthodox party of the Lutheran church, who hated every thing like vital religion. It was only in the beginning of that year, that he at length saw himself compelled, by the libel of an anonymous writer, entitled ‘Disorderly proceedings of the Pietists,’ to break his silence, and publish a ‘Reply to the pretended account of the disorderly proceedings of the Pietists, &c.’ In what state of mind he wrote that piece, is evident from his own words:—

“I have always found, that the more evil the intentions of the world have been towards me, the more richly and abundantly has the Lord bestowed his blessing upon me. . . . Hence I lay me down and sleep in perfect peace, although a host may encamp against me; and I never feel better than when I can be silent, and commend the matter to the Lord. . . .

Therefore with respect to myself, the world may continue to act as hostilely as it is able. . . . What I at present, and may in future perceive within me, which is not exclusively directed to the glory of God and the advantage of my neighbour, I beseech God, very heartily and fervently, to hinder, exterminate, and destroy, according to all his good pleasure. Now if the weapons of others, who strive against me, are directed to the same end, they will easily obtain the victory over me, to my own great satisfaction. But if they attack me in that, wherein I really serve the Lord, they shall and ought at length to experience to their sorrow, that ‘here is Immanuel, *God with us.*’ The living God knows me, and I know him, and am conscious that I serve him in sincerity of heart. . . .; and even were a thousand works to appear against me, I cannot turn either to the right hand or to the left. . . . I do that which I perceive from the word of God it is incumbent upon me to perform, and the world may laugh or murmur at it, until tired of both. Thanks be to God, who has infused such sentiments into me !”

Franké took no notice of the attention which this work excited, nor to the many things that were said upon it. But the greater part of his opponents, and the adversaries of vital religion only watched the more eagerly for a suitable opportunity of placing him and those they termed pietists in a truly hateful light; and this seemed shortly afterwards afforded them by the publication of a work of his, the author of which, they thought they should be able to represent as one who had stumbled most grievously against Lutheran orthodoxy.

In January of the year 1695, Franké began to pub-

lish his monthly work, entitled 'Biblical Remarks.' Scarcely had the first few numbers appeared, when J. N. Knoblach of Wittenberg sent forth two disputations against it; whilst Dr. J. F. Mayer, general superintendant of Pomerania, and professor of divinity at Griefswald, published his 'Instructions for the proper use of the Psalter,' with a preface addressed to all students of divinity in Germany, born subjects of his majesty the king of Sweden,—not to let themselves be led astray by A. H. Franké's 'Biblical Remarks.'

In this preface, Mayer observed, that "Satan was again seeking, under the disguise of Christian devotion and sanctity, to bring evil upon the poor, oppressed, and, in other respects, universally persecuted Lutheran church; to make a Babel of it; and as people already began to slight the articles of faith, and to mock at the oath of supremacy, the devil urged the pietists still further, so that they now even ventured to censure Luther's translation, &c." At length he comes to Franké's own remarks, which he criticizes both generally and particularly—"In general," says he, "they are mostly old obsolete things, partly borrowed by M. Franké from heretics, and have merely reference to a strife about words;" and then seeks to make it appear from his own remarks, that the pietists were men of arrogant minds, possessing envious and bitter feelings against Luther, and strict zealous divines, and at the same time of a restless spirit." Such language was the heart-felt effusion of the whole bigoted orthodox party.

Franké had just completed the number of his Biblical Remarks for April, when he got sight of

Mayer's work ; and therefore instead of the number for May, he published, " A true account of the Biblical Remarks, hitherto published monthly, as an antidote to the opposition, in word and writing, they have hitherto met with." Towards the conclusion, he observes, that " as highly as he valued Luther's version for the reasons he had stated above, yet that it does not in many places harmonize with the original, and might be much improved."

Franké sought to prove this in the following, as he had already done in the preceding numbers of his " Biblical Remarks," and continued to do so in the numbers for June and July, as the continuation of the " True Account." But M. Knoblach made a new attack upon him, and Christian Serpilius was induced to issue a notice in Mayer's name, purporting:—" That as M. Franké had given no godly and prudent reply to Dr. Mayer's preface addressed to students of divinity, but mere scandal and calumny, according to the custom of the meek pietists of the present day, the said M. Franké's lampoon was, therefore, sent back to him again." Besides these, new opponents continued to come forward against Franké, until 1708 ; amongst these were Michael Beckius, preacher and professor in Ulm ; and previously in a certain respect, Theodore Dassov, professor of oriental literature in Wittemberg. Franké, however, found defenders, particularly in an anonymous writer, who furnished a " Proof that the Hamburgh (Serpilius) and Wittemberg objections and accusations against Franké's defence, commenced in May, were incorrect ;" as also in J. H. Michaelis, and J. M. Krafft. Franké himself only published continuations of the " True

Account" in August and September 1695, and then was silent on the subject.

The outward harmony between the clergy of Hallé and Franké was not disturbed in any striking manner till the year 1698, although the warnings of the former against the secret poison of the pietists, and their defamation of Franké and his friends, had not been discontinued, but only vented a little more cautiously, and this never ceased to be the case during the latter part of that period. But on the eighth Sunday after Trinity of that year, Franké preached from the gospel of the day, on the false prophets. He entirely refrained, in this sermon, from all personalities, but because he would not himself appear before Christ as a false prophet, he naturally cast a look upon the defects of his own times, and his immediate vicinity. This caused a renewal of the ancient strife. The clergy of Hallé applied this discourse entirely to themselves, and could not think otherwise, with their narrow-minded views and pretended zeal for religion, than that Franké was actuated entirely by polemical and personal motives in preaching it. They not only expressed themselves warmly from the pulpit on the subject, but also brought a charge against professor Franké before the consistory. The latter called upon Franké to defend himself, and to state and confirm what it was that he had to object against the clergy. Franké replied to this in his defence, that he confined himself in his sermon to very general expressions, and that it was not his fault, that any of the preachers saw their own portrait in the sermon as in a glass; at the same time he saw himself compelled, openly to express his opinion respecting the clergy of Hallé.

He says, "I testify before God, who shall bring everything to light, and before Jesus Christ, who under Pontius Pilate witnessed a good confession, that I do not state my sentiments respecting the present clergy of Hallé with the intention of injuring any individual, in any manner, or to avenge myself in consequence of their frequent harsh treatment of me, or from any other unprofitable, unedifying, or carnal intention, which might be imputed to me; but that in this confession I seek the honour of God, and the profit and advantage of my neighbour; and that I bring forward in it nothing but that which I am convinced in my conscience before God, is the truth, or so credible, that I must regard it as the pure truth, and that I consider it as a conscientious duty to make this confession on the present occasion which God affords me....."

"With respect to the mode of preaching practised by the said clergy, I confess that it has not been hitherto conducted as is incumbent upon a preacher of the gospel.... The highly necessary doctrines of self-examination and the nature of true and saving faith, of enlightening, sanctification, &c, are scarcely ever, or only very coldly, touched upon. The passages of holy scripture are frequently quoted and explained in such a manner, that the worldling finds opportunity of strengthening himself by them in his carnal security and lukewarmness. For instance, when treating upon the passage 'Rejoice with them that do rejoice,'—outward worldly pleasures are admitted, and dancing, gaming, and the *poculum hilaritatis* are defended. It may easily be supposed, that when such things are approved of from the pulpit, the people must be strengthened in their false security,

... and whilst they ought to abide by the word of God, which furnishes materials enough for preaching, worldly *symbola* or other such like things are preferred."

In the sequel, Franké adduces many single proofs of things, which are altogether unedifying, extraneous, and absurd, nay, which often excited only rude laughter, which they were not ashamed at that time to bring into the pulpit, instead of preaching the word of God in the manner of the Apostles and Reformers; and then he goes on to say, "Your Electoral Highness, only a few years ago, seriously forbad such an unedifying mode of preaching; but the clergy have not amended themselves accordingly.... Must we not therefore say, that they do not preach the word of God in a becoming manner, and do not administer their office as they ought, according to sincerity and uprightness in Christ Jesus? They instruct the people, it is true, in the impossibility of keeping the commandments perfectly, but not in the proper way in which it is possible to keep them, and how we ought daily to make progress therein, in the strength of Jesus. Human infirmity, it is true, is placed before the people, to which every hypocrite refers irrespective of this; but the divine power of Jesus Christ, which is given us for all things that pertain to life and godliness, is not duly recommended to the people—nay, they are even incessantly warned against perfectionists, of which doctrine there is no danger in our city.... Hence, when I have occasionally heard such sermons, I have gone out again much grieved and dejected; because I have always been persuaded, that it is impossible to derive true edification from them...."

“ Persons might be inclined to think, that I and others were quarrelsome, and sought to promote strife. But did not the clergy assail me, as soon as I came hitber, with revilings and calumnies from the pulpit? And when they and the commission, which was at that time appointed, acknowledged that they had done wrong—did they not again begin where they had left off? Do not they continue the same practices to the present day, and warn the people against us? On the contrary, they cannot say, that I have rewarded them evil for evil, but that I have rather hoped that they would be at length overcome by patience, particularly many of them, who had so frequently experienced that they were acting unjustly towards us, and that the case was different to what had been represented to them. I thought also, that they would at length be convinced that God was with me, by the blessing which he conferred upon my labours, and by the evident improvement of the condition of the congregation at Glaucha. But they have always continued their opposition. How often have I sought an opportunity for personal conference, that we might understand each other, and become better acquainted! But was I able to obtain it? Dr. Olearius even prohibited others from having any intercourse with me. Is that seeking peace? What rational individual can approve of his warning the people, on Low Sunday, not to go to church in the suburbs, for that by so doing, they would go the path to hell? Is not that popery, to prevent the people from going where they will find edification for their souls? Have the clergy ever done anything, or contributed towards promoting real unanimity, which I have nevertheless

sincerely sought! Nor is my mind, to the present moment, opposed to love and unity. But this is my wish, that it may be built upon the proper basis. I will never withdraw myself from agreements and verbal promises, or anything of that nature which may tend to peace. If any one has any thing to say against me, I am ready to hear it, and to answer him with all due modesty; if they will only cease harping upon the old string—‘there is a secret poison concealed beneath it,’ which after such a lapse of time, ought at length to have evidenced itself.”

Franké felt so well-assured of the goodness of his cause, that he even published his sermon on the false prophets. This step, however, naturally increased the disturbance. A pamphlet appeared, entitled, “Brief decision of the question whether—if one of them must be so—the pietistic or anti-pietistic preachers are the false prophets,” in which Franké is accused of Donatism, and in which it was attempted to be proved, that the people called pietists were the real false prophets. The clergy of Hallé, who were under the direction of Dr. Stisser, after the death of Olearius in 1699, also defended themselves against Franké’s statement, and accused him and his two colleagues in the theological faculty, Dr. Breithaupt and Dr. Paul Anton, of a variety of errors.

At length, on the 20th of March, 1700, an electoral commission was appointed for the purpose of settling the dispute. It consisted of a foreign theologian, Dr. John Fischer, general superintendant of Liefland, privy-councillor Stösser Von Lilienfeld, vice-chancellor of Magdeburg, and professor Stryk of Hallé. The commission began its investigation in May, and

on the 24th of June, the new compromise was signed by the commissaries as well as by the clergy of Hallé on the one side, and the three professors of divinity on the other. The substance of it was as follows :—

“ 1. Professor Franké has declared, both in writing and by word of mouth, that he was compelled by the impulse of his official obligations and his conscience, and for the glory of God, to make the statement which the clergy of Hallé, who have preached in such severe terms against him, have made a point of accusation against him ; that he regrets if he should have grieved any one of the said clergy by it, and that he would esteem it a pleasure to live in love and friendship with the clergy, and together with them be able to do much good in promoting the edification and extension of the Christian church : the clergy, indeed, insisted at first, upon honourable reparation ; but have at length offered to join in a similar Christian intention, on which, all parties have consequently united in a bond of eternal love and friendship.

“ 2. The doctrines of the professors of divinity, after an investigation undertaken in the fear of the Lord, are found to be in accordance with the word of God, and the articles of the Christian faith.

“ 3. The professors are willing in future to make use of unobjectionable expressions, and to use their endeavours that this be also always done by the students.

“ 4—6. All occasion that has been given, on either side, to mutual disagreement, shall be forgotten ; neither party will interfere in the ministerial functions of the other, or seek to render them suspected,

and also endeavour to prevent the dissemination of objectionable books.

“ 7. Rejection of the charge brought against the theological faculty ; that philosophical and philological studies, and in particular the art of disputation, were not prosecuted by the students of divinity in Hallé.

“ 8. The theological faculty and the clergy shall meet together at certain appointed times—quarterly, monthly, or even weekly, and admonish and converse with each other in a friendly manner ; but the pulpit must on no account be abused for personal invective, on pain of suspension and removal.

“ 9. The clergy in their sermons shall take for their standard what the ecclesiastical regulations and Luther say, especially upon faith, repentance, conversion, &c.

“ 10. Every Christian teacher ought to reflect on the manifold nature of the gifts of God ; not overvaluing his own, nor envying those of another ; but all ought to strive to deal faithfully and charitably, with the gifts he has received.

“ 11. The preachers ought, considering how few of their hearers belong to the number of those who are really converted, whilst conceding what are supposed to be things of minor importance, to keep within due bounds, particularly with respect to dancing, which it is difficult to separate from intermingling wantonness ; no preacher will now maintain that this is a time for it, when the people ought rather to repent in sackcloth and in ashes ; preach Christian liberty, not to the flesh, but to tempted consciences, and beware, lest whilst preaching to others, they themselves be cast away. They ought also,

“ 12. To expound the gospels and epistles on Sundays, and also particularly on the festivals, purely and simply, according to the ground of faith, and not apply them erroneously ; for the word of God is so rich and full of mysteries, that it is impossible to exhaust it, nor is it requisite occasionally to force it, or use far-fetched arguments and elucidations.

“ 13 and 14. Remarks upon catechizations and the examinations of candidates.

“ Lastly, 15. The preachers in the confessional must not bring forward worldly or offensive matters, but rather duly examine their penitents, whether they are in a state of true repentance ; not use the gospel where the law is necessary, lest they become partakers of other men’s sins ; nor warn their penitents against any one of their colleagues,” &c.

This compromise was substantiated by the Elector, and as it was much more favourable to the cause of Franké and the theological faculty, than to that of the clergy, so an electoral epistle addressed to the government of Magdeburg on this subject, under date the 22nd Sept. 1700, was still more pointedly so. In it the Elector declared, that even as it had never been his intention, nor was so at that time, to burden his Lutheran subjects with erroneous doctrines, nor suffer others to do so ; he likewise regarded it as his duty, as sovereign and supreme bishop, energetically to protect and interfere in behalf of faithful and sincere servants of Christ, against all oppression, both as it regarded their office and their persons. From a variety of causes and undeniable experience, he was sufficiently assured of the sincere purity of the doctrine taught by the

theological faculty in Hallé, as well as of their zeal to walk according to the gospel, and to instruct the youths committed to their charge, in the practice of it, both in life and doctrine; and he forbid with all earnestness, Lutheran preachers particularly in Magdeburg and the circumjacent country, from indulging, with unbecoming and blind zeal, in invective against the fictitious names of pietists, perfectionists, modern saints, &c. In Hallé itself, when the affair was terminated, a thanksgiving prayer was read from every pulpit, Dr. Fischer also preached a pacific discourse upon the occasion, and a little pamphlet appeared, written by Dr. Biek, the syndic of the city, under the title of PAX VOBIS.

Although no inward unanimity could possibly be effected between the two parties by this compromise, yet the city clergy clearly perceived, that it was the most prudent to yield to circumstances. In process of time, vacancies occurred, which were filled up by those, who not only cherished no animosity towards Franké, whose life and conduct when closely regarded, could not fail to compel every unprejudiced mind to veneration—but who even stood in some respects, in very intimate connection with him. At length, Franké himself, and his son-in-law Freylinghausen, entered in 1715, and his son, Gotth. Aug. Franké in 1723, into the number of the city clergy. At Franké's decease, in 1727, there only remained two of his former opponents, who had become so probably through the influence of their elder and more reputable colleagues, one of whom, John George Franké, no relative however, of the subject of this memoir, preached his funeral sermon in the capacity of superintendent and member of the con-

sistory, which is full of encomiums upon the deceased, whom he terms a divine who had deserved well of the whole Lutheran church. The city clergy collectively expressed their sentiments on this event, in a Poem, which begins with the following words, addressing the deceased.

Thou chosen friend of God, beloved of his Son,
His joy and glory thou, until thy course was run—
To pastures green and fair thou didst conduct his sheep,
And for the church's weal a watchful eye didst keep.

In 1706, Franké again had a dispute with his opponents at a distance. When Charles XII, King of Sweden, marched into Saxony with his army, some of Franké's writings found their way into the Swedish camp, and were afterwards translated into that language. Dr. Mayer was now sore afraid, lest pietism should also insinuate itself into Sweden, and therefore published in the same year, "A Swedish divine's account of the Pietists." This work appeared in the form of question and answer; and the first question was, "What are pietists?" Answer. "Enthusiasts, who under a specious appearance of godliness, persecute the pure and true Lutheran religion, overturn its sacred foundations, and the doctrines emanating from it, as well as laudable and highly necessary regulations which are in accordance with the word of God; open a wide door to heretics, take their part and defend them, and grant every one liberty to believe whatever he pleases; whilst with their appearance of sanctity, they captivate poor souls, who notwithstanding their evident falsifications and deceptions, like the idols of the heathen, have eyes and see not, ears have they, and hear not; but closely follow the footsteps of their seducers,

and hasten with them to everlasting perdition.' From such a commencement, the remaining contents of the work may be inferred. The last question is, "Where has God the Holy Spirit described every kind of pietists in the Holy Scriptures?" Answer 2 Tim. iii. 1—9. At the close, (as a proof how readily the adversaries of vital religion take refuge with the civil power, in order to maintain their impotent cause) the royal edict is added, "against those fanatics, who insinuate themselves under the name of piety," to which number, according to Mayer's erroneous conceptions, Franké also belonged.

Although none of the divines of Hallé were mentioned by name in this production of Mayer's, except Franké, yet the latter did not reply to it as for himself; but the whole theological faculty of Hallé published in 1706, a defence against it, written in reality by Breithaupt. Mayer's account is therein very strikingly answered seriatim. Mayer had thrown Dippel, Petersen, Franké, and others, all into one class, and had branded them collectively with the name of pietists. The faculty of Hallé warmly censured this in particular, and observed, that what Dippel, Petersen, &c. had maintained, had no reference to them; they had earnestly and zealously rejected the objectionable tenets of such people, and again asserted, that they by no means approved of such things, but on the contrary regarded them as erroneous and offensive. They expressed their sentiments also, once more, against the use of the term pietist; and observed, that "in the present day, the powers of darkness have broken out with such violence, that Satan has succeeded in making piety and the fear of God itself into a word of reproach, which is a most

heavy judgment ; since by the obscurity caused by this infernal subterfuge, people may very easily take a disgust at real godliness, since even in christian countries, to their shame and reproach be it spoken, it is construed into something evil. . . . We therefore urgently beseech all, who are desirous of faithfully promoting the cause of Jesus Christ, and especially divines, to take to heart what indescribable mischief is caused by the appellation of pietist, and assist to their utmost ability in expelling it. . . . If they that are innocent are thus reviled, the Holy Spirit is then grieved that dwells in them, and many others are offended. But if hypocrites are denoted by it, it is an abuse, and they are not worthy to have the name of being godly ; but it is better that they be called hypocrites, as they are. But if mistaken people are intended to be described, it is easy to do so according to the circumstances of the case." At the close of the work, the faculty again affirm, that they cherish no hatred or hostility against Dr. Mayer or any other person, and have written the defence for the truth's sake, nor do they intend in future to enter into dispute with any one, for "the churches of God have no such custom." (1 Cor. xi. 16.) "But should," they add, "other things be subsequently written elsewhere, which are contrary to the word of God and the doctrines of the gospel, or any disorder be caused by others, here or elsewhere, we now protest, both for the present and the future, against such things being imputed to us, and that no defence and reply must be expected from us respecting them, since we are not under obligation to do so."

Scarcely had this reply of the theological faculty in Hallé appeared, when Dr. Mayer published his

“ *Recepisse*, or acknowledgment of having duly received the reply of the theological faculty of Hallé:” which was rapidly followed by his “Hasty remarks on what is termed the reply of the theological faculty of Hallé;” (which pamphlet however, was only published in his name, but of which consistorial-assessor Janson of Oldenburg, a friend of his, is said to have been the author,) and by his “mild and complete answer to the very violent and totally groundless reply of the theological faculty of Hallé,” as also by “a further continuation of the mild reply,” and a new edition of his dissertation *De lenitate Melancthonis*, with the addition *in gratiam facultatis theologicæ Halensis*, all in the year 1707; and John C. Wolf supported him also by a work entitled, *Absurda Halensia*, as an attack upon the theological faculty of Hallé; but the latter took no notice of any of them.

Franké himself had taken no direct part in this controversy, however he fell at the same time again into a dispute with Mayer. The latter had published in Griefswald, a disputation, *De nova atque abominanda pietistarum trinitate*, in which he comprehended Butler’s faction amongst the pietists. When Franké heard further particulars respecting this faction, from a friend in Ratisbon, he declared, in an answer to him, dated Feb. 25, 1706, not only his abhorrence of it, but also expressed his displeasure at the ignoble artifice of Dr. Mayer, in applying the name of pietist to such a society, and thus placing them, with Spener, and himself, in one and the same class.

He was requested in the same year, by a foreign divine, since the orthodoxy of the theological faculty

of Hallé, particularly as related to three definite points, had become suspected in several places, to explain himself upon them. Franké therefore published in 1706, his "sincere and complete reply, to a letter addressed to him by a pious divine, concerning his own orthodoxy and that of the professors of divinity in Hallé, respecting the doctrine of justification, of true and real godliness, and how its foundation is solely to be laid in Christ." Mayer took these two works again amiss of Franké; he therefore in 1707, reprinted his above mentioned warning against Franké's biblical remarks, with a preface, in which he represents Franké as an enthusiast and a deceiver, who cherished and disseminated fatal and most pernicious moral poison amongst the people, by publishing, recommending, and praising fanatical and heretical books at the orphan-house. Franké defended himself the same year, in his "Complete and conscientious reply to Dr. Mayer's harsh and incorrect accusations;" and also reprinted his "Account of the Biblical Remarks;" and thus terminated this dispute.

We have only one more controversy of Franké's to mention, but as it had reference solely to the orphan-house, it may be properly noticed in the following chapter.

Franké's courage was not at all diminished by all these controversies; every attack served only to render him more careful against those evils, of which his opponents falsely accused him, more zealous in devoting himself to his vocation and his labour of love, and more fervent in cleaving to him, whose favour so infinitely outweighs all the sufferings of this world. All the machinations of his opponents suffered ship-

wreck on the inward certainty of his faith, and that peace in him, which the world can neither give nor take away. All the revilings of his adversaries rebounded upon the authors of them, from the testimony which the Spirit of God bore to his spirit.

CHAPTER VI.

Erection of the orphan-house and institutions connected with it.

No one any longer hesitates to pronounce the erection of the orphan-house in Hallé—a work of Franké's philanthropy and confidence in God. But if we assert that this philanthropy and this confidence was only the result of that living and christian faith which animated him—a faith which was in those days designated as pietism, and at present is commonly called mysticism—we shall be almost everywhere contradicted; and yet such was in reality the case.

From what other source could this feeling have originated in him, since nothing else animated his inmost soul? But since it is evident that Franké was actuated solely by genuine christian motives in the erection of the orphan-house, (such as could proceed only from living faith in the Redeemer, because he sought not his own advantage, but solely the honour of God,) for this very reason the work is not his, but God's; he was only the instrument in the hands of God. It was God, who gloriously accomplished the work, which was begun on a small scale, by means of his divine co-operation, and with-

out any ingenious human plan, as well as without any human means for executing it.

The case was the same with Franké as with Luther. He too, did not seek his own advantage, but gave himself entirely up to the guidance of divine Providence. Without any plan of human invention, (which in that case would not have been the plan of Eternal Wisdom,) he followed, from the commencement, only his animated feeling for the fundamental truths of the gospel, which he had so profoundly apprehended. And if his adversaries have reproached him with being destitute of any fixed plan, this very circumstance constitutes the genuine greatness of his glorious work.

At that period, the poor of Hallé were accustomed, on an appointed day in the week, to collect alms at the door of the charitably-disposed; and Thursday was the day on which this was done in the neighbourhood of the parsonage of Glaucha. Franké was in the habit of distributing bread to them; but he soon began to reflect, that this was a favourable opportunity to administer spiritual food in like manner to these poor people, who were growing up, or had already arrived at maturity in a state of ignorance and manifold depravity. "Therefore, on one occasion," says he, "when they were assembled as usual before the house, waiting for the customary alms to be distributed, I sent for them all to come into the house—placed the aged people on one side, and the young on the other, and began immediately in a friendly manner, to ask the younger ones questions out of Luther's catechism, respecting the first principles of the christian faith, whilst the elder ones acted only as hearers. In this catechization I spent only about a quarter of an hour, concluded with

prayer, and then distributed the usual alms, informing them that, in future, they should have food for the soul as well as for the body, and enjoined them to appear in the same manner, every Thursday in my house, which they accordingly did. This was undertaken at the commencement of the year 1694."

Franké found, from this weekly catechization, that the ignorance of the poor was indescribably great, and he scarcely knew how to act, "in order to impart to them a firm ground of faith." This grieved him deeply, the more so on perceiving "that so many children, by reason of the poverty of their parents, were neither sent to school, nor enjoyed education of any kind, but grew up in the most shameful ignorance, and in every species of wickedness." He therefore hit upon the idea of presenting a weekly sum to the poor, to enable them to send their children to school. But he soon perceived, that though they regularly fetched the money, yet the children either did not appear at school, or else did not in the least improve.

The distress of those amongst the poor, who were ashamed to beg, went to his heart. For their relief he bought a box, and sent it round every week amongst pious students and those that were willing voluntarily to contribute; and in this manner, about half a dollar weekly was received. But the box soon began to seem oppressive to those that would gladly have given, but had nothing to spare;—"whilst the rich contributed from their abundance nothing towards it; nor was it desired of them, since they manifested no signs of any real self-denial, although some of them sought to appear, as if they had a special affection for the word of God."

He therefore gave up this expedient entirely, but caused a box to be fastened up in the parlour of the parsonage-house, and wrote over it, 'whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him—how dwelleth the love of God in him?' (1 John iii. 17.) and underneath, 'every one according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver.' (2 Cor. ix. 17.) This box, which was destined for the reception of the casual gifts of those who visited Franké, was fixed up at the commencement of 1695; and not in vain. The passage (2 Cor. ix. 8,) had fallen in his way, a short time before this circumstance, and now occurred the incident related in his letter to Schadé. "This"—says he—"served to show me, how God is able to make us abound in every good work."

"After the poor's-box had been fixed up in my dwelling about a quarter of a-year"—relates Franké—"a certain person put, at one time, four dollars and sixteen groschen¹ into it. On taking this sum into my hand, I exclaimed with great liberty of faith:—this is a considerable sum, with which something really good must be accomplished; I will commence a school with it for the poor. Without conferring, therefore, with flesh and blood, and acting under the impulse of faith, I made arrangement for the purchase of books to the amount of two dollars, and engaged a poor student to instruct the poor children for a couple of hours daily, promising to give him six groschen weekly for so doing, in the hope that

¹ About fifteen shillings English.

God would meanwhile grant more; since in this manner a couple of dollars would be spent in eight weeks."

The poor children joyfully accepted the books, but of twenty-seven which were distributed amongst them, only four were brought back again; the rest were either sold or kept by the children, who did not return. But Franké did not suffer this to deter him; for with the remaining sixteen groschen he again purchased books, which the children were obliged to leave at the school after it was over.

Franké, who was ready to offer up whatever he had to the service of his neighbour, fixed upon the ante-chamber of his study, for the school-room of the poor children, who began regularly to receive instruction at Easter, 1695. In this school-room, he caused a second box to be fixed up, with the inscription, "for the expences of the instruction of the children, needful books, &c." and underneath, 'he that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again.' Prov. xix. 17.

At Whitsuntide, Franké was visited by some friends, who were much pleased at his efforts in behalf of the poor, to which they contributed a few dollars. Others also gave small donations, from time to time, to the school-box. Soon after Whitsuntide, when some of the towns-people saw how regularly the children of the poor received instruction, they became desirous of sending their children likewise to the same teacher, and offered to pay him weekly a groschen for each child; so that the teacher now received sixteen groschen weekly for a five-hours daily instruction. The number of his scholars that summer, amounted

to between fifty and sixty, of which the poor, besides gratuitous instruction, also received alms, twice or thrice a-week, to incite them to attend school the more willingly. Donations in money, and linen, for shirts for the poor children, began now to arrive from other places.

About Whitsuntide, of the same year, Franké laid also the first foundation for what was subsequently called the Royal School. The widow of a nobleman desired him to send her a domestic tutor for her own, and one of her friend's children. He found no one who was sufficiently far advanced in his studies, and therefore proposed to the parents, to send their children to Hallé, and that he would then provide for their education, by able teachers and guardians. The parents agreed to this plan; and a few months afterwards, an additional number of youths were sent, and thus originated the seminary above-mentioned, which, in 1709, consisted of an inspector, twenty-three teachers, and seventy-two scholars; and in 1711, by means of Franké's exertions, had a building appropriated exclusively to it.

In the summer of the same year 1695, Franké unexpectedly and unsolicitedly received a very considerable contribution, for a person of rank wrote to him with the offer of five hundred dollars, for the purpose of distribution amongst the poor, and especially amongst the indigent students. This money was shortly afterwards paid over to him. He then selected twenty poor students, whom he assisted with a weekly donation of four, eight, or twelve groschen; "and this," says he, "was in reality the origin of the poor students' participating to the present hour, in the benefits of the Orphan-house :

for from that time, the fountain of divine benevolence extended its beneficial streams also to the poor students, and has never ceased to flow. The Lord's name be praised! Besides the above-mentioned sum, Franké received the same summer, an additional contribution of a hundred dollars, for the poor in general, and twenty dollars for the charity school.

In the autumn there was no longer sufficient room in the parsonage for the increasing number of scholars; he therefore hired a school-room of one of his neighbours, and a second in the beginning of the winter. He then divided the scholars into two classes, and provided a separate teacher for the children of the townspeople, and another for the children of the poor. Each teacher gave four hours' instruction daily, and received a guilder weekly, besides lodging and firing gratis.

But Franké was soon made to see, that many a hopeful child was deprived, when out of school, of all the benefit he received in it. The idea therefore occurred to him in the autumn of 1695, to undertake the entire charge and education of a limited number of children "and this," says he, "was the first incitement I felt, and the first idea of the erection of an Orphan-house, even before I possessed the smallest funds for the purpose. On mentioning this plan to some of my friends, a pious individual felt induced to fund the sum of five hundred dollars for that purpose,—twenty-five dollars for the interest on which were to be paid over every Christmas, which has also been regularly received. On reflecting upon this instance of the divine bounty, I wished to seek out some poor orphan child, who might be supported by

the yearly interest. On this, four fatherless and motherless children, all of the same family, were brought to me. I ventured, in confidence upon God, to receive the whole four; but as one of them was taken by some other good people, only three were left; but a fourth soon appeared in the place of the one that had been taken. I took therefore these four; placed them with religious people, and gave them weekly half a dollar for the bringing up of each. On this, it happened to me, as is generally the case, that when we venture to give a groschen to the poor in faith, we feel afterwards no hesitation in venturing a dollar upon the same principle. For after having once begun in God's name, to receive a few poor orphans without any human prospect of certain assistance, (for the interest of the five hundred dollars was not sufficient to feed and clothe a single one,) I boldly left it to the Lord to make up for whatever might be deficient. Hence the Orphan-house was by no means commenced and founded upon any certain sum in hand, or on the assurances of persons of rank to take upon themselves the cost and charges, or upon any thing of a similar nature, as was subsequently reported, and as some were inclined to suppose—but solely and simply in reliance on the living God in heaven.

“The day after I had undertaken the charge of the four orphans above-mentioned, two more were added; the next day, another; two days afterwards a fourth, and one more after the lapse of a week. So that on the 16th Nov. 1695, there were already nine, who were placed with pious people.” He fixed upon George Henry Neubauer, a student of divinity, to have the oversight of their education and their

bringing up. Meanwhile," continues he, "the faithful God and Father of the fatherless, who is able to do abundantly above what we can ask or think, came so powerfully to my aid, that foolish reason could never have expected it. For he moved the hearts of those persons of rank, who had given me the five hundred dollars already mentioned, to present me with an additional sum of a thousand dollars in the beginning of the winter. And in the middle of the winter, another person of rank was incited to send me three hundred dollars to enable me to continue my attention to the poor. Another individual gave a hundred dollars, and others gave donations of smaller sums.

"Thus, by divine grace, I was not only enabled weekly to contribute something towards the support of many poor students, pay the weekly charge for the poor orphan children, procure them the linen they required, and keep the school for the poor on a regular footing — but my next neighbour's house, in which rooms had previously been hired for the instruction of the children, both of the townspeople and the poor, being offered for sale, was purchased for the sum of three hundred and sixty-five dollars, to the back part of which, in the spring of 1696, two rooms were built. For as the thing had been commenced in faith, so it was carried on in simple faith; nor did we suffer any rational apprehensions of future necessity to prevent us from laying the foundation of what was intended to be permanent;—although every possible care was taken not to employ the smallest sum otherwise than to relieve the necessities of the poor."

Franké had therefore now a house appropriated

exclusively for his charity-school. But it soon occurred to him, that it would be better to take away the orphan children, whose number now amounted to twelve, from the three houses in which they were being brought up, and bring them together into the house he had bought. He accordingly did so. Beds and furniture were procured, and the twelve children were fed, attended to, and instructed by good teachers under Neubauer's inspection. This took place a week before Whitsuntide, 1696. During the next six weeks, the number of the orphan children amounted to eighteen; and as the domestic management of the orphan-house was thus increased, Neubauer obtained an assistant in the superintendance of it.

Franké had hitherto distributed the money destined for the poor students weekly; but in 1696, the idea occurred to him, instead of a weekly allowance, to give them dinner gratuitously; "in the firm confidence in God, that he would from time to time send such supplies, as to enable this arrangement to be continued." By this he expected to be of greater service to the poor students; he could also in this manner, become better acquainted with them, and possess a better insight into their life and conduct; and lastly, restrain the applications of the less needy, "who would gladly have been more delicately fed." Two open tables were therefore provided—each for twelve poor students; and that one thing might assist the other, he selected the teachers of the charity-school from them. This was the origin of the teachers' seminary, which afterwards gradually arose out of it.

It was not long before the number of the orphan

children, as well as those of the poor and the townspeople who attended the school, increased to such a degree, that the house bought by Franké no longer afforded room for them. He therefore hired the house adjoining, which he subsequently bought for three hundred dollars, and united with the first. He then divided the poor children into a boy's and girl's class, and afterwards, when the latter became too large, into four divisions, according to the ages of the children. All the children in these four classes, (each of which had its separate room and teacher,) not only received gratuitous instruction, but also the school-books without charge.¹

The schools of the children of the towns' people who paid a certain sum for their instruction, though inadequate to the expense, were separated from the school for the poor, at the request of the towns' people themselves; and in September, 1697, another school was added for those tradesmen's children, who were instructed in the elements of superior science. About this time also, more classes were required in the orphan-school, on account of the increased number of the pupils. The boys and girls received separate instruction, and when any of the former manifested abilities, they were again separated from the rest, and instructed in languages and the sciences by particular teachers. In May, 1699, Franké united this class of the orphan-children, with the class of

¹ Franké, whilst providing for the children, by no means forgot the older poor; on the contrary, they received still larger alms; and the catechetical instruction was also continued to them. This gave rise to a regular 'charitable institution for the poor of Glaucha,' which was sanctioned by the magistracy; and on the basis of which, a poor's commission was afterwards established in the city of Hallé, which, up to that period, had been destitute of any charitable regulations.

the tradesmen's children, who likewise received superior instruction. These arrangements for imparting a more learned education, shew us the rudiments from whence the Latin school or Gymnasium afterwards developed itself in Franké's institutions, which in 1709 was attended by two hundred and fifty-six children—of whom sixty-four were orphans, divided into seven classes; and in 1730, by more than five hundred pupils.

Franké was therefore in possession of two houses for the use of his schools and orphans; but as the number of the latter, the scholars, and poor students, who dined at the open table, continued to increase—these two houses were found insufficient for the purpose; and Franké now began to think of a larger building. He sent Neubauer to Holland, in June 1697, to inspect the celebrated orphan-houses there. Meanwhile an inn, bearing the sign of the Golden Eagle, situate outside one of the gates of Hallé, was offered for sale. Franké thought he could make use of it for the purposes of his institution, and purchased it on the 6th April, 1698, for 1950 dollars.

But he soon perceived that the edifice was not exactly suited for an orphan-house, and in particular, that it was not large enough to hold the great number of children, students, domestics, &c.—there being then already a hundred orphan children, and seventy-two students. And in order to hinder the plot of ground in front of the Golden Eagle, from being applied to the building of another tavern, or occupied in some other way to the detriment of the orphan-house, Franké saw himself almost compelled to bind himself to build upon this open space, which was accordingly bought by the magistracy for the

site of the new orphan-house. "Even as the whole work," says Franké, "from its very commencement, was not begun from any capital in hand, but in trust and confidence in the living God—so he graciously gave me liberty of spirit, (for which I heartily thank him,) to take the firm resolution to begin the building without delay, on the plot of ground which had been bought, although I had so little in hand, that I could not have erected a small house with it, still less a large and public edifice." He therefore recalled Neubauer from Holland, and on the 24th of July, 1698, the first stone was laid, in the name of God, of the present edifice, known by the name of the Orphan-House.¹

At the very outset of building, many difficulties presented themselves. At one time stones were wanted; at another sand, lime, &c., and the overlooker of the workmen was utterly at a loss for want of horses—there being none to be had during harvest-time, even for money. Franké therefore went into his closet, and prayed in silence to God for help. On returning quite disheartened to the place, a labourer handed him a medal, which had just been found amongst the rubbish, on which were impressed the words,—יְהוָה יִבְרַךְ *Conditor Condita Coronide Coronet*, (Jehovah the builder complete the work.) "This," says Franké, "revived him, and strengthened his faith in such a manner, that he went again very

¹ "Several persons," writes Franké, "advised me only to build it of wood; and because of their suggesting, 'Why this waste?' I was almost induced to listen to them. But the Lord strengthened my faith, as if he had said to me, 'Build it of stone; I will repay thee.'" A stone quarry which was found in a garden, belonging to a farm, which had been purchased for the use of the household, proved of great service to Franké.

cheerfully and courageously to work, in believing hope, that he would live to see the completion of the building."

But from whence did Franké derive the means for building, in the multitude of his other necessary disbursements? He replies, "God had already furnished me with enough to procure a considerable, though insufficient quantity of timber; but for the rest of the materials and workmen's wages, I was obliged to expect from week to week, what the good hand of God would present me with to continue the building." And this hope in God never suffered him to be confounded. /

It frequently happened, indeed, that there was not a farthing left, when it was necessary to purchase food for some hundreds of individuals; frequently he was obliged to have recourse to the small coin he had laid aside for beggars and the house-poor, or turn everything into money which was not entirely necessary, in order even to be able to buy bread. Once, the manager of the house was obliged to take all possible pains to obtain even a couple of groschen to buy candles, that the children might not sit in the dark; and the light had already disappeared before he succeeded. But still assistance always came, his orphans and students never wanted a meal—and the masons and day-labourers always received their full wages.¹ They always commenced their work with prayer, and at the end of the week, when the people were paid, Franké concluded with prayer and an edifying address. Thus the workmen continued to labour with pleasure,

¹ No one lost his life during the building, and the few who sustained some injury from falling, were soon healed.

and although it was necessary to lay such a deep and strong foundation, that the wall was only a few feet high in the autumn of 1698, yet, to put unbelief to shame,¹ the house was roofed on the 24th July, 1699. At Easter of the following year the orphans and students began to dine in it; and at Easter, 1701, the remaining stories were completely occupied.

It is highly encouraging to read the instances related by Franké himself, of the interposition of divine providence, frequently in the hour of extremity, both during the commencement of the building, and even before, as well as in the succeeding years, when the work extended itself more and more, and the expenses increased. We select a few, therefore, of the many instances recorded by Franké, and give them in his own words.

“Before Easter, 1696, it happened that almost every thing was exhausted, and we scarcely knew where to obtain anything for the following week; to which kind of severe trials in the work, I was not at that time accustomed: but then, God came at the proper time, and sent us unexpected aid. For he induced some one—who, or where, or whether man or woman, the Lord alone knows—to order a thousand dollars to be paid me, through the third or fourth hand, for the continuation of the work; and I received them at a time, when there was nothing more in hand. The Lord, who wrought this, be eternally praised for it, and graciously reward the donor a thousand-fold!”

“At another time, when scarcely anything more was left, and the manager stated that unless the

¹ Even when the wall was half built, a person was wicked enough to say, “If ever it is finished, I will let myself be hung upon it.”

housekeeping was to be continued at a great expense, it was necessary to purchase cattle for slaughter, and to buy twenty or thirty bushels of corn to be ground, besides fire-wood, wool, and a variety of other things, which seemed to him indispensable; and after the matter had been laid before the Lord, (who is a true father of the fatherless) in prayer, it appeared, that it was only necessary to have mentioned our necessities to an individual then in the house, and he would readily have assisted according to his ability. But we were willing rather to give the glory to God, in not going from his door to another, since he is powerful enough to help, even in such a manner, as that his hand may be the more obviously seen, and we the more heartily thank him. Besides this, we reasonably hesitated at being troublesome to that individual, by borrowing, after he had already manifested his charity towards the poor in other instances. On this, God gave us fresh liberty in prayer, with a certainty of being heard by him, 'who hears the cry of the young ravens.' After prayer was ended, I had scarcely taken my place at table, when some one knocked at the room-door; and on opening it, a well-known friend presented himself, with a letter and a roll of money in his hand, which he offered me. It contained fifty dollars, which had been sent from another place, which were followed by twenty more, so that all our wants were at once sufficiently supplied, and we clearly perceived, that God hears whilst we are calling upon him; which excited so much the more praise and thanksgiving to his holy name.

“ In October, 1698, I sent a ducat to a pious and much-tryed female in another place; on which she

wrote to me, saying, that she had received the ducat at a period when she was much in want of it; and she had immediately intreated God, that he would, in return, bestow a heap of ducats on my poor orphans. Soon after, a pious person brought me one single, and twelve double ducats. The same day, two ducats were also sent me by a good friend in Sweden, and not long after, I received twenty-five ducats by the post, from an anonymous donor. And at about that time, Prince Louis of Würtemberg died at Eisenach, I was informed that he had left a sum of money for the Orphan-House. It consisted of five hundred ducats, which he had kept in a red satin bag, and attached a slip of paper to it, on which was written, "these are for the Orphan-House at Hallé." On seeing this heap of ducats upon the table before me, I remembered the prayer of the pious woman, who had intreated God to bestow upon me a heap of ducats for my poor orphans."

"In February 1699, there was such a total want of everything, that I was obliged to acknowledge it to be a trying season. Being destitute of almost everything, although the daily necessities of the poor required much, my mind simply clung to that passage of Scripture, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,' and I laboured, in my soul, to preserve myself in a more intimate union with God by faith. On giving out the last of my money, I said in my mind. "*Domine respice ad indigentiam meam!*" (O Lord, regard my necessity!) On which I left the room to go to the college, for the purpose of delivering my ordinary public lectures, and found unexpectedly a student in the house, who was waiting to

present me with a parcel containing seventy dollars, which some good friends had sent for the support of the orphan-house from a distance of upwards of forty German miles. Although this sum scarcely sufficed for half a week's expenditure; yet God soon provided me again with as much as was needful, and I was so little overcome by these trials, which the Lord sent me for several weeks, that neither was my heart disturbed, nor any outward necessity experienced."

On the 10th of March, I was also almost entirely destitute of everything, when the common executioner came and brought me four dollars for the poor, which was a commencement of additional aid, and a sign of the Lord's power to incline the hearts of men. Soon after, we were again in great straits; the manager also brought in his account, and required money for his weekly expenditure. My heart was then obliged to trust solely in God; for the outlay was necessary, and yet there was nothing in hand, nor did I know of any means of procuring him the needful supply. I therefore resolved to go into my closet, and call upon God to grant his renewed blessing; and only waited till I should have completed the work in which I was at the moment engaged, which was dictating. But no sooner had I finished, and was about to go out for prayer, when a letter came from a merchant, who stated that he was ordered to pay me a thousand dollars in behalf of the orphan-house. Then I remembered the passage, 'Before they call, I will answer, and whilst they are yet speaking, I will hear.' (Isaiah lxxv. 24.) I went however into my closet, and instead of praying as I had intended, I thanked and praised the name of the

Lord. I hope also that others who read this, will join with me in blessing him. Some time, however, elapsed before the thousand dollars were paid ; but meanwhile, God sent help in other ways, so that the poor did not suffer want ; so entirely did God seek to divest me of all confidence in visible things, and all reliance on mere earthly store.

“ About Michaelmas I was in the utmost extremity, and having gone out in very fine weather, I contemplated the azure heavens, and my heart was so strengthened in faith (which I do not ascribe to my own powers, but solely to the grace of God) that I thought within myself, “ What an excellent thing it is, when we have nothing and can rely upon nothing, but yet are acquainted with the living God, who made heaven and earth, and place our confidence alone in him, which enables us to be so tranquil even in necessity ! ” Although I was well aware, that I required something that very day, yet my heart was so strong in faith, that I was cheerful and of good courage. On coming home, I was immediately waited upon by the overseer of the workmen and masons, who, as it was Saturday, required money to pay their wages. He expected the money to be ready, which he wished to go and pay, but inquired, however, whether I had received anything. “ Has any thing arrived ? ” asked he, I answered, “ No ; but I have faith in God. ” Scarcely had I uttered the words, when a student was announced, who brought me thirty dollars from some one, whom he would not name. I then went into the room again, and asked the other, “ how much he required this time for the workmen’s wages ? ” He answered, “ Thirty dollars. ” “ Here they are, ” said

I, and inquired at the same time, “if he needed any more?” He said, “No;” which very much strengthened the faith of both of us, since we so visibly saw the miraculous hand of God, who sent it at the very moment when it was needed, and just as much as was requisite.

“Another time, we were in want of every thing, and during prayer I powerfully felt in particular that fourth petition in the Lord’s prayer, ‘Give us *this day* our daily bread,’ and reposed in believing confidence especially in the words, ‘*this day* ;’ because it was required that day. Whilst I was still at prayer, a dear friend of mine drove up to the door, and brought me four hundred dollars. I then clearly saw why the words *this day* were so powerfully impressed upon me, and blessed God, who has all events in his hands.

“In the year 1700, I was ill for seven or eight weeks before Easter. On going out again for the first time, on the last day of the festival, after praying the Lord to keep my going out and coming in, it happened, that on going out, a very cheering and consolatory letter was handed to me; and on coming home, another, in which was inclosed a bill of exchange for a hundred dollars for the support of the poor, with a very hearty encouragement boldly to proceed with the work. This letter was from a pious merchant, who resided almost a hundred German miles off. The Lord remember him for good, for this instance of his liberality!

“At another time, a pious noble lady was present, who saw our state of destitution, and was the more excited to compassion, because she had been in the habit of assisting our poor in a variety of ways, but

was unable either at that or any other time to contribute anything considerable. But the same day, she was in conversation with another stranger, who told her, of his own accord, that he had brought a donation of fifty dollars for the orphan-house. This so affected the former, that she could not refrain from tears, since she had seen in one and the same day, our necessities, and the visible help which the Lord sent us.

“At another time, when I knew not which way to turn, a pious merchant residing at a distance of several hundred (English) miles, sent me fifty guilders, and requested me to excuse his troubling me to apply it to the poor.

“On another occasion, when we were in want, God moved the heart of a pious farmer, who brought me as much money as he could hold in his hand, consisting of five dollars in small money.

“It has frequently happened, when strangers have been with me, and I have related to them the wonderful instances of divine aid in the erection of the building, for the strengthening of their faith, that contributions for the poor have been received in their presence. Thus a pious stranger was once with me, who bestowed twenty dollars upon the poor, and while she was still with me and sitting at table, a boy came and brought twenty dollars, and a written assurance along with them, that they would be continued yearly, as long as the Lord afforded life and health. But the boy refused to say who had sent him, because he had been strictly forbidden; and desired only a receipt.

“In the same manner, another person was with me, to whom I related the Lord’s wonderful provi-

sion, and whilst speaking of it, three full sacks of linen leather for small-clothes, and other things for the clothing of the orphan children were sent by a noble lady, by which the faith of this person was not a little strengthened.

“ There was also a person here collecting for an orphan-house in another part of the country, which was being erected in the place where he resided. During dinner, and whilst conversing together on providing for the poor, ten species-dollars were sent to me; he received one of these in aid of his collection, which afterwards yielded an abundant increase.

“ In like manner, I was once relating to a Christian friend the visible and wonderful interposition of God I had experienced during the whole course of the work; which affected him even to tears; and whilst we were thus conversing together, a letter was handed me, in which was inclosed a bill for five hundred dollars; and this was at a time, when I was utterly hopeless of all human aid.

“ On another occasion, we were in want of every thing, and I was reminded, first by one and then another, of what was requisite. Hence I said, in simple faith and confidence in God, ‘ You all seek aid of me; but I know of one more able,’—meaning God. Scarcely had I spoken the words, when a good friend who was present, and had just arrived from abroad, secretly put fourteen ducats into my hand, as an additional proof how able the Lord is to influence the heart.

“ It also happened, that on a certain time, I required a large sum of money, so that a hundred dollars would not have been sufficient, although I

knew not where to procure ten dollars, much less a hundred. The manager came and stated his necessities. I told him to come again after dinner, and meanwhile betook myself to prayer; but on his returning after dinner, nothing had arrived; I therefore told him to come again in the evening. Meanwhile, I was visited by an intimate and pious friend, with whom I united in prayer before God, and was much incited to bless and praise God for all his works and wonders, which he had manifested to the children of men from the beginning; so that the principal instances of them in the Holy Scriptures occurred to my mind during prayer. I felt so much invigorated in thus praising God, that I continued doing so, and did not find it needful anxiously to intreat God to deliver me from the present distress. On my friend's departure, and whilst I was accompanying him through the hall to the door, I found the manager waiting on one side to receive the money he required, and on the other, another person, who brought one hundred and fifty dollars in a sealed bag, for the support of the orphan-house. What could be more evident to me, than that the sacred providence of God had so wonderfully arranged the whole transaction, and that God attends to the prayer of the needy, and comforts the lowly, when they repose their confidence in him--yea, that the very same God still lives, and proves himself to be the same wonder-working Lord, who in ages past, manifested himself so gloriously to the fathers, who are held up to us as a pattern for our faith?

“ In the same manner, thirty dollars were afterwards demanded of me for the payment of the workmen. Some friends were then present, one of whom

had promised me ten, and another four dollars, but had not yet handed them to me, to which I should otherwise have had recourse, from being completely destitute of other supplies. I was therefore obliged to send away the chief overlooker with the consolation, that ' God who is faithful would provide for us on this occasion also.' He went away, and found the work-people waiting for payment before the orphan-house; when a friend came unexpectedly to him, to whom he stated his present exigency; and the latter lent him fourteen rix-dollars. Whilst beginning to pay them away, and before he had finished doing so, I received from another place, something more than thirty dollars, of which I immediately sent him the thirty he required, and applied the remainder for the other necessities of the poor. And in this instance also, we saw the Lord's visible aid.

" At the end of the following week, our necessities were equally pressing, and it was observed that Friday was one pay-day, for the house expences, and Saturday another for the building; but there was nothing in hand, either for the one day or the other. I therefore replied, that the time was again arrived, when we should have reason to rejoice; for God would doubtless manifest his wonder-working power anew. Accordingly I sent the manager away with the words, " Hitherto hath the Lord helped us : " for this encouraging expression of Samuel's, (1 Sam. vii. 12.) became a very comforting proverb to us, which we learnt duly to understand. Early the next day, fifty dollars arrived, with which God again assisted us through these two days.

" Our necessities were at another time very great; and because the manager was hard pressed for neces-

sary expences, he began to feel considerable anxiety, so that he sought to employ every possible means to relieve the pressure, and amongst other things, disposed of a silver spoon, which some one had presented to the orphan-house, but all proved insufficient. Just at that very time, I received a hundred dollars for the poor, of which I immediately sent sixty to the manager, and with the residue supplied another necessity. A couple of hours after these hundred dollars had arrived, a letter was handed me, informing me, that thirteen and a half barrels of herrings, which some pious friends had forwarded for the orphan-house, were on the way. It may be easily supposed how much the manager was cheered in his extremely distressing situation, and strengthened in faith by this obvious aid ; he even said he would in future rejoice in expectation of the Lord's wondrous aid, when necessity pressed, which he had hitherto been unable to do. He also affirmed, that from that time, he never again experienced in his mind such painful anxiety on the recurrence of want, but on the contrary rejoiced ; and thought, ' I shall now see with astonishment, how and by what means, God, who is faithful, will this time send help.'

" At another time, money was demanded of me, even early in the morning, for payment the same day. I had however only six dollars, which I gave for that purpose. The manager took it into his hand, counted it, and said, ' If it were six times as much, it would be sufficient ;' consequently, thirty-six dollars was the sum he required. I comforted him with the manifold experience of the divine aid ; and the Lord, the very same day, multiplied the six dollars to thirty-six, to the no small strengthening both of his faith

and mine. But God did even still more, and bestowed, besides this, twenty-five ducats upon us, that we might also be provided for the day following, which was likewise a pay-day.

“ At another timé, when everything was exhausted, my assistants spoke in the evening conference upon the existing necessity, in a manner which greatly cheered and gratified us all, since we mutually strengthened each other by the promises of God, and called to mind with delight the manifold divine aid we had experienced, and rejoiced that God had given us the privilege in his word, of not needing to be careful, nor of suffering disturbance to enter our minds ; but that we were permitted to place our whole confidence in his providence. The conclusion drawn from it was this, that we had the advantage of rejoicing in our present exigencies, which would have rendered others dejected, and oppressed their minds with care. On this we proceeded to prayer, unanimously praised God for his mercy and faithfulness, and committed our present circumstances into his paternal hands. The same hour, God touched the heart of a wealthy patron to reflect upon sending us something the following day, and to give orders, that he should not fail to be reminded of it. Accordingly the day following, I received three hundred dollars from him, and this was also connected with other particular circumstances, which made me perceive very clearly, the inwardly as well as outwardly operating hand of God.

“ Another time, when we were in great distress, I received by the post two letters, one of which informed me, that two hundred and fifty dollars should be paid to me in behalf of the orphan-house ; and

these two hundred and fifty dollars were ordered to be paid over to me, by a certain doctor of medicine in America. The Lord be his physician for it! He was possibly in some measure acquainted with the German language; hence he had written to the merchant, whom he had ordered to pay this money, to inform me of it, if he could not immediately send it to me; and added, "for he is daily in want, and will probably soon send for it." This strengthened my faith very much; for I thought, before God will let us suffer want, the hearts of the people beyond the seas must be incited to help us.

"Once I had no more than eight groschen in hand, when according to God's wise dispensation, some people arrived from Leipzig, who were recommended to me. The family consisted of a husband and wife with five children, and they expected either that I should provide for them, or that they would elsewhere be received through my recommendation. I spoke encouragingly to them, and because I was unwilling to send them away comfortless, since I was really unable to assist them as they wished, I unfolded my circumstances freely to them, and told them, that two hundred people dined with me, but that though I had only eight groschen at that moment, I did not suffer any care to enter my heart, but relied upon him, who has said, 'I will never leave thee nor forsake thee;' and that if they would turn unto him with all their hearts, and trust in him, he would not forsake them. Whilst consoling and admonishing them in language of this nature, it occurred to me, that just such a man as he, was required by some one; I therefore told them to come again at a certain hour, when they might speak with the individual who wanted some

one. On their return to me, and whilst seeking to cheer them in a similar manner, after the person had said to them what was requisite, I accompanied them to the house door, and on returning into the house, I found a student there, who informed me of a certain person, whom however he was not permitted to name, who would send a contribution for the orphan-house for which only a sealed receipt was requested. The money consisted of forty currency dollars and five ducats. With this our wants were again supplied.

“ Another time I was again very low in money, and had received little during the week, so that on the Friday, when the manager came as usual to demand money, I could not give him more than a single dollar, and I said the same evening, in simplicity, to the master-builder, that he must bring me something the following day, since I had nothing left. The next morning the manager came and again wanted money ; I told him I had given out the last dollar yesterday and had nothing more. He asked ‘ what he was to do ? the wood-cutters, and the women who washed the children, who were poor people, must necessarily have something given them, were it only a dollar.’ I answered, that at present I had not so much ; but that God knew there was an orphan-house, and that we had nothing for it. ‘ That is true,’ said he, and went away a little comforted. On returning to the orphan-house, he found a whole cart load of corn, which a kind benefactor, who knew nothing of our destitute circumstances, had sent us ; he struck his hands together with astonishment, and marvelled at the wonderful providence of God.

“ Once, when one of my assistants, who acted as

paymaster, said to me one evening, 'Our money is all gone;' I answered, 'I am glad of it; for it is a sign that God will send us something again; he has always given me, from my childhood up, a new pair of shoes when the old ones were worn out.' Early the following day, a person was announced, who mentioned that he wished to see me, and delivered me two hundred dollars, which were entrusted to his care for the benefit of the orphan-house.

"Another time, when we were in want, and I bore it in mind whilst perambulating a walk in the garden, on both sides of which lilies were planted, which just then began to expand their flowers, the words of the Saviour occurred to me, which he had spoken against anxious care: 'Behold the lilies how they grow, they toil not, neither do they spin, &c.' I immediately took advantage of these words of our Lord, for further meditation; so that I said in my heart, 'Yea, Lord, I will gladly give thee the glory, and lay aside care, according to thy word; but thou must not leave me in straits, but likewise fulfil thy word and promise; for thou hast said, 'All these things shall be added unto you.' For it easy to say, Behold the lilies! but thy divine power and truth must be honoured in it, that he who obeys thy word, and filially depends upon this thy promise, may also experience its fulfilment.' As I returned from the garden into the house, I found that something had arrived in the interval; and an hour afterwards something additional was sent, by which our present wants were supplied. I was greatly strengthened by this, in believing that the Lord would always keep his promise, as well as incited to trust him more and more, and to cast all care upon him.

“ At another time, when we were pressed to pay a certain debt, and we knew not where to procure any thing, I was much comforted by Psalm cii. 17, ‘ He (the Lord) will regard the prayer of the destitute, and not despise their prayer ;’ and prayed unto the Lord with a firm reliance upon his mercy and faithfulness. The next evening, just as my assistants were together with me, I received a letter from a pious merchant and frequent benefactor of the orphan-house, who lived almost a hundred German miles distant, inclosing a bill for seventy dollars, which enabled me fully to liquidate the debt, and even left something over, by which we were all of us rejoiced, and strengthened in our faith.

“ Once, when a boy, who had been, up to that period, brought up in the orphan-house, and who, for certain reasons, was about to return to his own province by a convenient opportunity, urged me, on his departure, to give him two dollars for travelling expenses ; I would gladly have done so, but had not so much money in hand ; there being little more than half-a-dollar. I therefore told the boy, ‘ that I would gladly do so, but had not so much.’ The boy would scarcely believe this, seeing that all the time he had been there, he had perceived no want of anything. On this I again assured him, that I would willingly give him the money, if I only had it, and told him to go to a good friend of mine, of whom he had also to take leave, and wait there a little ; perhaps something might be found for him in the interim. When he was gone, it indeed occurred to me to borrow a couple of dollars from some one ; but I was just then employed in something which did not admit of delay ; and therefore thought within

myself, 'God can easily send me the sum required, if it be his will;' on which I continued at my occupation. Scarcely had a quarter of an-hour elapsed, when a friend, with whom I was well acquainted, came to me, and brought twenty dollars for the poor orphans, stating that the twenty dollars had been added to his pension, and he had laid them aside for some time, having no use for them, since his pension was sufficient without them; he had, therefore, resolved to present them to the orphan children, who would have use enough for them.' The boy consequently received the two dollars, and the residue was a very opportune supply for other necessities.

"In this manner has our faithful God continually put it into the hearts of the well-disposed to send their contributions for the promotion of the work; of which there were many more instances, than what are here related. But even as on the outset, and especially when very large sums were required for the building, and when corn was at the same time very dear, we were frequently brought to extremities, and the Lord then caused us the more joy by his aid—so the same wise and wonderful God, in subsequent times, when still greater sums were required for the extension of the work than before, has sometimes restrained his aid in such a manner, as to make it appear as if he would no longer give his blessing to the work. On one occasion, especially, this trial of faith was so painful, that I had reason to praise God, for preserving my assistants in patience to bear, with me, the long continuance of our necessities, and the innumerable difficulties arising out of them. But when our distress had reached its highest pitch, and some of my assistants began to

say to each other, that the blessing formerly enjoyed was no longer continued to us—the Lord broke in with his gracious aid, and refreshed us, like a heavy shower refreshes the parched ground, after a long period of drought. For the very same hour in which, unknown to me, they had thus conversed together, and one and another of them came to me, immediately afterwards, informing me of it, although their own faith remained stedfast and unshaken, I shewed them the bills of exchange, which I had meanwhile received for the orphan-house. They amounted to *five thousand dollars*, the largest sum I had ever received for the work; and these five thousand dollars were paid me at once, on producing the drafts. No desire of fame, or any other worldly motive, had induced the donor to this remarkable act of liberality, as the circumstances which preceded it clearly prove. Nor did he even wish his name to be known; nor had he been solicited for this aid, either by myself or any one else; in fact he has never been personally seen by me. In short, I cannot ascribe this remarkable aid to any one else, than the living and gracious God in heaven, who incited the heart of this benefactor to the generous deed, since he did not know the smallest thing respecting my distress at that period. I therefore reasonably say, on such a remarkable manifestation of the hand of God, ‘What shall I render unto the Lord for all his benefits!’ ‘Bless the Lord, O my soul! and forget not the mercy he has shewn thee.’ ‘The Lord hath done great things for us, whereof we are glad;’ and they that read this in the fear of God, may also say, ‘the Lord hath done great things for them.’”

In consequence of this gracious help of God, who

incited the hearts both of high and low, rich and poor, known and unknown, Germans and foreigners, to support Franké in his undertaking,¹ and who also furnished him with faithful fellow-labourers,² Franké's institutions increased from year to year;

¹ Statesmen, soldiers, preachers and teachers, trades-people, men and women-servants, widows and orphans—persons of all ranks sent contributions, partly in money, and partly in provisions, clothing, valuables, &c. Even royal personages, particularly Frederick, Elector of Brandenburg, and first King of Prussia, took a lively interest in Franké's institutions. He presented a hundred thousand bricks for the building, and thirty thousand tiles for the roof, twice gave a thousand dollars in money, and conferred many privileges on the institution. Several noble personages and people of rank fabricated with their own hands a variety of things for the orphan-house. An apothecary in Leipzig, as long as it was without an establishment of the kind of its own, furnished it gratuitously with all the medicines which were required; and a chimney-sweeper of the name of Klem, bound himself in writing, to sweep the chimneys of the orphan-house without charge, as long as he lived. Instances of the following nature also occurred, "A person once sent fifty dollars, accompanied by a letter written by another, stating 'that he did not send these fifty dollars by way of donation from himself, nor from his abundance, but from the little over which God had placed with him, according to whose will he now transmitted them, and would therefore remain unknown, that the name of God alone might be glorified.'"

² "I mention it as a circumstance of chief and primary importance," says Franké, "and one which contributed greatly to facilitate the whole undertaking, that God granted me, from the beginning, fellow-labourers, who possessed a sincere love to God and their neighbour. Hence they did not put their hand to the work for filthy lucre's sake, nor reflected upon any reward, so as on that account to render their labours and services, nor shewed symptoms of any other mercenary motive in the transaction of the business which devolved upon them. On the contrary, they have regarded the work, as a work of God, and have served the Lord in it and not man, with real self-denial, and the offering up of themselves for the service of their neighbour. Nor have I the smallest doubt, but that so long as God shall vouchsafe such conscientious and entirely disinterested labourers in the work—it will also enjoy his divine blessing, and a continual increase; even as on the contrary, nothing but the absence of all divine favour, and even ruin itself, must be expected from mercenary hirelings, who whilst anxious to fill some petty office, may seek at the same their own advantage, ease, or even worldly honour from it; hence I heartily entreat the Lord graciously to prevent it from ever falling into the hands of such sort of people."

so that at the time of his death, they had attained, in substance, the whole of their present extent,¹ and besides the orphan-house, public school, and seminary, comprehended the whole number of the other useful establishments appertaining to it.² It contained at that time, one hundred and thirty-four orphan children, who were brought up and attended to by ten male and female overseers,³ two thousand two hundred and seven children and youths, in the various schools, who were instructed, for the most part gratuitously, by one hundred and seventy-five teachers and inspectors, and besides the orphans, a

¹ There is a minute account of the large and street-like building and its several parts in a pamphlet, entitled 'Description of the Orphan-House at Hallé.' But the best description falls short of the effect produced by the personal inspection of it.

² There belong to it, besides a farm, brewery, &c. a bookseller's shop, a printing office, Dispensary, laboratory, hospital, library, museum, &c. The dispensary of the orphan-house, which was commenced in the year 1698, was at first only a domestic medicine chest. The library of the orphan-house took its rise from the presents and bequests to it, and contained even in 1721, eighteen thousand volumes. Franké, in the year he died, began a building for a new library, which was however only finished in 1728. The printing office and repository for the sale of books belonging to the orphan-house (the latter of which was commenced in a little room in the parsonage-house of Glaucha) owe their origin to Franké's excellent friend, Henry Julius Evers; with whom he had formed an intimate connection when in Leipzig. In 1698, he had procured the printing of a discourse of Franké's on the duties to be observed towards the poor, and although a candidate for the ministry, and notwithstanding all the ridicule it brought upon him, he publicly sold it at the Leipzig fair, on a little table, for the benefit of the orphan-house. Encouraged by the success he met with, he undertook the expense of publishing several larger works, and the divine blessing visibly rested upon his disinterested endeavours.

The laboratory also deserves to be particularly mentioned; since the great blessing which rested upon every thing that Franké undertook in believing confidence in God, was also extended to the medicines, which were therein prepared.

³ An establishment for widows was also founded, which, however, at that time, contained only six widows.

great number of poor schools ; it provided dinner for one hundred and forty-eight, and supper for two hundred and twelve, and two hundred and fifty-five poor students were fed from the funds of the orphan-house.¹

But how could Franké, who saw such a work rising up beneath his care and before his eyes, from the small sum of seven guilders, refrain from giving the glory to Him, to whom it was due? That he did give him all the praise, is perfectly evident from what has been already stated. However, we add a few more striking passages, in which he expresses his own views of the work. “Wherefore,” says he, “should we not give the glory to God, and confess that it is his work—and that the honour of it belongs neither to such a wretched worm as I, nor to any other individual, but solely to the One, Supreme, Creator of all things, the Almighty, the Omnipotent and lawful King who sitteth upon the throne, ‘God over all, blessed for ever?’ He it is, who has formed all this, and has paternally blessed it from the commencement hitherto—not indeed from any large fund which he had previously committed to my charge, as some most mistakenly imagine, but he has formed something out of nothing ; and according to the infinite riches of his mercy towards me, (his wretched and contemptible creature,) has

¹ Even in 1709, so short a time after the establishment of the institution, it contained one hundred and thirty orphan children. The total number of all those who at that time received instruction in the orphan-house was about thirteen hundred, of which by far the greater part paid nothing for schooling, and besides this, were provided with books ; and the number of those who were fed and maintained, without reckoning the extraordinary cases of the kind, amounted to three hundred and sixty-eight.

excited a faith and a confidence in my poor heart, so that I have simply placed my hope—not on men, nor on their power and riches—but alone on his Almighty arm, who is able to do for us abundantly above all that we can ask or think, and did not doubt of that which I saw not. My soul ventured most cordially upon him alone, as circumstances from time to time required, and with him I proved successful, to the honour of his divine word, which engages that no one shall be put to shame who waits for him; and I shall prosper further with him, to the shame and disgrace of the unbelief of men, who imagine they find in their vain mammon, a more certain refuge, than in the living God, who is able to deliver from death. . . . Were the idea ever to occur to me, that it was *I* who fed the people, and *I* who built the orphan-house, the reader may rest assured, that I should regard it as a temptation of Satan, and strive against it with all earnestness. The merciful God has given me fully to know, by various ways, which are uncommon to human reason, what those words signify, “The eyes of all wait upon thee, O Lord! and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.’ And ‘man liveth not by bread alone, but by every word which proceedeth out of the mouth of God.’ And is it possible therefore, for any one to imagine, that when I see a couple of hundred individuals sitting down to table, every noon and evening, I should be such a fool as to think, (or if such foolish thoughts ever occurred to me, to give them any attention) that *I* feed, support, and provide for them all? I testify before God, that I regard the whole work as his, and do not acknow-

ledge that any of the praise belongs to me, which the living God might easily put to shame, were he but once to abandon me, in the many and diversified trials I experience.

“ I have frequently been obliged to laugh at the foolish world, when it has asserted, that I must have had a large fund to have ventured on erecting such a spacious edifice,—being well aware, how little I had in hand for the purpose. But it is only just and right to praise God for it, who has so graciously helped and brought it to its present state: the works of men must not be mentioned, but the work of God should be openly praised. I am therefore not ashamed to confess my poverty, but heartily bless my gracious God for it, and praise him for having by his abundance, supplied my wants, and relieved my necessities. With him I counted the cost—that is, with his love, his omnipotence, and his faithfulness, even as I have not sought my own advantage, but solely the glory of God. They who seek their own, may count the cost with their purse and outward property, but I will not say that I have done it by my wisdom, riches, and ability, nor will I say that I have accomplished it by my faith; for my gracious God has always done more than I believed he would. I therefore ascribe it solely and entirely to the superabundant mercy, love, and faithfulness of God, and praise him for it all; and hence I make this public declaration, that every one may be able to bless the name of the Lord with me.¹

¹ This sentiment he expressed also in the inscription upon the principal building of the orphan-house: “ They that wait upon the Lord renew their strength, and mount up as on the wings of eagles.” (Isa. xl. 31)

“ For my part, I freely confess, that God led me into it, I know not how, and that the thing proceeded not so much from any purpose of mine, (which also may have emanated from God) as from a secret and divine manuduction; which also rendered the work the easier for me, from the circumstance of its commencing in a small and insignificant manner, and thus the needful experience for it secretly increased with its growth.

“ God has now for twelve years together impressed his seal upon this work, in such a manner, that every one may easily perceive that it is not my work. Hence also his divine honour is pledged to support and preserve it with his Almighty arm, of which I have not the smallest doubt, since I am much more certain of the provision of my Father in heaven, and his heart-ruling power, than of all earthly riches and possessions, and all human promises and assurances.”

But all Franké's contemporaries did not think of this work as he did. The party amongst the clergy, who were opposed to the whole bias of Franké's labours in general, could not endure that a work of a man so detested by them, should be made so much of, and that the finger of God should be perceived in it. Hence a periodical work, entitled, “ Guileless intelligence, concerning ancient and modern theological matters;” which was opposed to what was called pietism, made it its chief object from the year 1707, to depreciate the orphan-house and its founder, as much as possible, and to seek out every thing by which he might be placed in an evil light by the ill-disposed. This example found imitators, and the implacable Dr. Mayer of Griefswald published a pamphlet in 1709, under the title of

‘The orphan-house at Hallé, seeking its support and its riches by the activity of Martha, and not choosing the better part with Mary.’ But both the orphan-house and its founder, met with able defenders; and Franké himself in his preface to the “Account of God’s providential dealings in the erection of the orphan-house,” took particular notice of these opponents, especially of the writer in the “Guileless intelligence;” in which he observes, “At first I could not perceive what cause there might be for those who have thus censured the orphan-house and the accounts respecting it, and why they were so solicitous to prove, that this was no divine work, or that God was not with me in it by his providence; unless they perhaps imagined that there might be a too great prejudice in my favour in the minds of men, were they to believe that this was a work which was visibly attended by the divine blessing; for as long as the people believed this to be the case, it might seem strange to them that God should, as it were, spread a table for such a one in the presence of his enemies, whom notwithstanding, the authors of this critique decry as a heretic, schismatic, and fanatic, and would treat, or have already treated, I know not how....But if these very people were to undertake the management of such a work, and only this lesson were assigned them, how to provide food for from four hundred to five hundred people, without noticing any other of the various necessities connected with the orphan-house—at the same time shewing them the trifling funds for that purpose, which were far from being sufficient, so that they would be obliged for the most part to depend upon that which was accidentally contributed, they would

then speak very differently of the subject, and be heartily ashamed of their censures and their criticisms. When the manager came with the list, on which he had specified what he needed, and for which he must necessarily have the money that day or the next—as corn, malt, wood, butcher’s-meat, vegetables, butter, eggs, milk, candles, stating also that he owed this sum and that, which must now be paid, and they had nothing towards it, or so little, that it would by no means suffice, nor knew he where they could get anything, but must depend upon God to bestow something upon them—certainly, unless they possessed a firm faith in God, their hands and feet would turn cold, and they would think they should be obliged to abandon the whole, and run away from it altogether. But now it is an easy matter to write censures in a person’s study, upon the accounts respecting the orphan-house. . . .

“At the commencement of the work, and even after it had been carried on for some years, unbelief every where exclaimed, ‘The work cannot succeed, because there are no means for continuing it; the building cannot be completed, because every Saturday there is scarcely so much on hand as suffices to pay the labourers’ wages for the week; there is no certainty, though people at the commencement, when it was something new, had contributed so much to it, that this would always be the case in future; and although the house might be built, yet where are the funds for subsequently maintaining the people in it? the undertaking cannot prosper, because it possesses nothing fixed, nor any certain fund.’¹

¹ Franké elsewhere replies to this particular objection, and says, “Is not God certainly sufficient? or do they wish that God and mam-

“ Such, and much of the same kind, was the language of unbelief at that time. But now that the great God, the omnipotent ruler of heaven and earth, has so manifestly and openly assisted this establishment, accomplished the erection of the house, maintains those that reside in it, and in one word, has carried forward the work from such a small commencement to its present extent, and, during the whole of this period, has never suffered it to want any thing needful; we therefore reasonably ascribe it all by no means to our own understanding and ability, but give God the glory, and render thanks, honour, and praise to his special providence, which we daily experience:—unbelief changes its tone, and now affirms that it is not the work of God, but that there were sufficient human means, &c.

“ From hence, both friends and foes may perceive how my heart stands affected towards God, amidst all the opinions and judgments of the world respecting the work; and that I rely upon his grace, mercy, and love, that he will not confine himself to the blessings already bestowed, but will grant even a more abundant blessing in future, so that every one may be able to perceive and acknowledge, that he is not put to shame, who commences his undertakings in and with God, and relies upon his infinite power, love, and faithfulness.”

It was not, however, merely the envious party amongst the clergy, which depreciated the orphan-house and its founder; but the voice of unbelief and ingratitude elevated itself from all ranks, even in

mon should strive together to shew which may be best depended upon? Is not heaven more sure than worldly property, on which they rely with so much confidence?”

Franké's immediate vicinity, from the very commencement of the work till the death of its founder.¹ It was said, that the orphan-house was much too expensive and extensive; to which Franké replied, 'I must know best how large a house I require, in order to regulate the work in a proper manner. But know this, that when God has once built this house, he will still be as rich and as able as he was before, to provide for the poor, that will reside in it.' Another objection was, 'When once the sumptuous edifice is erected, its inhabitants will not have sufficient to eat and drink'; (they have never been in want.) Further: 'It is intended that after Franké's death, a part of the property of the orphan-house and buildings shall devolve upon his heirs.'

The facts have proved the falsity of this assertion. Franké himself says, "If any one is so foolish as to suppose that I seek my own advantage in it, and derive temporal benefit from it, I can only excuse his groundless suspicions, by supposing he knows nothing of the trials I have endured in it, and have still to expect; but especially, that in faith in the living God, I have found greater riches for myself and my family, than kings and emperors could have bestowed upon me. For God has taught me duly to understand that passage in the light of faith, 'He that spared not his own Son, but freely gave him up for us all—how shall he not with him also freely give us all things?' (Rom. viii. 32.) and, 'the Levites shall

¹ This was also the reason why, in the year 1700, an elect oral commission was appointed to examine, on the spot, the new institution, on which occasion Franké was fully justified. The subsequent attempts in 1711 and till the year 1713, to render Franké and his institutions suspected at court, ended also in the disgrace of the calumniators.

have no part nor inheritance with their brethren; for the Lord is their inheritance, as the Lord thy God promised him.' (Deut. x. 9.)"

Again—It was objected, that 'Franké, in attending to the erection of the orphan-house, neglected the incumbent duties of his vocation, and his own growth in religion.' This could be asserted only by one who was unacquainted with Franké's fidelity in all his official duties, and was not aware that the best increase in godliness and spirituality is the result of a Christian deportment.

Another objection was—'The orphan children had such food set before them, that even the dogs could not have worse.' A scandalous calumny, arising partly from the abominable ingratitude of those who had themselves enjoyed the benefits of the orphan-house.

Further—'The work had been begun in faith, but now, since there was a fund in hand, faith was no longer exercised.' Franké never laid by his money to form a capital, nor was he able to do so.

Again—'Franké appropriated many thousand dollars to himself.' He never took a groschen of it.

Lastly—'The pope, the papists, anabaptists, and fanatics sent him the money.' Whereas it was sent by pious protestants.

However much Franké had to struggle with want, yet people still thought the house was always full of money. The poor therefore, from far and near, came and assailed him, often in the most importunate manner, to receive them; and if he were unable to do so, they vilified him. Nay, in the midst of his severest trials, when distress surrounded him on every side, persons applied to him for ten, twenty, a hundred, nay, even for a thousand, and sometimes

several thousand dollars; and when he assured them that he could not possibly furnish them, he was termed uncharitable, unmerciful, and not a man of such powerful faith as was supposed. Without any previous announcement, poor people, children, scholars, and students in abundance were sent to him, and if any needy person in Hallé was spoken of—no one was to blame but Franké, for he ought reasonably to provide for him; and such back-bitings, such partial and premature judgments, such lies and calumnies, were able to find admission, even amongst those who were regarded as pious, and were disseminated also by those who, by so doing, were guilty of the basest ingratitude towards Franké! This must have pained him the more deeply; yet it was unable to confuse him: he only admonished his adversaries not to judge before the time, when the Lord would come to render unto every one according to his work, and when every one's work would be made manifest. Even in the evil which was done him, he recognized a divine direction towards a good end. "I can say with truth," says he, "that the more the work is vilified by many, both in word and writing—the more are the well-disposed—who, by personal inspection, have been fully convinced of the contrary—excited to favour the work; so that even adversaries and calumniators must serve against their will, to promote it."

The work, which God, by his servant Franké, founded and established in Hallé, never perished in the storms of the times;¹ a numerous host of faithful

¹ Franké was once asked, 'why he had built the orphan-house out of the gates, and not within the city walls; for if once an enemy came before the place, it would be exposed to the first attack.' His reply

witnesses for Jesus Christ, who thankfully acknowledged the spirit that produced it, have come forth from its walls ; and if men could be silent, the very stones would cry out.

was, "If the skies fall upon us, we shall all be killed ; but if the case you mention should occur, we will see whether the city will protect the orphan-house, or the orphan-house the city."

CHAPTER VII.

Franké's Method of Instruction.—Labours in behalf of the Bible and Missionary Cause.—Journies.—Domestic Life.—Decease.—Concluding Observations.

AFTER becoming acquainted with Franké as the founder of an extensive institution for the instruction of the young, we naturally inquire upon what principles he acted in the capacity of preceptor. But it would carry us too far, were we to enter into particulars, for which the reader is referred to Franké's own writings on the subject, and to those of a modern date, which treat of him in that capacity; and we therefore limit ourselves at present to the chief maxim of Franké's plan of tuition, which could not possibly be any other than that, with which the spirit pervading the whole of Franké's life and conduct, hitherto described, will have already made us acquainted.

His principal attention was directed to the religious and moral education of the young. "The chief object," says he, "in all these schools, is, that the children may be instructed, above all things, in the vital knowledge of God and Christ, and be initiated into the principles of true religion." And in

another place—"the chief object in view, and to which all the rest tends, consists in duly instructing the youths intrusted to us, not only in carefully impressing upon them the fundamental principles of religion, the knowledge of God and themselves, and how they ought to come to the Father, through Christ—but also how they may be incited to the real exercise of the doctrines thus apprehended, by constant admonitions and good examples,¹ which have generally the greatest effect upon the young, and impress themselves the most durably upon the mind."²

But he speaks the most copiously respecting the chief maxim, in his method of tuition, in a work entitled, "On bringing up the young to godliness and christian prudence." Amongst other things he particularly exhorts that "the reading of the Holy Scriptures should be commenced with the children as early as possible, that they might so much the sooner be instructed in the way of salvation from the Holy Scriptures themselves. . . . At the same time, care must be taken, that the children do not make an *opus operatum* of the reading of the Bible, or imagine

¹ Franké had the more reason to expect he should be able to obtain many piously-disposed teachers for his schools, since he selected them from the students who were formed under the superintendence of himself and his like-minded colleagues.

² "It may be justly affirmed,"—says Dr. Knapp,—“that Franké’s schools have far exceeded the generality of those existing in Germany at the commencement of the eighteenth century, even with respect to the learned and scientific instruction of their pupils.”

“It is good and laudable,”—observes Franké,—“that the original languages are studied, although not sufficiently, nor with due diligence, at schools and universities. But care ought to be taken not to stop short in the knowledge of languages and philology, but that the thing itself, which is proposed to us in the word of God, may be duly recognized, for which purpose God ought to be called upon for the enlightening influences of his Holy Spirit.”

that it is enough to have become acquainted with the outward letter of Scripture ; but they must be continually examined, whether they manifest the fruits of it in their whole lives ; and when it is found that the contrary is the case, they must be most diligently reminded, to use the Holy Scriptures as a rule and standard of their faith and life ; and those things in which their conduct departs from it, must be pointed out to them. Especially Christ must be shewn to them from the Holy Scriptures, as being the perfect atonement for our sins, and the perfect pattern or example, according to which we have to regulate our whole lives. This must be frequently brought before them in an affecting manner, and with kindness and meekness, that they themselves may feel incited continually to bear, in their memories and their hearts, the perfect image of the Lord Jesus ; how he is made of God unto them, wisdom, righteousness, sanctification, and redemption.”¹

It may be naturally expected, that Franké also urgently recommended that children should be taught to pray of themselves. In that part of his book, where he treats of training up children to true wisdom, he fixes it as a principle, that “ all wisdom,

¹ Franké published in 1709 for the benefit of the young, “ A short extract from the introduction to the study of the Holy Scriptures, in question and answer.” He says in his preface to it, “ Dearly beloved children. . . . If you learn the Scriptures diligently from your youth up, they will teach you the way of salvation, through faith in Christ Jesus. It would give me much pleasure, if you were very fond of the word of God, and perused it gladly. Believe me, dear children, that no one is so miserable as he, who has no fixed principle in his heart from the word of God. On the contrary, though you had nothing all your life but God and his word, and clung to it with your whole heart, you would be the happiest of mortals ; for every thing else that is in the world, has no stability ; but God and his word endure for ever.”

whatever name it may have, must have the glory of God for its end and aim, and must use all things for the attainment of this sacred object. When it seeks any thing else, or brings any thing into competition with it, it is rather to be termed falsehood, deception, hypocrisy, and cunning, than real wisdom."

In order how to instruct the young to co-operate in promoting the chief object he had in view in their education, when out of school, Franké gratuitously distributed amongst them religious tracts, chiefly written by himself, which appeared about this period, four times a year, after every public examination of the scholars. Amongst these was also his sermon on Deut. v. 29. From which we extract the following passages:—

"Listen to me, therefore, my dear children, yea attend, ye little ones, and incline your ear to hear the word of God to you. Now, now, whilst your hearts are still unseduced, be careful to cleave to God with an undefiled heart; beg of God now, that he would implant faith in the Lord Jesus Christ, and love to him, in your hearts, and that he would give each of you an obedient, humble, chaste, and pure heart; entreat him now so deeply to impress and pervade your hearts with his fear, that you may keep all his commandments all your life long, and not love your own life so much as the doing of his will. Oh take this now deeply to heart!

"Listen! my dear young friends, and observe what I say; it is the cause of God's dreadful displeasure, when in your youthful years you do not fear the Lord, but yield your hearts to the lusts of the flesh, and set your affections on the things of this world.

You do not at present think so, but suppose it will cause you great pleasure when you can live as you list, in all the perverseness and petulance of youth ; but you will at length find the case to be very different, and be conscious what grief and sorrow of heart is occasioned by so shamefully forgetting the Lord your God in your youth, and not fearing him.

“ Take heed, therefore, that you turn unto God with all your heart, become truly united to Christ by faith, and temples of the Holy Spirit. For you will thus lay a firm foundation for your future welfare, and eventually praise God for what has now been said to you, if you only receive it, and betake yourselves to the good and right way, in deed and in truth.”

Several of the tracts thus distributed after the quarterly examinations, were exclusively intended for the young. Thus, for instance, one which appeared in 1706, entitled “ Philotheia, or love to God ;” in which he first of all describes to the children, love to God as their chief and most incumbent duty. He then continues, “ I imagine to myself, my beloved children, that you ask me, ‘ What is love to God ? For we cannot obey the admonition, if we do not know what it really is to which we are admonished.’ To this I reply, ‘ Love to God is a thing which a person must himself taste and experience in his heart, in order rightly to know what it is. Hence, although one may describe to a person, what love to God is—yet he cannot duly and salutarily understand it as he ought, unless his heart be really inflamed with love to God.’

“ But perhaps you think, ‘ Can you then give us no description whatever of that love, with which we

ought to love God?' I answer, 'Yes; some description may be given of it; but experience is requisite duly to understand the description. When I tell you that love to God is that real angelic sweetness, which entirely fills the heart, you cannot understand me, till God gives you to taste a drop of this sweetness; but if you had only tasted a single drop of it, your eyes would become as bright and clear as those of Jonathan, (1 Sam. xiv. 2;) so that you would see and know what love to God is.

“ ‘ This love to God is a fruit of the Holy Spirit, by which we regard God as our supreme good, feel a cordial desire after him, seek our joy and sole delight in him, endeavour to please him alone, and long to be more intimately united with him, and cleave continually to him, that we may become, as it were, one heart and soul, and as the scriptures express it, one spirit with him.’

“ See, my dear children, that you have *now* such a description of it, as is suitable for the present life; for in heaven—if you abide in Christ and thus attain to it—no description will be requisite. Duly consider this description of it, and you will perceive what an extremely excellent thing love to God is; yes, you will then at the same time understand how very different it is from the love of self and the world.

“ ‘ But,’ say you, ‘ how may we attain to this love to God?’ . . . I answer, ‘ God’s love towards you is a precious root, from which your love to God must shoot forth; and God has manifested his love towards us, in sending his only begotten Son into the world, that we might live through him.’ . . . But in order duly to consider how God has thus loved us, so as

not to spare his only begotten Son, but freely to give him up for us all, (Rom. viii. 32,) you have the desired opportunity, particularly at this season of the year, which, from ancient times, has been set apart for the consideration of the sufferings of Christ, and for publicly expounding and discussing the history of the passion; although opportunity for this purpose is never wanting, since the whole year through, it is explained to you, how Jesus, who was crucified, is your wisdom, righteousness, sanctification, and redemption; so that in this pure and clear mirror, you may continually study and learn to know the supreme love of God, if you do not yourselves turn away your hearts, and thus continue in darkness by your own fault. For this know most assuredly, that if you keep the eyes of your mind constantly fixed upon this mirror, the crucified Jesus—it will so clearly reveal to you the love of God towards you, that you will feel greatly ashamed at having ever, much more at having frequently, offended such a kind and gracious father, and that you have not loved him in return, from your earliest infancy, with a most cordial and ardent affection.

“Whatever good God will do to you in time and eternity, will be revealed to you in this spotless mirror. For in Christ we learn to know God, and blessed are those who learn to know him in Christ, as love itself. For by means of such knowledge, I tell you once more, love to God is excited in the heart.

“However, my dear children, always remember, that you cannot attain to the love of God, either by your own strength and ability, or by a mere outward study of the word of God, or solely by meditating

upon divine truth. It is necessary for this purpose, that you heartily humble yourselves before God, and entreat him with all earnestness to bless his word, and to grant you his Holy Spirit. For it is the Holy Spirit's peculiar work, to shed abroad the love of God in the heart, and to produce love to God in believers, so that they are enabled to call God, Abba, dear Father!—that is, he produces both a cordial love, and a very childlike confidence in God as the individual's dear Father in Jesus Christ.

“ But you perhaps may suppose, that love to God is a thing which consists only in some good emotion, which is once felt, or that we possess it if we only feel a transitory devotion during prayer, after which we continue to live in sin as before. Oh no, my dear children! love to God is something durable and permanent, and consists rather in the power of active obedience, stedfastness of progress in the way of righteousness, and in true patience and resignation amidst all inward and outward sufferings, than in sweet emotions. For God is wont to grant his children these, only occasionally; that by such sweetnesses he may allure them, and cause them to believe with the greater certainty, that he is their dear Father, and that they are his beloved children, and that in seasons of affliction they may supplicate him the more confidently, as children an affectionate parent.

“ Now observe this well, my dearly-beloved children! When you are obedient to your parents and teachers—when you associate not with the bad, but with the pious—when you love truth in all your words and works—when you are not slothful in that which is incumbent upon you to perform—when you

take delight and pleasure in the word of God—when you pray, not merely outwardly, but would gladly converse without ceasing with God in your hearts—are not envious, nor quarrelsome, nor self-willed with each other—possess heart-felt affection, even towards those who offend you, and pray earnestly for them—are unwilling to hear your own praise, but gladly suffer yourselves to be reminded of your faults, and seek to amend them with all diligence—I say, when such is the case with you, and when in all your deportment you manifest yourself thus—you may take it as a sure sign, that you possess real love to God in your hearts. But do not on any account trust to your hearts, nor persuade yourselves that you love God as long as you do not exemplify the things I have now pointed out. And even if all of them were exhibited in you, yet know that you must never depend upon yourselves, nor think yourselves secure. For you may again lose the little spark, which God may have enkindled within you, more easily than you suppose, unless you watch and pray. I therefore exhort you, if the love of God has been awakened in you by his grace, that you also seek daily to grow and increase in it. . . .

“ The great love of God, wherewith he has loved you in Christ Jesus, must be meditated upon by you more and more, and his unspeakable love be ever more inwardly and ardently apprehended by your hearts in constant prayer to God. . . . and the more you perceive that God has granted you his whole heart, (that is, his own Son,) the more will you wish and desire to present your whole heart to your dear and heavenly Father, and that you may never more offend him.

“ But whenever you perceive, that your deceitful heart inclines to seek again an empty pleasure and gratification in this or that created object, you must very ardently sigh, like dear children, to your heavenly Father, and heartily entreat him for the assistance of his good and holy Spirit. The latter will then strengthen you to oppose the evil propensity, and to resist sin, so that it may not reign over you, but be subdued under you. For when you suffer it to rule in you, the love of God cannot remain with you. But if, when assailed by it, you overcome it by the power of the Holy Spirit, which you have entreated of God, it cannot hinder you from growing and increasing incessantly in the precious love of God. . . .

“ In conclusion, I address you in particular, who are the foremost in age and stature amongst our pupils. For you might possibly suppose, that because this exhortation is addressed to children, it has no reference to you, since you imagine, that you have put away childish things. Be it far from you to suppose such a thing, and that this address is put into your hands merely to weary you. Know you not what Christ says? ‘ Verily I say unto you, unless ye be converted and become as little children, ye cannot enter into the kingdom of heaven. Therefore whosoever shall humble himself as this little child, is the greatest in the kingdom of heaven.’ (Matt. xviii. 3, 4.) Remember this, and examine yourselves, whether you are thus converted, and become, in humility and lowliness of heart, as little as the children. If this is not the case, (which I fear is but too true with respect to many of you,) delay it no longer. For the older you grow, the more unfit you will be for the kingdom of God, if you continue in your

sins ; for by habit, sin obtains increasing power over you. . . .

“ And do not imagine that your learning will be of any avail to you, if you do not love God. For of what use is it, when you learn ever so much of outward languages and sciences, and yet neglect this best kind of wisdom—the love of God ? On the contrary, when you have this dwelling in your hearts, all study will be sweet and lovely to you, you will then direct it to its proper aim, and it will eventually yield glorious fruit, over which the church of the living God will rejoice, and which will also cause you pleasure and delight, even in eternity.

“ May Jesus Christ, the only begotten and beloved child of God, look with love and compassion on the hearts of all of you, the great as well as the small ; purify them by faith, sanctify them by his Spirit, and render them truly chaste in obedience to the truth and in the love of God. This will be my joy, not only in this mortal tabernacle, but especially also in the great day of our Lord Jesus Christ. O that I might then be able to say to the Lord, concerning you all that are now present, as well as those that have been before you, and shall come after you, to partake in like manner of that pasture on which you have been fed, as the lambs of Christ,—‘ Here am I, and the children thou hast given me !’ He is your Lord, and has redeemed you by his sacred and precious blood. I commend you to the arms of his love, and to his unutterable mercy.”

Franké, being aware how much example operates, especially on the hearts of children, published in 1708, a remarkable little work, containing the life of a highly-favoured, but early-deceased child, Christi-

lieb Leberecht Von Exter, of Zerbst, who died in his tenth year, together with a tract begun by him "On true religion" and his "letters and hymns, made public to the praise of God, and for general christian edification, but particularly of the young."

Franké was well aware that this little book would not please the world ; he foresaw that his enemies would bitterly censure him for it, as proved to be the case ; but he did not suffer this consideration to deter him from publishing the work. In the dedication, he observes, " this is not the life of a great man in the world, but of a child, and of one who is not celebrated on account of any worldly and external advantages which he possessed above others, but on account of his godliness. The meditations are likewise not those of a man, who by means of many years' application, labour, and experience has at length attained to a singular degree of learning, but of a child, who regarded the love of Christ as surpassing knowledge, who in his simplicity has written on true religion as his heart impelled him, who never learnt to write letters by the rules of art, and only wrote down in an occasional letter that which he recognized as needful and useful ; and who, finally, had never studied poesy, but sometimes formed the good thoughts which God granted him, into a hymn in order to cheer his heart.

" These are certainly things which present no specious appearance to the eye of the world, and because they regard only a child, and proceed from a child, the world will probably regard them only as childish things, and consequently deserving of all contempt.... But far be it from me to be ashamed of publishing this little work under the sanction of

my name! . . . Be it known that I care not, whatever opinions may be passed upon it. All such opinions, which do not flow from the Spirit of Christ, I will easily shake off from me, by the grace of God, as useless dust; but the blessing and edification, which may proceed from this little book which I now publish, I will take with me, with the help of God, to that world, whither little Exter has preceded me, and there it shall remain for ever and ever, to the praise and glory of God. Those, however, who will not seek their edification in it, but only a cause of dispute—whether they praise or blame, is all one to me; I shall never be able to please them, as long as I seek to please the Lord Christ, whom I serve.”

“When the example of this dear child is read by other children, many of them, as I hope, by divine grace, will come to reflection, and say within themselves, ‘See, this child has turned to God with such earnestness; he has received such a living faith from God; he has loved the Saviour so dearly; he studied the word of God so diligently and willingly; he prayed so devoutly; God granted him such understanding, and extensive knowledge of his truth; he was so gentle, quiet, obedient, patient, humble, steadfast, and faithful even unto death, and had such a blessed and happy end! God will also not deny me his grace and gifts, if I pray to him for them,—gladly hear and learn his word, and obey good admonitions. I will take his life as a pattern for myself, and beseech the Lord Jesus to fill me also with his grace and love, as he did this child!’ These good and divine emotions, which will be excited in many children by the perusal of this book, may God graciously bless, so that they may gain strength, and thus the

dear departed child, by his good doctrines and example, draw many other children after him, that they may eternally rejoice together in heaven."

It is scarcely possible to conceive of a true Christian, who does not possess a holy zeal to labour as much as lies in his power for the dissemination of that book, in which he has found his greatest treasure, and who does not cordially participate in the efforts of the age in which he lives, to cause the gospel of Christ to be preached to those who are still sitting in darkness and in the shadow of death. This interest and this zeal we also observe manifesting themselves in Franké.

Charles Hildebrand, baron of Canstein, a like-minded friend of Franké's, and of the same age, was the founder of an institution, which had for its object the sale of the bible at an extremely low price, and thus rendering it possible for the poor to obtain it. This bible institution, which celebrated its centenary in 1812, not only entered into close connection with the orphan-house immediately after its commencement, when Franké warmly espoused the plan of his friend, without either Franké himself or the orphan-house deriving the smallest advantage from it; but after Canstein's decease in 1719, Franké, in obedience to the will of the founder, joyfully undertook the management of the institution, notwithstanding the multitude of his official and other duties, and continued it till his death. A short time previous to that event, he was enabled to plan the erection of a spacious and massive building for it, within the range of the orphan-house, and see its foundations laid.

Long before undertaking the management of the

Canstein printing-offices, Franké, who laboured unweariedly for the kingdom of God, had also begun, with equal zeal, to be active in the missionary cause. The pious Frederic IV, king of Denmark, after consulting with Dr. Lütken, his court chaplain, founded, in 1705, a college at Copenhagen for sending out missionaries to his territories in the East Indies, and applied to Franké, requesting him to select some able men for this purpose from the number of young divines either brought up by him, or from amongst such as were well known to him. Franké chose for the first missionaries, Henry Plütschau, and Barthomew Ziegenbalg, who reached the place of their destination on the coast of Malabar in 1706, and the result justified his choice. After that time, he laboured for twenty-two years in the cause of missions until his decease. He collected and transmitted the contributions made in Hallé for the mission, carried on a correspondence with the missionaries, to whom he was also serviceable in procuring a complete Malabar printing-press, and superintended the periodical publication of the intelligence received from them. This was the commencement of the "History of evangelical missions in the East for the conversion of the heathen," still continued to be published in Hallé. As long as he lived, he generally selected the missionaries that were required, and by this very circumstance, he proved such a blessing to that cause, since the whole result of missionary operations depends greatly upon the character of the missionaries, and Franké's principles and turn of mind were a pledge, that such only would be selected by him, as might labour amongst the heathen with a real blessing.

The wished-for progress, and the solicitude he exemplified for the mission to the heathens,¹ afforded him, in the last months of his life, peculiar pleasure and gratification. Respecting this, he writes in a letter, which will be referred to in the sequel, after mentioning with what liberty he had frequently entreated God in the open air, and said, “Lord, give me children as the dew from the womb of the morning, as the sand on the sea-shore, as the stars in the heavens, which cannot be numbered! What shall I now say?” adds he. “God has so graciously regarded my child-like and believing prayer; for I should be no longer able to reckon up the number of those, who have themselves assured me, that they were indebted for their salvation to the word which had proceeded out of my mouth, not only in Germany, but perhaps even to a still greater extent in other countries; to which must also be added the work of conversion amongst the heathen, in which it has pleased God to make use of me as an instrument; of which some pious individuals have spoken, as if they regarded the heathen converts as my children, since they were converted to Christ by my spiritual sons, whom I sent to India. But who am I, that God should shew such mercy to one so insignificant, and that he should still continue to do so!”

Although Franké had no opportunity of taking any prominent part in the conversion of the Jews; yet a remarkable sermon which he preached in 1714, on the occasion of the baptism of one of them in

¹ By which he by no means overlooked the providing for distressed Christian brethren in foreign parts; and amongst other acts of beneficence, assisted a school with money and books, which Swedish prisoners in Siberia had founded, after the pattern of his own institutions.

the church at Glaucha, on Luke ii. 22—32,¹ the subject of which was ‘Jesus Christ, the light of the heathen and the glory of Israel,’ shows us how important and cheering such days were to him, when individuals from amongst that people were brought by his co-operation to the knowledge of Christ.

In the consideration of Franké’s labours in Hallé, we must not overlook the period spent in the considerable journies he undertook, in which also he did not lose sight of the great object of his life.

In August, 1698, he travelled to Berlin, accompanied by his dear friend Elers, which, though one of his shorter journies, was not only very much blessed to him, from the circumstance of residing with Dr. Spener whilst there, but was also productive of many advantageous results to his institutions. He also expounded whilst there, as he says in a letter to the crown prince, afterwards Frederick William I, in 1711,² at the request of some individuals, the Epistle to the Colossians, for some hours every week. He expressly remarks in that letter, that not the smallest disturbance had occurred, and then adds, “This affair abstractedly considered, your Royal Highness, according to the good understanding inherent in you, will acknowledge to be good and laud-

¹ This sermon also contains a passing but serious warning against certain fanatical excrescences, which had begun to manifest themselves in some individuals. Respecting this, he remarks, “I warn at the same time every one not to be presumptuous in these things, nor to sin against the persons of whom we are now speaking, by reviling and calumniating them, by which no good is effected; for by so doing the individual would also prove, that he was no child of God himself, but only an instrument of the wicked one.

² This letter was occasioned by some malicious insinuations, which Franké’s adversaries had communicated to the Crown Prince.

able ; and that it is from mere malice, that such-like things, which are well-pleasing to God, are branded with the hateful appellation of prohibited conventicles ; considering also that His Majesty is only desirous of restraining outrages, but not the edification of others, afforded by regularly-appointed preachers, either publicly or privately."

The extraordinary activity in which Franké lived,¹ which called forth the unceasing exertions of his powers of body and mind, began, in 1705, to manifest such a prejudicial influence upon his health, which was otherwise very good, that the physicians were apprehensive of the worst results. The news of his friend Spener's decease, who had acted like a father to him, on the 5th February of that year, naturally operated the more painfully upon him ; and the physicians saw no other remedy, than his entire withdrawment for a period from his wonted activity, in which scarcely a moment was left him for recreation. In the spring of 1705, therefore, he commenced a three months journey, again accompanied by his friend Elers, and travelled through Halberstadt, Brunswick, and Hanover, to Westphalia, and from thence to Holland, where he visited the most celebrated towns, particularly Utrecht, Amsterdam, Rotterdam, and the Hague. By means of his frequent preaching upon the way, he was the cause of the awakening

¹ " On rising early,"—says he,—" I reflect that all my previous days have departed into eternity, and that I have, therefore, to forget them ; but that with the present day, I must make a real new beginning, in order to spend it as the first and the last—as the first, that a new and vigorous power may be excited in me, for the accomplishment of the Lord's work ; and as the last, that it may seem to me, as if afterwards there was no time remaining to retrieve what I might neglect on this day."

and edification of many on his journey; even the genuine impress of real religion, exemplified in his personal appearance, divested many of their prejudices against him, and increased the number of his friends, and the benefactors of his institutions. He returned to Hallé greatly invigorated.

The exequies of King Frederick the First were the cause of Franké's second journey to Berlin, whither he travelled in May, 1713, being deputed, on that occasion, by the university of Hallé. During the three weeks he remained in Berlin on this occasion, he successfully influenced the new monarch in favor of his institutions and the university; and by a sermon which he preached in the garrison church of that city, when the King was unexpectedly present; he drew from him a confession alike honourable to both,—“ Franké is a good man,” said the King aloud, in the presence of his court, “ he tells every one the truth.”

The longest, and perhaps the most important of all Franké's journies, was that which he undertook in the year 1717. The uncommon exertions of the preceding year, in which the administration of the academical pro-rectorship had been added to all his previous occupations, had again so much exhausted him, that physicians and friends exhorted him to take another long journey. He commenced it with the royal permission, in company with his son, his faithful assistant, Neubauer, and his amanuensis, Koppen, in August, 1707. On this occasion, he travelled through Thuringia, Hesse, Franconia, and Swabia; and the towns Weimar, Erfurt, Gotha, Eisenach, Marburg, Giessen, Frankfort, Idstein, Usingen, Darmstadt, Wetzlar, Weilburg, Heidelberg,

Heilbronn, Swabian-Hall, Stuttgart, Tübingen, Ulm, Augsburg, Nördlingen, Anspach, Nüremberg, Altdorf, Erlangen, and the Vogtland, indicate pretty nearly his route. Crowds ran together everywhere to see the man, who had drawn upon him the attention of the whole of Germany. He was met in many places with the most unequivocal proofs of affection and veneration, and people vied with each other in manifesting, in the most obvious manner, their feelings towards him. He was urgently entreated to preach; he was lodged at the public expense; he was forwarded from one place to another without charge. In several places, however, his arrival was contemplated as that of the most dangerous of men, and was received with mistrust, and secret and open dislike. But however opposite was the reception which Franké met with in various places, he everywhere took his departure accompanied by the most cordial good wishes. His word—spoken either in the confidential circle, or within consecrated walls—his purity, love, and humility, refuted the accusations which had been spread against his doctrine and his labours, gained him every heart, and changed wolves into lambs. “If this be pietism”—it was said—“we will also be pietists; for Christ and his apostles were so too! Is that the account of the orphan-house at Hallé—who would not heartily rejoice at it!” The most striking circumstance of the kind, was the change which took place in the sentiments of the people of Ulm respecting Franké. The preachers there were by no means inclined to lend him their pulpits. Franké therefore was present in the cathedral church only as a hearer. The preacher imagined that this would be the case;

he therefore attacked the pietists of Hallé in the most violent language, and nothing more was wanting than to mention Franké's name, so clearly did he describe his person. Franké sat exactly opposite the pulpit, and listened to everything very calmly and humbly. But the magistrates were very apprehensive of what might be the result, if the King of Prussia should be informed of, and resent this public insult to his University of Hallé, and one of its most esteemed professors. Consultations were held upon the most proper course to be pursued. At length it was deemed best, respectfully and urgently to entreat Franké to preach himself next Sunday in the cathedral. He consented, and not the smallest space remained unoccupied in the enormous edifice. Franké preached on true faith in Jesus, and this was enough entirely to change the sentiments of the people. A grand dinner in honor of Franké was given at the public expense, and the young people of the city formed a procession by torch-light in honor of him.

At length, on the 1st of April, 1718, Franké, who, though absent, had constant connection with his work, and his assistants at Hallé,¹ arrived there again, really invigorated as regarded his health; and the joy at receiving him again, after being so long deprived of him, was only the greater and more heartfelt.

¹ The time occupied by Franké in travelling, though ostensibly devoted to his restoration, was any thing else than idly spent; since he had to preach so frequently, and a multitude of letters followed him everywhere from so many places, as well as from Hallé. During the journey also, he pursued his constant practice of rising at four in the morning, and after the first hours devoted to the calm exercise of devotion and prayer, he went forth cheerfully to the labours of the day, which had, however, become a matter of necessity to him.

Amongst the shorter journies which Franké undertook in the last years of his life, we only mention two. When Duke Maurice of Saxe-Weitz went over from the Protestant to the Romish church—Franké travelled to him in 1718, in consequence of an invitation to that effect from the Duchess, accompanied by Privy-councillor Von Griesheim, and, as stated in the honorary memorial of the university, “conversed with His Serene Highness upon religion, and the work of our eternal salvation, under God’s gracious assistance, with such success, that His Highness was sensibly touched in his conscience, and soon after, by publicly receiving the sacrament at Pegau, again professed himself to belong to the Protestant church; and, by an express, informed the worthy man by letter, and with great satisfaction, of the salutary effect of the conversation he had held with him.” A proof, not only that Franké, with all his inclination to recognize the elements of the Christian religion in the Romish church, and to love pious Romanists as his brethren in the Lord, did not mistake the advantages of the Protestant church; as also what a sure defence is such a religion as Franké’s, against going over to the Romish church.

The second journey we have to notice, was another which he took to Berlin. In August 1719, Baron Von Canstein, who resided there, felt his end approaching, longed ardently to converse with his faithful friend Franké once more, and sent an express for him to Hallé. It arrived on the afternoon of the 16th of August, and the same evening Franké set off in haste. He reached Berlin on the 18th, and the next day his friend expired, accompanied by his prayers and his blessings. Von Canstein having made the

orphan-house his sole heir, the regulating of this bequest caused Franké a month's residence in Berlin, which was much blessed to his friends there, and very acceptable to the king, who had a high esteem for him.

Before we proceed to relate the closing period of Franké's life, we must first cast a look upon his domestic circumstances.

On the 4th of June 1694, after having previously fervently implored the divine direction and blessing, he married Lady Anna Magdalena Von Wurm, sole daughter of the hereditary Lord of Hopperode in Mansfeld. For thirty-three years she continued to be his faithful companion and helpmate, until his decease, and presented him with two sons and a daughter. Augustus Gottlieb, his first-born, died in his infancy; the second, Gotthilf Augustus, born March 21, 1696, was afterwards doctor and professor of divinity in Hallé, Archdeacon of the Church of St. Mary, and director of his father's Institutions; and the daughter, Johanna Sophia Anastasia, was married in 1715 to Freylinghausen, his colleague in office. From this marriage, Franké had the pleasure of seeing a grandson and two grand-daughters.

Gladly would we linger awhile in Franké's domestic circle, and delight ourselves in the contemplation of it; for there is not a more pleasing sight in the world for a Christian, than that of a pious family; but unfortunately, the particulars which have reached us respecting this retired and tranquil scene of Franké's labours, are very scanty. Rogall, who for several years was his intimate friend and companion at table, communicates to us but little on the sub-

ject, although that little is important. He says, "Even as the dear and worthy man was wont to exhibit himself on all occasions as a servant of God, he did so likewise at the dinner-table. Conversation, on such occasions, was not of a desultory nature, but he either mentioned some edifying particulars of the blessing and dealings of God in other places, or conversed with us in a manner calculated to incite us to that which is good; or else, for want of opportunity for anything else, directed his beloved grandson to provide each who sat at table, with some edifying passage of Scripture. And thus our meals were sanctified to the glory of God. Calmness, tranquillity, and gentleness reigned throughout the whole house, and there was neither clamour, nor wrath, nor bitterness to be heard; and as I have never seen in his household, any of the faults which Paul reproveth in Ephes. iv. 29—31, so, on the contrary, I found all the domestic virtues which are recommended in verse 31. In short, every thing was conducted in the manner Paul requires in the words, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Franké found himself so much invigorated by his long journey, from which he had returned in 1718, that he was able to attend to his many and various occupations with the greatest punctuality, until, in 1725, when he had reached his sixty-third year, his customary nightly perspirations began to cease, and he was attacked by the complaint so frequently attendant upon old age, the dysury. This disorder, which tormented him for nearly two years, permitted him however, in the beginning of June 1726, to travel to Altenburg, to visit Count Von Henkel, for the

benefit of his health. In the same month, his faithful friend and assistant, Neubauer, to whom he acknowledged on every occasion that he was so much indebted, was taken from him by an easy death.¹

In November, 1726, whilst Franké was still suffering under the complaint above-mentioned, a new one attacked him. A paralytic stroke lamed his left hand. The dysury now indeed disappeared, but the new evil was the greater of the two. Yet in time he even so far recovered from this, that he was able to go about, and perform things of minor importance; and although he continued extremely weak, and his left hand could not be completely restored, yet in the spring of 1727, he felt himself comparatively well and cheerful. His most favourite occupation now was to read or have read to him Philip Nicolai's 'Pleasing Mirror of Eternal Life,' and other authors who wrote on the world to come; and he frequently testified what a sweet cordial their meditations afforded him. He also caused awakening letters to be written to his old friends, in the Latin language, the purport of which was, not to let it be said of them, that whilst they were young they had manifested courage and diligence in the work of the Lord; but that when they grew old, nothing but lukewarmness and slothfulness was evinced by them.

A letter is also particularly remarkable, which he

¹ In the writing-desk of the deceased, a note was found, in which was written, "I wish to be buried without any pomp or show, and that no hymns be sung or funeral sermon preached. I was born in the year 1666, at Desdorf, in the province of Halberstadt. This, and the date of my decease, is enough to be known of my life. What little I possess in books, furniture, &c. I bequeath to my aged mother, now ninety-three years old,"

wrote in the spring of that year, scarcely three months before his decease, to Aulic Councillor Walbaum, who resided at that time in France. He expressed in it his satisfaction at the intelligence sent him by Walbaum, that the pious catholic abbot Ferrus, in Paris, thought highly of 'him.—“ For although,” says he, “ I do not desire by this to take any vain honour to myself, yet it is reasonably very pleasing to me, that this esteem rests upon no outward foundation, but solely upon the edification derived by this individual from my writings, and that in particular, he has relished what I have written of Christ. For this latter inspires me with the hope, that God will permit me, at least in some measure, to attain my chief object in the case of this man, which I have not only sought in my writings, but during my whole life, *that Christ alone may be glorified*. Even as I regard it also as the greatest happiness of my whole life, when God of his grace and mercy vouchsafes to make use of me, although such a poor unworthy creature, as an instrument, were it but to one single soul, to awaken it from the sleep of carnal security, and to bring it to Christ or to living faith in him, and to newness of life which is in him.”

Then follows what we have already mentioned respecting the immense number of his spiritual children; after which Franké continues,—“ On reading your account of abbot Ferrus, I have cherished the hope, that God would so graciously regard and answer my intercessions for this individual, which I immediately offered up and shall continue to do, that I may meet him on that day before the throne of Jesus Christ, amongst the number of those, whom he

has granted to my poor prayers, and then be able to say to the Lord Jesus, 'Here am I and the children thou hast given me,' as also this son from France, whom thou hast given me for a testimony, that thou wilt continue thy blessing to me even in my old age and to the end of my life, that the number of spiritual sons and daughters may be complete which thou hast appointed me, to thine eternal praise and thanksgiving, from entirely undeserved grace and mercy. Therefore give this worthy man the certain assurance of my cordial love, and that I will never cease, as long as I live, to bring his name in remembrance before the Lord Jesus. But tell him also from me, that I exhort him in tender affection, in the name of the Lord Jesus, to pour out his heart in a filial manner before him, and beseech him graciously to bestow upon him his vital knowledge, and the power of his Holy Spirit as a seal of regeneration; and to persevere in this prayer, although he may see no immediate fruit of it; for thus he will experience that Jesus Christ is the Lord, who puts none to shame that wait for him. (Isaiah xlix. 23.) Tell him also, that the words which Jesus spoke to Martha—'If thou canst believe, thou shalt see the glory of God'—have often strengthened me. These words I have pleaded with him times without number, in all my distress and in all my trials; and then I had only to be tranquil, and sooner or later the answer to my prayer very obviously ensued."

He then also requests his friend to relate to the abbot the history of his own conversion, which he likewise repeats with fervent thankfulness to God. Towards the end of the letter, he mentions also to

his dear Walbaum, how God, at his intercession, had delivered him from the pain of his last disorder.

“I have recently experienced,” writes he, “this pleasing proof of answer to prayer; for during the last two years, being always unwell and unable to obtain relief, either from medicine or the use of the baths; I at length adhered firmly to the words, ‘If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be granted unto you.’ (John xv. 7.) On which I said in faith, ‘I therefore request thee, dear and heavenly Father, trusting in these words of the Lord Jesus and in his name, that thou wouldst heal me.’ ‘Thou hast said,’ O Lord Jesus, that what we ask in thy name, thou wouldst do for us, after going to the Father. Now therefore do this, for which I have prayed in thy name to the Father, and heal me!’ On which I soon recovered; and when shortly after, the two pious physicians, Richter and Junker, came to me, they said, they would pack up their medicines, because they saw that here a superior hand was at work. Afterwards, the passage was presented to me from Isa. lviii. 8,—‘Thy health shall spring forth speedily.’ ‘This is good,’ said I; ‘Lord, fulfil thy word in me!’ And it was so. I began, though in my sixty-fourth year, to find myself better in mind and body, than sometimes in the flower of my youth, and this bodily invigoration is daily continued, although I still refrain from preaching, lecturing, and other fatiguing labours; because I think it would be contrary to conscience to destroy again by my thoughtlessness, what God has repaired; and it is also in accordance with Christian prudence to take as much care of myself, after my restoration to health, as I am able, and not

despise the means, which under the divine blessing may tend to preserve health, as long as it pleases the Lord to leave me in this mortal tabernacle." Under this letter was written, "Hallé, 23d March, 1727, on my birthday, on which occasion I joyfully sing, 'My course, thank God, is near its close.'"

The renewed vigour which Franké felt, inspired him with the hope, that in the summer months of 1727, he would be able to recommence his lectures. He put the following announcement into the list of lectures: A. H. F. *quantum valetudinis vires permiserint, denuo inchoabit lectiones, initium factururus a lectionibus paræneticis, quibus aget de utilitate ex adversa valetudine a theologis ac verbi divini ministris tum capiendum ecclesiæ ministranda.* On the 15th of May, he was really able to give a monitory lecture, the first after his illness, and the last in his life. He concluded it, visibly affected, with the words, which he was otherwise not in the habit of using, "Go now, and be blessed of the Lord, both now and for ever!"

On Sunday, the 18th of May, he partook of the sacrament in the church for the last time, very perceptibly weak in body, but greatly strengthened by it in his inner man.

On Saturday, the 24th of May, he let himself be driven once more to the garden of the orphan-house; and there he poured out his soul, as if on parting, in fervent prayer, which lasted nearly a whole hour. He made mention in it, with a thankful heart, of all the favours which God had bestowed upon him from his infancy, when in the covenant of baptism he had made him a partaker of the blessings which are treasured up in Christ, particularly from that im-

portant moment, in which he had so powerfully drawn him to himself, and although laden with sin, had caused him to drink of the river of his pleasures, and had shed his love abroad in his soul in such a manner, that he had exclaimed, "O dear Abba Father, is this the sweet milk with which thou feedest thy tender sucklings?"¹ "Often, indeed," prayed he further: "have I stumbled and erred since this conversion; but thou hast never, O Lord! suffered me to cry long for grace; thou forgavest me, providedst me with new strength, and didst cause thy countenance to shine upon me afresh. Often hast thou so filled my heart with joy, that it seemed as if it would burst; and I then frequently renewed my covenant with thee in the open air, and said, 'If thou wilt be my God, I will be thy servant.' Often have I prayed to thee, and said, Lord, give me children! bear them to me as the dew of the morning, and make their number as the stars of heaven. Thou hast done this, and hast poured forth the streams of eternal life, through me, upon many souls, and caused them to flow so extensively, that individuals in every part of the world have been refreshed by them. Let them still continue to flow, so that the blessing may never cease, but abide even to the

¹ He had called to mind this blissful moment with equal thankfulness the day before, when conversing with some friends, and said, "it seemed to him, at the time, as if he were sucking the breast of God;" and he had often asked himself—"shall I ever again disbelieve, when thinking of this circumstance?" and that as often as this moment recurred to his mind, he had felt strength and power to overcome every thing. Generally speaking, no thought presented itself to him so frequently, and in such a lively manner, during the last weeks of his earthly life, and in the days when the bliss of heaven approached nearer him, than the recollection of that hour, when God granted him such a blissful foretaste of heavenly felicity, as subsequently animated the whole course of his earthly life.

end of the world. Thou causedst me to rejoice, like a child on receiving a valuable gift—thou gavest me a house for orphans. Often, indeed, I thought, where will be the end of it? But then I experienced, how thou openedst thy liberal hand; I laid me down in the evening, and reflected on the blessings received during the day, and when I rose in the morning, thou again camest with both hands full of gifts. Then thou didst impress it on my heart, that I should see still greater things, and that the last blessing would be greater than the first.”

He then prayed also for the spiritual sons and daughters, whom God had given him, that God would keep and preserve them in him. He entreated the divine blessing also upon the work he had recently published, “On the fulness of the Spirit,” that all its readers might be filled with the fruits of the Spirit, such as faith, love, meekness, humility, &c. In particular he prayed, that God would glorify himself in his friends then present, that they might eventually all meet again before his throne; adding, that having prayed in Jesus’ name, his faith also assured him of the answer.

The next morning, he wished the hymn to be sung to him, which commences,

‘ Now boldly cross the dark, cold stream ;
’Tis not so deep as some may dream, &c.’

and towards evening, he was seized by the illness from which he never recovered. The dysury returned with great violence. Besides the three physicians of the orphan-house, professors Hoffmann and Coschwitz were also consulted. But the disorder increased daily, and on the fifteenth day, terminated in his dissolution.

At the very commencement of his illness, he besought his heavenly Father to teach him, not only to do, but also to suffer his will, so that he might never grieve any one either by a word or gesture; on the contrary, since he was able to bless every thing, he besought him to let the whole of his conduct on this occasion serve for the edification of others.

On the seventh day, which was Whitsuntide-eve, when the pain was very violent, he pronounced a benediction on his family and others. "All that have been received into heaven," said he, on this occasion, "can say, that they have come out of great tribulation. If I reach heaven, the Lord Jesus will probably ask me from whence I came? I shall then be obliged to reply, out of small tribulation; in the latter days of my life, indeed, I suffered something, and am therefore one of those who come to thee out of tribulation." He then turned to God and said, "Oh, my weakness is great; assist me, my Father!"

On Whitsunday, the 1st of June, the heat was very great, and he suffered from it. "Oh," said he, "when once my health is restored in the land of the resurrection, the heat will no more oppress me." The disease increasing, he said, "We will abide with thee, dear Father, till thou art gracious to us!" Towards evening he awoke from a faint sleep, with the words, "Ah, my Saviour Jesus, how shall I feel, and how rejoice, when I behold thee for the first time, face to face! He prayed further: "Dearest Saviour, I thank thee for thy great love, wherewith thou hast loved me, whilst I was still thine enemy, and for all the blessings bestowed upon me. This day also hast thou done good both to body and soul; and I beseech thee to grant me, besides eternal rest

in the world to come, bodily rest this night. Thou indeed shalt always remain the only rest of my soul: yea, I have the promise of entering into that rest which shall endure for ever." On which he said again, "Thanks and praise be unto thee, dear Saviour, for having given me, thy poor sheep, not only life, but given it me still more abundantly. When thou, dearest Saviour, givest us any thing, we really possess it; but if thou givest nothing, we have nothing."

The following night he prayed for almost half an hour without interruption, very heartily and fervently, and said, "I praise thee, dear Lord Jesus, for having washed me from all my sins, and made me a king and a priest in the presence of thy Father, and for having forgiven me the multitude of my sins. Blessed and praised be thou for having guided me during my whole life with maternal kindness, and for having spared me, according to thy great condescension, from much suffering. O forgive me, thou Saviour of my heart, if in this my painful disease, my human will, through weakness, has not been able to resign itself so joyfully to thy divine will as it ought; and govern me by thy Holy Spirit, and let thy divine power assist me till the end! O, I know that thou art faithful and true! thou wilt never leave nor forsake me! Thou wilt again bring forth my vile body from the dust, transfigured and glorified, and I shall be presented before thy face with joy. How shall I feel, on first beholding thy gracious countenance!" He then commended the orphan-house to God. "Even as it has been founded, and continued to be conducted in dependence on thee, the living God, so let thy right hand preserve it in future. Let my

work, which has been done in thee, not pass away, but let its fruit remain even unto the end of the world. O Lord Jesus, I commend my soul into thy faithful hands, Amen. Amen. Amen. Hallelujah !”

On Whitmonday, he again related, to the praise of God, the circumstances of his conversion, forty years before, and how since then, notwithstanding all his defects and infirmities, grace had been continued to him.

On Wednesday the 4th of June, he said, “ I regard it as very gracious of God, that in my pains, so many beautiful passages respecting the sufferings of Christ occurred to me.” During the night, when his oppression greatly increased, he said, “ Lord Jesus, meeken my mind and temperament, and grant me the pentecostal gift—thy meek and quiet spirit, which is in thy sight of great price.”

On Friday morning the 6th of June, he said, “ I am travelling the thorny road to glory ; hence I willingly take the cup, but the wicked shall drink the dregs of it.” Afterwards he wished the hymn to be sung, which he had himself composed, beginning

“ The Lord be praised ! another step
Is taken towards eternity.”

In prayer he said, “ My faithful Jesus, I have resigned myself to thee with body and soul, and that for ever.” In the afternoon, on being asked, if he could not sleep ? he answered, “ No ; my Father has that in reserve ; but he will still give it.”

Thus approached the eighth of June. His son-in-law, Mr. Freylinghausen, came to him at an early hour. Franké reached him his hand, and said, “ I am now lying in extreme weakness.” Freylinghausen comforted him with the 18th and 20th verses of the

lxxist Psalm. At eight o'clock, Franké prayed, 'Lord, teach me to do thy will!' We will call upon the Lord," said he, soon after, "that he would do with me as seemeth him good, and govern me in such a manner, as that I may be resigned to all his good pleasure." To his consort, who was standing near him, he said, "God will help me further. I seek to act according to the laws of the conflict." Between eight and nine, he awoke with the words, "My dear father!" On inquiring how he was, he replied, "God will help still further. My soul is established in him." And then he broke out into the words, "Lord, I wait for thy salvation!" which he repeated during his illness very frequently, both in German and Hebrew. On asking him again whether he felt pain, he replied, "Yes, but the Lord by his power, helps me to overcome it."

After eleven o'clock, one of his brethren in office, addressed him with those words from Isaiah xliii. 1: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine!" To which Franké replied, "May God confirm it by his mighty power." When the former reminded him of the divine favours he had received during his life, he replied, "Blessed be God?" Another of his colleagues wished that what was said in the 23rd Psalm might be fulfilled in him; and then implored his blessing. The dying man laid his hand upon him, and blessed him in the same words with which he had concluded his monitory lecture—"The Lord bless thee, now and for ever!"

He now became increasingly weaker, yet he had still strength to speak with a friend who had just arrived in Hallé. His pious spouse then asked him,

whether his Saviour was near him? "Of that there is no doubt?" answered he. These were his last words. He then began to slumber, and quietly and blissfully fell asleep, amidst the prayers and hymns of his family and the friends who were present, at a quarter before ten in the evening, having attained the age of sixty-four years, two months, and three weeks.

The whole city pressed to take a last look of the corpse of the deceased, and accompanied it, on the 17th of June, to its final resting-place.

The century which has elapsed, since Franke's death, is one of the most remarkable in the history of the christian, and particularly of the Protestant Church. The spirit of a more unfettered and practical religion, which had emanated from Spener and Franké, had excited new religious vitality in the church, and by its combination with the scientific spirit of the Calixtine school, a new ferment in divinity was occasioned, which produced individuals, who along with vital religion, connected a free, profound, and scientific spirit of investigation. But Spener's and Franké's principles were also in many instances either misunderstood or misapplied. Spener's expectations of a glorious renovation of the christian church, as the result of the awakening of a more lively christian spirit, were soon abused by numerous enthusiasts; and the genuine and evangelical piety of the former was distorted by the latter, who falsely pretended that they trod in their steps, into sectarian pride, and a shadowy pietism devoid of substance.

But on the other hand, as is naturally the case in

the course of human things, the practically religious, and the free and scientific spirit, did not always cooperate. A more unfettered spirit of criticism which had been called into action, began to assume an independent position, and as a contrast was thus formed between the objectionable pietism above mentioned, a new period of purification commenced for the church. Endeavours, estimable in themselves, were made to separate that which was divine from the mere human form, in opposition to the dead letter of orthodoxy, and to maintain its essentiality against a false appearance of religion. But the controversy led to extremes; and as more dissolute sentiments began to extend themselves into every part of human life, they involuntarily excited imitation. That which was peculiarly divine, was degraded into that which was human and natural, although by no means always with the same distinguishing results; and the real essence of the Christian religion was mistaken; so that shadow and substance were opposed at the same time. Thus the new period of trial and purification was merely negative, and almost destructive.

But it is the peculiar nature of the christian religion, to come forth out of every conflict in new glory, and to reveal its truth, which rests on the fundamental necessities of human nature, and continues in all ages and in every situation the same, in a new and more glorious light, in opposition to new errors.

Now although many of our contemporaries may look back with secret longing to the period which was enlightened by Franké's ray, yet let them not forget, that they are living in a still more important

period. "It is one of the great characteristics of the present times," says Neander, "which announces the approach of a new and important epoch, in the progressing developement of the kingdom of God upon earth, that since the belief that the crucified Jesus is the Son of God, and the Saviour of a sinful world, has again begun to reveal itself, after a season in which infidelity reigned, as that which overcometh the world, and after a new outpouring of the Spirit to testify of this truth,¹—this faith now forms the centre, in which all who have experienced anything of this testimony, however much they may be separated from each other by human distinctions, recognize each other as members of one society of saints, in which they embrace each other in the feeling of brotherly love, and join fraternal hearts, hands, and spirits, to labour for the dissemination of this faith amongst the whole human race, that the temple of God may be built upon this one and immutable basis throughout the world."

¹ It is now no longer called pietism by its opponents, but mysticism; the difference in the appellation being explained by the difference of the elements which cause offence to the opponents in different ages, according to the prevailing tendency of the spirit of the times.

APPENDIX :

CONTAINING

EXTRACTS FROM THE WRITINGS OF FRANKÉ.

FROM "A GUIDE TO THE READING AND STUDY OF
THE HOLY SCRIPTURES."

On Expository Reading.

COMMENTATORS are generally diffuse on critical, polemical, and common-place subjects; and seldom examine very minutely into the spiritual sense of scripture. We must therefore be careful to select such commentaries as are most agreeable to the object we have in view; and especially such as evince the illumination of that Spirit who speaks in the sacred oracles. This is essential; for if we cannot understand the scriptures without the aid of the divine Spirit who dictated them; is it possible to derive assistance from a commentator who has presumed to judge of spiritual things, while he himself is carnal?

Some valuable remarks on this subject, by Melancthon, deserve to be noticed here: the reader may see them in his treatise "de Origine et Auctoritate Verbi."—"The gift of interpretation indeed, belongs not to the ungodly, but is with that assembly which is governed and sanctified by the Holy Spirit; for

St. Paul says—‘Let the prophets speak two or three, and let the other judge; however, if any thing be revealed to another that sitteth by, let the first hold his peace.’ Interpretation then is a revelation made by the Holy Spirit, and since the ungodly are the organs of Satan, it cannot be made in them. Hence, how much soever some men may excel in learning and polity, the interpretation of scripture appertains not to them, but to the regenerate; because the natural man receiveth not the things of the Spirit of God, which are spiritually discerned.” 1 Cor. ii.

Immediately antecedent to this remark, Melancthon has another: “When the ordinary succession and government of the church was enjoyed by blasphemous, idolatrous, and ungodly men, God raised up prophets and others, who were not in the order of succession, to reprove the sins of the high and inferior priests. This is evident, as it respects the prophets Elijah, Elisha, Isaiah, and Amos; whom the Lord endued with the gift of interpretation, at a period when the priests were enemies to the truth. So, in the time of Christ, the gift of interpretation was not possessed by Annas, Caiaphas, the scribes, and the pharisees, though they were the heads of the visible church, and considered themselves to be the only true church and people of God. The gift was, at that time, confined to the church and assembly of Zacharias, Elizabeth, the Baptist, the shepherds, Simeon, Anna, the Apostles, &c. who were all conspicuous for their purity, and the light of heavenly instruction. It therefore becomes our duty not to listen to those who, for the sake of wealth and honours, assume the right of interpretation, without being themselves influenced by the knowledge and

fear of that God, who, as the sole Author, is the sole Interpreter of scripture ; and who, by his Spirit, imparts the gift to those only who are pious, renewed, and lovers of the word.”

Caution is requisite in another respect ; namely, lest we accumulate external things without measure ; for the perusal of scripture is too easily neglected, when we are searching after many and various external helps. We may safely assure those who read the word with devotion and simplicity, that they will derive more light and profit from such a practice, and from connecting meditation with it (in the manner so exquisitely described by David, Psalm i.), than can ever be acquired from drudging through an infinite variety of unimportant minutiae. They who search the scriptures for the edification of themselves and others, and not for the sake of vanity, or to please men, will learn from what has been advanced, to avoid the abuse of external things, and to build their knowledge of divine truth, on foundations firm and immoveable.

(Practical reading is essentially necessary and eminently useful ; and its object is the application of the scriptures to faith and practice.) This application respects either others, or ourselves ; and, of course, it would be absurd to apply divine truth to our neighbour, before we have done so to our own hearts. To deduce practical doctrines and inferences from scripture, and to apply them in an historical way, is not properly practical reading, which chiefly respects the affections of the person who institutes it.

Practical reading is of such a nature, that it may be prosecuted by an illiterate person ; for the appli-

eration of scripture which it enjoins, is connected with *salvation*; and, therefore, if it were not within the ability of the unlearned, it would be vain to concede to them the reading of the scriptures. We do not, however, deny, but that from an acquaintance with the Greek and Hebrew languages, several things of an edifying nature may arise, which would not be so obvious in a translation. It is, however, sufficient, that all things necessary to faith and practice may be acquired from versions.

The simplest application of divine truth is certainly the most profitable, if it be made with sincerity of soul: yet if some advice on this subject be required, the following observations, it is presumed, will not be found useless.

Practical application should be rightly distinguished, as it respects its *commencement* and its *continuation*. It is begun with the reading of the scriptures, and it is to be continued during the whole life.

The commencement of practical application is instituted with most ease, by including the text we are employed on and its component words, in short prayers or ejaculations, after its meaning has been properly ascertained. This method may appear simple and puerile; but many have approved its excellency by experience, and learned its value by the rich fruits which it has produced.

When a physician attends a patient, he, in the first place, ascertains his *malady* and its attendant symptoms; then, he inquires into the *causes* of it; and, lastly, he fixes on the *remedies*. Just in the same way are we to act, in applying any portion of Holy Writ. After the most natural and obvious

meaning of the text has been ascertained, we are, accordingly, to consider first the *habit* of our minds, and accurately to compare it with the portion under our notice. If this be done with singleness of soul, we shall plainly perceive, as in a glass, the particular faults under which we labour. We are then to examine into the *causes* of these faults, that we may not attempt to heal an internal wound with an external remedy; or commit any similar error. After this, we must look for *remedies* proper to correct our faults.

It is not merely external precepts that are to be observed, for we should solicitously search out their *foundation*; and, in this, practical reading should principally terminate; otherwise, we may accumulate precepts to no useful purpose. Here, the following directions require our attention.

1. We should seek for the foundation of precepts in the scriptures themselves.

2. We should then try whether we can discover it in our own breasts. For instance, when we are required to pray for our enemies, it is evident that the foundation of the precept is sincere and unaffected love for them. We should therefore consider, whether we really possess this love; because, to pray for them when we have it not, must be hypocrisy.

3. The foundation must be laid in our hearts, before we think of building any precepts upon it.

In all practical application, we must have our eyes fixed on Christ; for, first, he is to be applied to us, by faith, for salvation; and, secondly, he is to be imitated in our lives; for 'he is the way, the truth, and the life; and no one cometh to the Father, but by him.' The examples of men are to be copied

only so far as they conform to this rule : ‘ Be ye followers of me,’ saith Paul, ‘ even as I also am of Christ.’ 1 Cor. xi. 1.

Here, likewise, we must guard against two common errors ; lest, in the first place, our carnal nature and depraved reason, which are propense to evil, should mistake vice for virtue ; and, in the second, lest we should pay that regard to external excellences, and hold them up to that imitation, which are due rather to the internal *habit* of our minds. Rom. xv. 3.

We ought frequently to read some book of scripture which inculcates the foundations of faith and practice with peculiar force and perspicuity, and studiously endeavour to render ourselves as much as possible conformed to it. Such are the gospel and epistles of John. This is not however enjoined, to the exclusion of other and perhaps better plans.

In the commencement of practical reading, the student should attend to the following remarks.

1. We are not to apply all things at once, but successively ; lest our minds should be overwhelmed with the abundance of matter.

2. Application should commence with the more easy books and passages, in which the understanding is not liable to be fatigued by any difficulties in the sense, nor to be agitated by consequent doubts. When a proficiency has been made, recourse may be had to those which are more abstruse.

3. Application is to be instituted, not that we may have matter for discourse, but for practice.

The *continuation* of practical application should occupy the whole of our lives. It is assisted partly by our own industry, which would, however, be inef-

ficient without grace; and, partly, by the help of divine grace, which is continually poured out in larger measures on their hearts, who receive the seed of the word, as into good ground. We are bound, on our parts, to use diligent prayer, and constant meditation; to institute perpetual collations of scripture; to be instant in our attention to what passes in others and ourselves; and to exercise a vigilant observation of our own state of mind. Equally essential with these important particulars, is conversation with those who have made greater advances in spiritual knowledge; and the cultivation of inward peace; of which, the more we possess, the more we shall enter into the true meaning of scripture.

Many other things there are, which experience will readily suggest to the minds of those who are intent on the application of divine truth. God, in his infinite mercy to his children, imparts to them the internal operation of his Spirit, at other seasons than when engaged in reading his word. As he blesses the seed sown in the earth, and causes it to strike root, to flourish, and to bear abundant fruit; so does he incessantly nourish the incorruptible seed of his word, with the richest out-pourings of his grace. He likewise permits the mind to be exercised with trials, internal and external: and, by all these means, the practical application of scripture is much assisted.

The application of the sacred oracles to others, whether in public or private, is attended with less trouble and more confidence after sufficient care and devotion have been used in the duty of self-application; because no other way of salvation is to be exhibited to them, than that by which we

expect to be saved. It however supposes in those who exercise it, not a vain prurience, but a holy zeal for the conversion of souls; the spirit of experience and discretion; a knowledge of the state of the church; and that all the admonitions given, spring from faith and love. The Lord help us so to interpret scripture, both to ourselves and others!

II.

FROM "CHRIST THE SUM AND SUBSTANCE OF ALL
THE HOLY SCRIPTURES," &c.

1. "WHO *is the sum and substance of the whole Sacred Writings.*"

THAT Christ is the sum and substance of all the Holy Scriptures, all do indeed confess; but there are few who understand the meaning of these words; fewer labour much to find out this substance, and know in what manner to make their inquiry; the fewest of all are those who advance so far in it, as truly to eat of this kernel, or substance, and use it for the nourishment and support of their inward man.

Since therefore this is of all others our greatest concern, it is fit the reader of the Holy Scriptures should in the first place be admonished, not to stick in the rind of their external history, letter, and words; but that he ought to seek Christ himself, as the kernel (or substance) of the Holy Scriptures, and to seek Him in such a manner that he may certainly find Him, and satisfy his soul with Him.

This is that 'truth in the inward parts, and wisdom in the hidden part,' (Psalm li. 6,) which is

not acquired by loading the memory only with the various interpretations and opinions of learned men, nor the most acute researches of a natural understanding: nor does it consist in bare knowledge; but is rather first founded in the most ardent desire and faithful solicitude of rescuing one's soul from destruction. It creates a change of the heart into the divine nature and temper; (John i. 12, 13. 2 Cor. iii. 18. 2 Pet. i. 4,) and declares its high and heavenly dignity by its divine light, operation, and real virtue and efficacy; great peace, continual joy, purity of heart, sweet union with God, communion in and with God, and the spiritual and heavenly exercise of love, (whereby whatsoever good redounds to the soul from God, diffuses itself to all others without distinction)—by all these, I say, it declares its high and divine dignity.

This wisdom far surpasseth all human wisdom; as life is preferable to death, light to darkness, substance to a shadow. For in this wisdom alone is truth, light, and life. The most celebrated arts of all learned men, compared with this, are smoke. Hence the scripture saith, (Jer. ix. 23. 1 Cor. i. 31,) 'Let not the wise man glory in his wisdom.'

This wisdom is learnt in the school of the Holy Spirit. Unless God himself perform the office of a teacher, not even the first foundation of it can be laid. For Christ says, (John vi. 44, 45,) 'No man can come to me, except the Father, which hath sent me, draw him:' And again, 'It is written in the prophets, 'And they shall be all taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me.'

In this school, no mortal perfectly and sufficiently

learns all things: But it is a thing very pleasing to God, when we recite to one another what we have learned, as diligent and attentive scholars. Since he is so merciful as to vouchsafe his blessing to this exercise, and to edify and strengthen one person by another, though it be not lawful for any man to call himself master: (Matt. xxiii. 10,) 'For One is our master.'

As to myself, I reckon I am but a novice, and one of the least disciples in this school; and that I have tasted but some little drop of this vast ocean of wisdom, which is in Jesus Christ, and have greater cause than Job to say; (Job xxvi. 14,) 'How little a portion have we heard of him.' Yet, with simplicity of mind, I adventure to rehearse my lesson, and impart to others according to my knowledge, as far as it can be done, in few words, in what manner they ought to seek, find, and taste Christ, as the kernel (or sum and substance) of the Holy Scriptures; and to nourish, satiate, and sustain their soul with him unto eternal life.

May God, through his infinite grace and mercy, bless my endeavours, and by them bring many into the way, by which they may have life, and by which they may have it more abundantly. (John x. 10.)

Whosoever therefore thou art, that desirest to come to the true knowledge of Christ, who is the sum and substance of the Holy Scriptures, and to be made a partaker of him, let it be recommended to you above all things, to consider for what reason you do read the Holy Scriptures; or what end you propose to yourself in designing to peruse the whole sacred writings; what it is you seek or look for by it; for every thing is to be referred to its true and full scope

or intention ; otherwise the true and full fruit thereof cannot be expected. In reading the Holy Scriptures, the whole intention of the mind must be levelled at this, and no other scope whatever, that first, we may come to Christ, and secondly, by Christ to eternal salvation. (2 Tim. iii. 15. Acts x. 43. John xx. 31.)

That you may well and happily attain this end, by means agreeable to the divine ordinance, and approved of God, you must not set about it, trusting in your own strength, wisdom, and understanding ; or imagine, that by diligent reading, meditation, and inquiry, you will be able to search it out ; or that then you have compassed your end, when you have acquired some external knowledge of Christ, his person, his natures, offices, states, and all the degrees of his examination and exaltation. But you must humble yourself before God like a little child, and begin all your reading of the Holy Scriptures with a submissive acknowledgment of your own insufficiency, and with serious and most ardent prayers and sighs to God ; nor ought you ever to desist from such continual humiliation of yourself ; though having made some progress therein, you may find great knowledge in the Holy Scriptures. But if you became and remained truly humble, and innocent, like a very little child hanging at his mother's breasts, surely the pure milk of the gospel would, without hindrance, flow into you, and would replenish your heart more than it might your memory. Concerning this wisdom of babes, see Matt. xi. 25—27.

Nevertheless the things now spoken, are not to be so understood, as if you were not to read the Holy Scriptures, nor to meditate on what you read. Meditation is of admirable use, being tinged, as it were,

with prayer, and exercised by the guidance of the Holy Spirit. By degrees you will learn, howsoever difficult it may seem at first: 1. To attend to the genuine scope of an entire text. 2. To weigh rightly the antecedents and the consequents. 3. To consider distinctly the circumstances, viz. Who? What? Where? By what assistance? Why? How? When? 4. To compare one sentence with another, the Old, with the New Testament, Moses with the prophets and the Psalms, &c. to explain some things by others, the difficult texts by the more easy ones. 5. To receive the words of the men of God, in a divine sense, with which they were imbued, (which they have declared more clearly and fully in some places than in others) not according to their external sound, nor in a carnal sense, as the world is accustomed to do. 6. To collect one truth out of another. And 7. To contemplate with pleasure, the sweet harmony and connexion of divine truths; as there is a handle given in what follows to such salutary Meditations.

Nor ought you to be too anxious when you begin your meditations on the Holy Scriptures; for if you join ardent prayers and a holy desire of knowing Christ, to your reading of them, the matter will thereupon grow better, you will unawares be conducted by God himself into the most pleasant and sweet meditation of his eternal truth, and he will, by little and little, discover to you the inexhausted profundities and treasures of wisdom and knowledge, that are hid in Christ Jesus. (Col. ii. 3.)

Nor are you to wonder, if at first, in reading the Holy Scriptures, many things seem to you obscure, and less intelligible, and that it is necessary for you

to read the same chapters again and again, before you find any thing that can, in your own opinion, assist you in the knowledge of Christ. Labour not anxiously to understand things that are too difficult for you, but willingly let them pass, until you have your senses more exercised in the divine mysteries. In the mean time you will always discover something that may lead you forwards to the knowledge of Christ. The few things which you find to be easy, you may prudently turn to your own benefit, and may use them to the establishing and strengthening yourself in the love of Christ: thus difficult places will, by degrees, become obvious to you. If any fruit, (as says the Rev. Dr. Spener on this subject, in his book of the Doctrine of Faith, p. 495,) hang higher than you can reach, you must be content to feed on that which is lower. Perhaps God also keeps secret in your heart, this or that passage which at present you do not perceive or understand, but will afterwards be made intelligible to you, if, like Mary, (John xiii. 7,) you diligently ponder it in your heart; while you faithfully obey all the profitable counsel that is given you, the divine light will quickly shine forth unto you, and Christ, as the sum of the Holy Scripture, will disperse the thick cloud that is on your mind, and will illustrate all its chapters, verses, and words, that you may discover that in them, which you could not before by any means be persuaded of.

But that you may have the safest and surest instruction, how you are to proceed by degrees, and so the fittest and best help may be administered to your weakness, and to your senses, as yet but little exercised in the word of God; it is meet, if you desire to

seek rightly, and to find Christ in the Holy Scriptures, that you begin with such things as are most clear and easy on this point. Now the New Testament, in what it teaches concerning Christ the Saviour of the world, is much more explicit than the Old, nay, without controversy, it is the true key of the Old Testament: while, 1. He is therein made present to us, who is promised in the Old Testament; and there prefigured by types and shadows; and 2. Whilst the evangelists and apostles do hardly any thing else, but (as Luther speaks) compel and send us to the Old Testament in search of Christ. Here then it is supposed that the whole Bible, or all the writings of the Old and New Testament, have been once at least read over, and the course of things, described in both testaments, summarily understood by this perusal; but afterwards, when the more solid and more proper knowledge of divine truth comes to be discussed by a nicer and fuller inquiry, from the foundation now laid, the most convenient method for understanding the doctrine, is chiefly, and in the first place, to begin with the writings of the New Testament, to meditate upon them with the greatest industry, and to render them familiar to you.

In the reading of the New Covenant, this ought to be always the chief, nay the only desire of your soul, that you may come to the saving and lively knowledge of Jesus Christ. But that you may arrive at this, it is not only necessary, that you have your mind and heart piously and devoutly fixed on the person, words, and works, as also on the passion of Christ, but that you diligently examine also the words alleged in the New Testament out of the Old, as testimonies concerning Christ; that you turn to

them in the book of the Old Testament; frequently read over the antecedent and following texts in Moses, the Prophets, and the Psalms, where the cited testimonies are adduced, and most humbly pray to God, and earnestly beseech him, that he would open your understanding to perceive and know, how Christ and his apostles did interpret the Old Testament. Which pains if you shall not grudge to take, (since to a mind desirous of the true knowledge of Christ, it is rather true pleasure and joy, than labour) you will unawares tread in the safest and most certain way of coming to true wisdom. For you will procure Christ himself and his apostles, to be your teachers and instructors, and by them you will, like a child, be brought into discipline; you will be instructed; you will be, as it were, led by the hand to know rightly, how you ought to seek and find Christ, as the sum and substance of all the scriptures, for the quieting and saving of your soul.

When you have, for some time, frequented this school of Christ and of his apostles, and being introduced by these masters into the Old Testament, that is, Moses, the Prophets, and the Psalms, and shall have well learnt, like a diligent and attentive scholar, what places are chiefly alleged by them, for the instruction and conviction of men, concerning the person of the Messiah, his office and benefits, that Jesus is he of whom Moses and the Prophets have written, to wit, the Son of God, and the true Saviour of the world; then you ought to mark those places for fundamentals, or in them to lay a foundation of a sure and saving knowledge of Christ. Which foundation being rightly laid in the school of Christ and his apostles, you will, in a short time, better

apprehend all their discourses. For you will perceive in their very words, and usual ways of speaking, that they everywhere have respect to the Old Testament, and do, as it were, search into its inmost vitals, through the conduct of the spirit of wisdom, so that even one little word (as Luther speaks) shall look through all the Old Testament.

Wherefore it is not only most necessary to lay very carefully the above-mentioned foundation, from the places quoted out of the Old Testament, by Christ and his apostles, but you must accustom yourself to attend to, and consider every word which they have spoken, and examine diligently whence it is taken, and what particular emphasis it hath; nay, you must continually accustom yourself, by the help of the scriptures of the New Testament, to converse with Christ and his apostles, as your best friends, and by meditating on their words and discourses, to enter upon, every day, as it were, a familiar conference with them.

After this manner David hath treated the words of the law, as is to be seen in Psalm cxix. Hence he could say, (Psalm cxix. 148.) 'Mine eyes prevent the night-watches, that I might meditate on thy word.' How much more does it behove us carefully to ponder the words of the New Covenant, which declare unto us so great salvation? and if God so blessed the meditation of David, can we think he will deny us his grace? Oh, that the things we have spoken of, were performed with a mind humble, docile, and desirous of divine grace, with the blessing of God always earnestly implored! we should then be good proficient; digging thus, we should penetrate deep, lay a firm foundation, and acquire true wisdom.

‘ For he that watcheth for wisdom, (*ὁ ἀγρυπνήσας,*) whom the study of Wisdom hardly suffers to sleep, but takes away his rest, shall quickly be without care.’ (Wisdom vi. 6.) But he that is contumacious and refractory, and behaves not himself in this school, with lowliness and humility, but quickly loaths the heavenly manna of the words of Christ, the apostles, and evangelists; that refuses to examine all things with a calm spirit, nor cares to proceed gradually, but presently assumes a haughty spirit, as those learned men, who are wise according to the flesh, are wont to do, such a one will never arrive to any firmness and certainty, nor be made a partaker of Christ, the very substance of the Holy Scriptures, to the delight of his soul.

It behoves you therefore to observe well the counsel that has been given you, if indeed you seriously desire to seek and so to find Christ in the scriptures, that not by unprofitable science, but by the lively efficacy of a full and fruitful knowledge, you may experience him as a true Preserver and Saviour of your soul.

When you have thus rightly learnt to know the key of the Old Testament, and are taught by Christ and his apostles, how you ought to use this key to advantage; then, and not before, you will proceed in proper order, to the reading, meditation, and more accurate consideration of the Old Testament; you take as it were a key with you, as often as you go to the Old Testament; you devoutly compare the Old with the New, the shadow with the substance, the types with the antitype, the prophecies with their completion. Thus you will understand for what reason St. Augustine said, (in his ninth tract on St. John,)

“The Old Testament has no true relish, if Christ be not understood in it.” On the contrary, you will be sensible there is much joy, comfort, and delight to be found in the writings of the Old Testament, (especially in reading those places which were before wearisome, and almost irksome to you) when you perceive Christ so sweetly depicted there.

The more you are exercised in meditating on the New, so much the easier and quicker will be your progress in the Old Testament. And as before you were introduced into the sense of the Old Testament, by means of the New, so now Moses, the Prophets, and the Psalms, will, in their turn, assist you in acquiring so much a more solid and accurate understanding of the New Testament. The perpetual harmony and agreement also between the New and the Old Testament, will cause in you a great fulness of faith, or will certainly very much confirm and increase the faith you have.

2. *On John I. 18.*

‘The only begotten Son.’ John had before called Christ λόγος, the Word, and in the 14th verse, μονογενῆς the Only Begotten, and he now adds the word υἱός, and calls Him the only begotten Son; which word he afterwards frequently uses in his gospel. But as he had before said concerning the Word; ‘The Word was with God:’ so he now subjoins, ‘who is in the bosom of the Father.’ These last words were before compared with Proverbs viii. from whence may be understood the great importance of them. Now it is further to be observed what John says here, ὁ ὢν, [who exists] who was from eternity, and is, and shall be. So Christ saith, (John iii. 13,) ‘No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, (ὁ ὢν, truly existing, which is in heaven.’ And again, ‘Verily, verily, I say unto you, before Abraham was (or was born) I am,’ (John viii. 58.) He does not say, *I was*, or ἐγενόμην, *I was made*, but εἰμι, *I am*; that he might thereby declare not only his existence, or his being before Abraham, but his eternal and immutable essence also. Psalm cii. 27, expresses this by הוּא הוּא, ‘Thou art the same:’ with which compare Heb. i. 12, and xiii. 8. It may be yet farther noted, that in the Greek it is not said, ἐν τῷ κόλπῳ, but εἰς τὸν κόλπον, (within the bosom,) comparing the particle εἰς with what he had expressed by the particle πρὸς, *with*, in the 1st and 2nd verses of John i. This expression may be thus interpreted: the Father and the Son are so closely united together, that this union has not only been from eternity, but will also endure to eter-

nity ; and the Son is always with, and in the Father, in an indissoluble essence of the Godhead ; so that even the incarnation of the Son cannot destroy this union. ‘ He hath declared him to us,’ verse 18. (Ἐκεῖνος) He it is and no other. For by this most emphatical word he would transfer our heart, mind, soul, and all our thoughts upon the Son. Ἐξηγήσατο, declared ; this not only signifies, as the German version has it, Er hat es b̄rfundigt, *nuntiavit*, declared ; but as it is rendered in Latin, *exposuit, deprompsit*, set abroad in view, brought forth ; He, as a store-keeper, (viz. from the bosom of the Father, from the most profound and most secret divinity) expounded and brought to light, things which otherwise had remained hidden and obscure. By this word, (declared,) he also shews why Christ is called λόγος, (the Word) viz. not only because he is the image of the Father, as speech is the image of the mind ; nor therefore only, because from the beginning God spake by Him to the prophets ; but for this reason also, because it is he himself who makes known, and manifests to us the mind of God, and sets before us, and grafts into our hearts that grace and truth which himself procured for us. There is a fourth reason why He is called the Word, viz. because he is our Advocate and Intercessor with the Father. (1 John ii. 1. Heb. ix. 24.) In the Greek, (verse 18,) the word ἡμῖν, *nobis*, to us, is wanting ; it is only said, ἐξηγήσατο, *he declared* : which omission of a word used in other places, and often not without emphasis, ought not to be thought vain, or unadvised.

3. *Six Proofs of the Divinity of Christ, which occur in the opening of St. John's Gospel.*

I.

'He, to whom eternity is so ascribed, as to have no beginning, is together with the Father, the true and essential God. But such an eternity is ascribed unto Christ: therefore Christ together with the Father is the true and essential God.' The major proposition is true beyond all doubt; it being against common reason to attribute to any being that eternity which is without beginning, and yet not acknowledge it to be the true God. Wherefore no man of sense will require a proof of this proposition. But this is to be demonstrated, that that eternity which is without any beginning, belongs to Christ, and then it follows of itself, that Christ is the true and essential God. But this is affirmed by the evangelist in plain and clear words: for he says concerning the same Christ, who walked about among men on the earth, being made visible to men in the flesh, that he is the Word, 'which was in the beginning,' or then existed, when the beginning of any thing could be said to be. The emphasis of the words of John (especially of the word $\tilde{\eta}\nu$, was, signifying that that Word had no beginning, but did really exist before the beginning of time, beyond which there is nothing but eternity;) I say, this emphasis, together with the places of scripture wherewith it has been compared, is to be remembered here from the preceding sections. We only add the words of St. Augustine in Epist. LXVI. "It is not said, as in the beginning,

God made heaven and earth, so in the beginning he made the Word; but, In the beginning was the Word." In this place, John was wholly intent to set before our eyes the glory of the Son of God from the very beginning of Genesis, that he might at once give us a key, how we ought rightly to seek and to find Christ, as the substance of the writings of Moses and all the prophets, from the genuine foundation of the secret depths of God's wisdom. Otherwise some other form of speaking might have expressed the eternity of the Son of God, as he uses in other places; when for example, (First Epistle i. 2,) he calls him, 'that Eternal Life which was with the Father,' (as he also calls him, (First Epist. v. 20) 'Eternal Life,' whereby he explains the very words which he uses in this place, by an expression of like import: for he here says, 'In the beginning was the word, and the word was with God, and the word was God.' But in his epistle it is: 'that Eternal Life (which in the preceding verse, as well as in his gospel, he had called the *Word*) was with the Father. What can be clearer than that St. John shews it is the same thing with him, whether he says, 'He was in the beginning,' or else says, 'He is eternal;' for he is the best interpreter of his own words? Hence it is unreasonable to object, why does he not write expressly, *The Word was from eternity*; then the thing would be plain, and need no farther proof. For it must be considered, that St. John's design here is to explain the words of Moses, for which we ought to be thankful: and since the thing has been delivered thus by Moses, he follows Moses's words, and seems to be delighted with the expression, as appears by his frequent using thereof. And he is not only studious

in interpreting Moses, but also refers us to the testimony of Moses concerning Christ; wherefore he does industriously keep to his words, as the most proper for him to use in writing his gospel, especially against the errors of Ebion and Cerinthus. Moreover, the eternity of Christ is by these words so plainly set before our eyes, that whosoever will calmly consider them, can have no doubt in his mind concerning them. But because the heart of St. John was full of this matter, he explains his own words largely, as he had explained the words of Moses. Why therefore should we not acquiesce in what he sufficiently signifies, that the words, 'He was in the beginning,' and 'He is eternal,' have the very same sense and meaning? Nor are there wanting in the Holy Scriptures, other testimonies of the like nature, which can fully satisfy thy desire, or most clearly, as thou couldst wish, set forth the eternity of Christ, so as thou mayest have no longer any room for evading the testimonies for Christ's eternity, from which his true and essential divinity must be acknowledged without any contradiction. For what can be more evident, than that Micah the prophet, foretelling that Christ should be born at Bethlehem, declares him to be the person, 'whose rising or goings forth (מוצאתיו *exitus*) have been from of old, (from the beginning) from everlasting.' (Micah v. 2.) Which way of expression is much more emphatic, than if he had only said, that Christ was from eternity. But what else does Micah say, but that He, who at the time appointed by God, should be born at Bethlehem, was not then first to have his beginning, but that 'He was without any beginning;' which can be attributed to none but the true, the

living, and eternal God. If any one be not satisfied with this clear testimony, there are not wanting in the scriptures many others to convince him. But he that will not give his assent to the plain word of God; and though the strongest proofs be laid before him, labours still to call them into question, and to put another sense into the word of God, than that which the Spirit of God has supplied us with, and (as it were) imprinted upon us, (so that we have no occasion to interpret it by our own, but are able to do it by the very words of the Spirit of God),—how can he possibly be convinced? since he makes ‘God a liar, because he believeth not the record that God gave of his Son: And this is the record, that God hath given to us eternal life, and this life is in his Son. (1 John v. 10.)

II.

“He whom the Holy Scripture itself calls God, and that without any limitation, and consequently without any difference (as to essence and divine property) from Him who made heaven and earth, or from Him whom we adore as the true, eternal, and living God, He is the true and living God: but Christ is thus called God in the Holy Scripture: therefore he is the true, essential, and living God.” The major proposition wants no proof. For if any one should object, that many in the same Holy Scriptures are called gods, who are not the only, true, and living God, and the Creator of heaven and earth; the Word of God is described after so sublime a manner, in the major proposition, that this objection deserves no

regard here. But as to the minor proposition, that lies plainly before our eyes in the very beginning of St. John's gospel: for there the discourse is manifestly of no other person, but of the 'Word that was made flesh,' or of Jesus Christ, concerning whom John wrote his gospel. Here therefore He is not only by him called 'the Word which was in the beginning, and was with God;' but he says also in the clearest and plainest words, such as every one may understand, *Θεὸς ἦν ὁ λόγος, Deus erat illud Verbum,*—'God was the Word.' It was observed by us in the former meditation, that these words, if they were placed in their natural order, ought to be rendered,—the Word was God. That this acceptance of the words cannot seem improper to one that has but small knowledge of the Greek tongue, among other things, appears from hence, that a certain person, who translated the New Testament into the German tongue, and not a little perverts those places which speak of Christ, translates the word *λόγος*, not *Verbum*, [the Word] but *Rede*, *sermo*, [speech] and yet thus expresses the Greek words, according to their natural position: *Die Rede war ein Gott*, i. e. *Sermo erat Deus aliquis*,—speech was a (certain) God. By which indeed the interpreter confesses, that the words ought so to be taken according to their natural order, that God may be the predicate, or that which John would here say and affirm concerning the Word, viz. that 'He is God;' yet nevertheless he perverts the text, when he thus translates it into the German, *Die Rede war ein Gott, Sermo erat Deus aliquis*,—speech was a (certain) God: without doubt for this end, that the readers of this version might think that Christ indeed is God, but not the true and essential God. But now

no man can offer the least colour from the Greek text, to make it only probable, that it ought to be thus interpreted,—the speech or the word, was a (certain) God. For when it is said before, *Verbum illud erat apud Deum*,—the word was with God; and it immediately follows, *Et illud Verbum erat θεός, Deus*,—and the Word was God; it being presently added, *Hoc Verbum in principio erat apud Deum*,—this Word was in the beginning with God; it plainly enough appears that the word θεός, (God) put in the first and third place, ought altogether to be understood of the true and essential God; but in the middle place, where it is said, ‘the Word was God,’ after the same manner, and with the same term, and the name θεός is assigned to the Word without any limitation, (especially when the nature of the predicate θεός, (God) placed emphatically before the subject ὁ λόγος, (the Word,) requires no article before it: certainly we should do violence to the whole context, if here, where the Word is called God, we should not understand it also concerning the true and essential God. This is an example, what miserable shifts corrupt reason finds it necessary to use; when once departed from the clear word of God, it finds the letter opposite to it, and notwithstanding desires to defend an erroneous opinion once formed. Thus in his translation, the first artifice was to put the word *Rede*,—speech, instead of *Wort*,—word; and when that would not suffice, he has another way of wresting the text, to make his opinion prevail. Certainly an honest and upright mind, ignorant of those artifices, could never fall into such imaginations upon reading St. John’s words. Wherefore we have subjoined that instance for an admonition, that the falsehood

of those things, which are wont to be brought against the divine glory and majesty of our Lord Jesus Christ, may be the better known and avoided. For to attain the knowledge of Christ's Godhead, there is no need of far-fetched interpretations; the plain word of God is before you which it is fit you should believe, and adhere to with simplicity of mind. But to pervert plain words, recourse must be had to human arts, and a laborious exercise of wit. Concerning the above-mentioned version of the text, 'the Word was God,' it is to be noted, that there is nothing new or strange in that expression: for so have the Dutch, the English, the French, the Bohemians, translated these words in their bibles, and Piscator has so rendered them in his German translation. From whence it may at least be understood, that this acceptation of the words appeared to be the plainest and most proper of all to the best interpreters. And that this is the true acceptation, may appear from the intention of St. John by them, viz. that the Word was before the beginning of any thing, or it was from eternity; so as no time can be assigned when he began to exist. But if you inquire, where then was the Word, if thus set beyond time and place, and any conception that man can form of created beings? it is answered, He was from eternity with God, and before or in the presence of God, as the most beloved Son; his delight and joy is in the presence of his Father. (1 John i. 2.) If you further ask, Was the Word of another essence from God? was he any way in respect of his essence different from God? It is answered, No. That same Word was God. If you still urge, Was there then no difference between the Word and God? it is answered,

None at all, in regard of essence, but the 'Word was in the beginning with God,' as it was said in the first verse, and again repeated in the second, that you may observe there is no difference in the Godhead in point of essence; and yet nevertheless that there is such a difference, that the Father and the Word should not be confounded, but that in regard of essence they are One, and in regard of personality they are Two: which distinction holds also as to the Holy Spirit: wherefore St. John might truly say, that they are Three; and that these Three are One. Why therefore, O man, dost thou go about to wrest those words which the scriptures make plain and consonant? But if any one induced by the least colour of reason, scruples to acquiesce in a clear version generally received by such numbers of intelligent people, and is not satisfied with what is alleged before concerning it, let him know, that this is no derogation at all to the truth itself. Let the version be retained as it stands in our German bibles, und Gott war das Wort, i. e. *et Deus erat Verbum*,—and God was the Word: taking it in this manner, pray what is wanting to a demonstration of the true and essential Godhead of our Saviour? John says, 'the Word was with God.' Some may have concluded perhaps from these words, that because the Word was with God, it was therefore not God, but some other thing beside God: John therefore answers, Gott war selbst das Wort, i. e. *ipse Deus erat illud Verbum*,—God himself was the Word. And when it may be retorted; Are they then in no respect two; and is all difference (even personal) taken from them? St. John for that reason repeats what he had said, and saith; ὁ αὐτός the same (i. e. λόγος the Word;

by which term at the very time he expresses some personal difference) was in the beginning with God. Which way soever therefore our antagonist turns himself, he will not at all advantage his cause; for the words of St. John are so clear, so convincing and piercing, that they cannot possibly be so far wrested, but that the simple and plain mind of John, must needs be acknowledged by him who will not choose to be blind, with his eyes open. They most effectually confute Arius, as well as Sabellius; the first, in his oppugning the true divinity of Christ; and the other, in taking away the distinction of persons in the Godhead. But when we speak of the difference of persons, this is not to be understood in a gross manner, and such as is suitable to created beings: for corrupt reason easily sinks so low, as to form to itself such a personality in the mind, that may also involve a difference of the essence. The words of St. John directly oppose this gross and false conception of the personality, and all things are therein delivered in a most plain and simple manner, in which every one may safely acquiesce; nor is there reason why any one should be offended with the word *personality*, so it be not hurried by corrupt reason into a perverse sense. Since therefore the words of John are so clear, and attribute the same divinity to the Word, or the Son, as belongs to the Father, nothing more can be required to the former proof of the minor proposition of the second syllogism, than that every one should be referred to the words of John, without adding a single word to them. But it was thought convenient to produce some arguments for their sake, who will not be content with plain words. And if there be any who

will not yet be satisfied, nor admit the things which St. John affirms in express words, but will still require some other demonstration of the true and essential divinity of our Lord Jesus Christ: in order to gratify such a one farther, we shall quote the First Epistle of John, v. 20, in which John interprets himself, saying, ‘ We know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This (*ουτος*) is the true God, and eternal life.’ Of whom is the discourse here? Is it not of Jesus Christ? Who is that true one in whom we are? Is it not Jesus Christ? Here therefore this Jesus is said to be the true God: whereby John declares, how he would have it be understood, that in this same verse he calls him *τον αληθινον*,—‘ Him that is true,’ surely in such a sense, as that he is the true God. And who, I pray, is it, that in the Holy Scriptures is called ‘ eternal life?’ Is not this the name that belongs to the Son of God? and is everywhere given him. Does not John himself, (First Epist. i. 2,) call him that ‘ eternal life, which was with the Father?’ Does not he tell us, chap. v. 11, 12, of the same epistle, that ‘ eternal life is in the Son; that he that hath the Son, hath life; and he that hath not the Son, hath not life?’ And behold, he not only affirms of this same Jesus Christ, that he is life eternal, but says (verse 20,) ‘ This is the true God, and eternal life;’ and adds, ‘ Little children, keep yourselves from idols:’ that he might thereby every way attest, that the true and essential divinity of the Son of God ought to be acknowledged by us. For if John, as is well to be observed, had so great a care of the churches, as to

admonish them to beware of idols, how could he prevail upon himself to give the greatest occasion of all for idolatry? But he would certainly have given it, had he declared those things of any created being, which he has spoken concerning Christ, in his gospel, his epistles, and Revelation. Moreover, those things should be well considered, which are written, (John xiv. 8—11,) ‘ Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, He that hath seen me, hath seen the Father; believe me that I am in the Father, and the Father in me.’ Now what else in effect does Christ say here, but that He and the Father are One? Can it be thought that the inquiry in this place was about the unity of will and affection! No, by no means. For how can you find this sense in the words of Philip, and how could the answer of our Lord suit with the request of Philip, if he would thereby have declared nothing to him more, but that he and the Father were so united by consent of will and affection, as two friends are united together, or as every believer is joined with God, by an union of will. Wherefore this is the obvious meaning of John’s words, that the Son is of the same divine and individual essence with the Father. St. Paul also calls our Lord Jesus Christ, ‘ God over all, blessed for ever,’ (Rom. ix. 5.) What other lofty names are in many places of scripture attributed to Christ, agreeing to the one, true, and essential God, and that he is particularly called Jehovah, that is, the essential God, subsisting by himself, may be seen hereafter in the index of the divine names or titles of Christ; in which, nevertheless, for brevity’s sake, there are but few of them enumerated; whereas it could be easily shewn, that

Moses, the Prophets, and the Psalms, are full of clear testimonies of the divinity of Christ. May it please God to open the hearts of many to attend diligently to this important affair. But from what hath been said, it is abundantly manifest, that the conclusion above made, remains firm, viz. that Jesus Christ is the true, the essential, and living God; because it appears clearer than meridian light, not only from the plain words of John, (which way soever they are placed and turned) but also from the universal testimony of all the holy writings. Why therefore doth blind and wretched reason take such pains to depreciate and deny the Lord, 'by whom are all things, and we by Him?' (1 Cor. viii. 6.) May we not hence conclude, how fearful and dangerous it is for any one to go about to read the Holy Scriptures but as an humble and meek disciple, whose part it is, without contradiction, to believe the things which the scripture delivers us in clear and perspicuous words. But though the two arguments now alleged, are abundantly sufficient to convince and satisfy the mind, concerning the true and essential divinity of Christ; yet there still remain, in the beginning of this gospel, many more of no less conviction to the heart, which now follow.

III.

“ He, by whom all things were made, and without whom nothing was made that was made, is equally with the Father the only true and Almighty God. But Christ is He, by whom all things were made, and without whom nothing was made that was made:

Therefore Christ is the only true and Almighty God." No man hath any reason to doubt of the truth of the major proposition; for every one can easily understand that He, by whom all things (that are out of God, or may be said to be created) were created, cannot possibly be any other, than the true, essential, and Almighty God. But perhaps reason will seek for a subterfuge in the word *by*, and say that He who himself created all things, must indeed be the only true and Almighty God; but that He by whom all things were created, must be said to have first received power and efficacy from one higher than himself, by the use whereof afterwards, and so not from his own power and virtue, nor from Divine Omnipotence properly so called, created all things: therefore that he cannot be called the true and Almighty God, by whom, as by an organ and instrument, all things were made; but that the true and Almighty God made use of him as an instrument, and so created all things by him. That this objection may be the more solidly answered, the major proposition might thus have been formed, with so much the greater emphasis: "To whom the creation of heaven and earth, yea, the creation of all things that are in heaven and earth, without exception of any thing created, is ascribed, not so only as effected by him, but as to the Creator himself; and indeed in such a way, that it could not be assigned to any other after a more sublime manner: He is the only True, Omnipotent, and Essential God." Every one sees, that this cannot be said of an angel, nor of any thing else, that may be used as an instrument; but it is manifestly clear, that this is affirmed of Christ in the Holy Scriptures. Therefore (as St. John says)

‘ All things were made by the Word, and without Him was not any thing made, that was made ;’ so St. Paul declares these things more at large : (Col. i. 16, 17.) ‘ By Him were all things created, that are in heaven, and that are in earth, visible and invisible ; whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him. And he is before all things, and by him all things consist.’ Note here in the first place, for hence it may thoroughly be understood, that such things as these cannot be spoken of a mere instrument, nor of an angel, nor of any other thing which is not God himself. For He, by whom not only all things, but for whom all visible things were created, nay, who is before all things, and by whom, or in whom all things do consist, (or are preserved in their being) He, I say, can by no means be created, but must himself be the essential God ; and this is Christ himself. Note then, that as St. Paul says by whom also (in the oblique case) he made the worlds, (Heb. i. 2,) τῶς αἰῶνας, *secula* (the ages,) whatsoever is in any manner circumscribed by time : so he presently after affirms of him, (in the nominative case) that ‘ He, as the brightness of his glory, and the express image of his person, upholdeth all things by the word of his power ;’ so that nothing can subsist unless it be supported by his powerful word ; which certainly is not the proper work of any created being, but of the living God alone : for he does not here say *by whom*, but *who* (the Son is here spoken of) upholds all things by the word of his power. And if you still desire farther proofs, turn your eyes immediately to the following quotations, and observe, that the Holy Spirit does not so tie himself to the use of

the particule *by*, but attributes unto Christ the work of creation simply, in the nominative case, speaking of the Son thus : $\Sigma\upsilon$ Κύριος , (Psalm cii. 25, &c.) ‘Thou, Lord, in the beginning (or of old) hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure (but thou remainest) and they all shall wax old like a garment, and as a vesture thou shalt change them, and they shall be changed. But thou art the same, and thy years shall have no end.’ Therefore is not He, who laid the foundation of the earth, and whose handy-work the heavens are, who shall change the heavens themselves, and who always remains the same; the eternal, the living, and Almighty God, ‘with whom is no variableness?’ (James i. 17.) Now it is evident beyond all controversy, that these things are spoken of Christ, for the Epistle to the Hebrews avers it in express words; and it is acknowledged by all, that Psalm cii. is to be understood of the Messiah. If any one shall object, that these things are spoken of the new creation, he should know, that neither the $\tau\omicron$ $\kappa\alpha\tau'$ $\acute{\alpha}\rho\chi\acute{\alpha}\varsigma$, in the beginning, nor this change or transmutation of heaven and earth, nor the things that go before, can suit with such a suggestion. But if Christ be he that laid the foundation of the earth, &c. what, I pray, can be more evident, than that Christ himself is the true, essential, and Almighty God? May we not say to him; (Isai. lxiv. 8.) ‘O Jehovah, thou art our Father: we are the clay, and thou our potter, and we all are the work of thy hand?’ Cannot we perceive that it is Christ, of whom it is said, (Isai. liv. 5.) ‘Thy Maker is thy husband, (the Lord of Hosts is his name) and thy Redeemer, the Holy One of Israel, the God of the whole earth, shall

he be called?' Behold! thus the prophetic Spirit speaks of Christ, and instructs us how we ought to celebrate and resound the glory of the Son of God, with a name and titles worthy of him. For who, I beseech you, is the husband of the Church? Is not Christ so denominated in the very institution of matrimony? Does not St. Paul say, (Eph. v. 32.) 'This is a great mystery: but I speak concerning Christ and the church. And I have espoused you to one husband, that I may present you as a chaste virgin to Christ?' (2 Cor. xi. 2.) It is manifest that that man does not understand the whole economy of God in the Old and New Testament, nor has he perceived the mystery of Christ in the scriptures, who denies, that Isaiah doth comfort and encourage the church, by representing Christ to her as her husband, who is likewise her Maker, and not only as her husband, but also her Redeemer, $\tau\omicron\nu\ \lambda\ \gamma\alpha\lambda$, which is the proper work and office of Christ, and shadowed in the law by types. Compare also here Isa. lxii. 5: where he calls this person, from the work of creation, 'the God of the whole earth;' yea, he affirms that this their Redeemer, the Holy One of Israel, should be called 'the God of the whole earth,' whose name he had called יהוה Jehovah, the essential God, the God of Hosts. And the Holy Scriptures are full of the like expressions, wherein the Messiah is set before us as Creator; but there is not so much as one text in all the sacred writings, in which Christ himself is said to be a thing created, or that he was made by God. Jerome has most fully vindicated, by rightly translating one word of the authentic Hebrew text, that place in Prov. viii. 22, which Arius hath very much misused. For whereas

Arius out of some copies of the version of the LXX Interpreters, reads it thus; *Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ*, i. e. *Jehovah creavit me initium viarum suarum*, i. e.—The Lord created me the beginning of his ways: Jerome has to this most rightly opposed the Hebrew word *יְנִיחַ* (to which the translation ought to have been entirely agreeable) which Hebrew word does not at all signify *creavit me*—created me, *sed possedit me*—but possessed me; by which interpretation he has also answered that place in Eccles. xxiv. 9. *Προ τῆ αἰῶνος ἀπ' ἀρχῆς ἔκτισέ με*: *Ante seculum à principio creavit me*, i. e.—He created me from the beginning before the world; inasmuch as this was taken from the wrong version of the Hebrew word just mentioned.¹ If a man's mind be so enlightened by the Lord, that he comes to understand the prophecies concerning the Messiah, or the scriptures which speak of him, he will then easily know, that Psalm c. is nothing else but an acclamation of the prophetic Spirit, which relates to the Messiah; saying, 'Make a joyful noise unto the Lord, all ye lands: serve the Lord with gladness, and come before his presence with singing. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.' He will then also easily understand that Moses sang not of any other person: (Psalm xc. 2, 3.) 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God. Thou turnest man to destruction, and sayest, Return ye children of men.' Is it not the voice of the

¹ The English translation runs thus: (Prov. viii. 22.) 'The Lord possessed me in the beginning of his way, before his works of old.'

blessed Son of God, which the dead in their graves are one day to hear, and come forth? And if there be any one, to whom these especially, or any other the like places of scripture may not seem so clear and perspicuous, as to be convinced immediately from them of the omnipotence and divine glory of Jesus Christ; he ought not from hence to conclude, that others may not have a greater conviction of mind from them, but he ought humbly to pray to God for a better understanding of his word: so he will in due time open his eyes more and more, that he may be able to find everywhere in Moses and the Prophets, the clearest testimonies concerning the omnipotence and majesty of Christ; as St. John in the beginning of his gospel, already considered by us, furnishes an example of this matter from the first chapter of Genesis, where certainly another person, who by his own reason, void of divine light, should attempt this, will not be able to discover from thence the eternal divinity and omnipotence of Christ. In the mean time, it is the duty of every one to be contented with those plain and open testimonies which we have produced above, and most carefully to beware that he deny not any thing to Christ, which the Holy Spirit adjudges by clear and evident words to belong to him. Therefore although from this manifest proof of the minor proposition, the conclusion stands firm and uncontrollable, that Christ, being the maker of heaven and earth, is the true and Almighty God; yet still this scruple, which some may perhaps have, is to be more solidly removed. It is asked, but why does John use the particule $\delta\iota\alpha$, *by*; or why does he say, 'all things were made by him,' and not rather, —he made all things? And for what reason does

the scripture also elsewhere in this very matter use this particle *by*? To which it is answered, that this was not done in any wise to derogate from the majesty of Christ, whereto corrupt reason most shamefully bends; forasmuch as without any controversy it is written of Almighty God, (Rom. xi. 36.) ‘Of him, and through him, (or by him, *δι’ αὐτοῦ*, *per eum*) and to him, are all things; to whom be glory for ever. Amen.’ In like manner it is written; (Heb. ii. 10.) ‘It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings:’ not to mention now any more places of scripture. But the Holy Scriptures do the rather use this particle, that we may thereby acknowledge the glory of Christ: as also the scope of this particle *by* is manifest from Col. i. 16—20. This is most evidently seen in St. John; for after he had assigned eternity to Christ, and had declared him equal to the Father in his divinity, as being of the same essence with him, he ascribes also the same omnipotence to him, which is due to the Father, and makes not the particle *per*, (by,) to derogate more from his divine majesty, than the particle *apud*, (with,) which he uses in the first and second verses of his gospel. Nay, when he had already in express words assigned to the Son eternity, and the true and essential divinity, he knew well, that the sense of the third verse could not be understood of any other than the divine omnipotence. But by reason of the mystery of the Father and the Son, (Col. ii. 2,) who are of the same essence, but distinct in their personality, he uses in this place the particle *πρὸς*, (with,) as well as that of *διὰ*, (by,) and makes Christ

himself to be his own interpreter, (John v. 17, 19,) saying to the Jews; ‘ My Father worketh hitherto, and I work.’ But to the Jews, who easily perceived from this saying, that he did not call God his Father after a common way of speaking, but that he made himself equal with God; he said moreover, ‘ Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.’ By which words indeed Christ honoureth his Father, but teaches at the same time, (verse 23,) that all men should honour the Son, even as they honour the Father. ‘ He that honoureth not the Son, (understand, even as he honoureth the Father) honoureth not the Father which hath sent him.’ Likewise in St. Paul’s epistles, when the particule $\delta\iota\alpha$, (by,) is used concerning the Son, it is so clearly signified by other words, and so sublime a sense is given to it, that any one may easily perceive he does nothing else, but propose the order of the divine operations, and declare, that all manifestations of the Father, both in the kingdom of nature and grace, is made by the Son, and in the Son, as the eternal Word of God. And as long as this is not understood from the word of God, so long also it is not understood as it ought to be, what Christ is, and what is obtained by him.

IV.

“ The first principle or cause original of life is the true and essential God: the Word, as by which all living things were created, is the first principle or cause original of life; therefore the Word is the true and

essential God." Or, "He by whom all created things do live, and who gives life to all created things, must be God: the word gives life to all creatures; therefore the word must be God." By this twofold way of reasoning, the Rev. John Arndius forms his conclusion from the words of St. John. No one could doubt of the major proposition, who would but a little consider it. For indeed a man's reason cannot conceive, how to be the first original or principle of life, or to be him by whom all created beings do live, and who gives life to all created things, can be assigned to any other than the living God. Whence God is not only wont to be called in the Holy Scriptures the living God, (Deut. v. 33. John vi. 57. 1 Sam. xvii. 26. 2 Kings xix. 4, 16. Psalm xlii. 3. John i. 2,) but to be the origin and fountain of life is also attributed to him alone, as David says; (Psalm xxxvi. 9.) 'With thee, ($\gamma\mu\epsilon$ πρὸς τον θεον,—with God. John i. 2.) is the fountain of life.' By which fountain of life, no other indeed but Christ is in this place to be understood. But if any one should not be persuaded of this, yet he cannot deny but that the fountain and beginning of life is to be ascribed to God alone, all other beings, which cannot be said to be God, being excluded: with which place ought to be compared, (Jer. ii. 13,) where it is said, 'They have forsaken me, the fountain of living waters;' which it is manifest cannot be understood of any other, but of the living God. As to what now belongs to the minor proposition, we are plainly enough taught in the New Testament, where we ought to seek this fountain of life, or source of living waters. For thus Christ says to the woman of Samaria, (John iv. 10.) 'If thou knewest the gift of God, and who

it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water:’ (and verse 14.) ‘Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.’ This is what John saith: ‘In him was life,’ (John i. 4.) If any one would so understand these words, as if nothing else were meant by them, but what is wont to be said of any other living thing, to wit,—that there is life in it—it is most evident, this was not the thing that John was concerned about: for what had he said worthy the mentioning? How would this agree with what he had said before? How with what follows, where this life is called the ‘light of men,’ (John i. 4.) Wherefore by this expression, [that in him (i. e. in Christ) life is said to be] something more sublime must necessarily be denoted, to wit,—the very origin of life, which cannot be in any created thing, but is in Christ, as the true and essential God. But if some would still interpret these things no farther, than that therefore only there is life in Christ, because he hath taught other men the way of life, every one must perceive that such an interpretation is very far from reaching the intention of St. John, since neither does this so agree with the preceding and following words, that it should be taken for their adequate meaning. And might not the same thing have been said in this sense of John the Baptist? But since this remarkable predicate is plainly in the text denied to John the Baptist, but is given to Christ, though John, by the testimony of Christ himself, was the greatest that were born of women; certainly it is evident, that by this the text

instructs us, that Christ is more than a mere man; that the principle of life is to be sought for in him, and cannot be looked for in any created thing. Truly these, and other the like interpretations, are so managed, that it is easy for every one that considers them without prejudicate opinions to know, that the sublime declarations which are here made of Christ, are by such interpretations extremely, and as far as can be done by corrupt reason, industriously extenuated. Therefore let the matter be considered as it plainly appears in the text with its connexion, and it will be easily and without trouble perceived: (1) That these words, 'In him was life,' flow from the antecedent words. Now in the former words, the eternity of the Son, his true and essential divinity, and his omnipotence, are by John in plain words set before our eyes, (of all which we have already discoursed) from thence therefore now properly follows what St. John here affirms concerning the word, to wit, 'that in him was life,' as in the Eternal, Essential, and Almighty God, together with the Father. But especially this latter assertion, (in him was life) is most closely conjoined with his omnipotence, which shews itself in the creation of all things. And hence (2.) it clearly follows, that St. John's meaning was this: As all things were made by the Word, and without Him was nothing made that was made; so neither was life made or produced in any created thing without the word of God, in whom the fountain and origin of life in such a manner is, as out of him to transfuse itself into things created, and thereby to impart life to them: which if we diligently consider, we shall easily perceive (3.) this also to lie hid in the words of John; that

the Son of God, in his eternal generation from the Father, in which he has his divine essence, had life also from eternity, as he himself says; (John v. 26.) 'As the Father hath life in himself, so hath he given to the Son to have life in himself.' Therefore this fountain of life—the word of God,—which hath imparted life to his creatures, is an eternal fountain flowing out of the eternal generation from the Father. On which subject the Rev. Dr. Spener hath discoursed with great solidity, in his sermon concerning the eternal generation of the Son of God. Wherefore (4.) this also is contained in the words of John: that this life, which flowed from this eternal fountain into things created, does also preserve the things that are created; as for that reason St. Paul says, (Col. i. 17,) 'by him all things consist:' and (Heb. i. 3.) 'He upholdeth all things by the word of his power:' and from the same foundation, (Psalm civ. 29, 30.) 'Thou hidest thy face, they (the things created) are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.' Hence also the son of Sirach introduces this Word of God speaking in this manner: (Eccles. xxiv. 3—9.) 'I came out of the mouth of the Most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep; in the waves of the sea, and in all the earth.' The Rev. John Arndius, in his Evangelical Postill, writes excellently on this subject: "All things are full of God, and they live, are, and are moved in God, more than in themselves. For as he hath by his Word ordered and

created all things in their nature and essence, so hath he not withdrawn his word and virtue out of them, as a shoemaker does the last out of the shoe he has made, but hath left his Word in all things, that he may preserve and govern all things, impart to, and sustain them in their nature and essence; that thereby they may live, move, and increase. We, and all created things, are like a shadow, that receives its motion from the body, or the tree it relates to: the tree being in motion, the shadow also moves; 'in God we live, and move, and have our being,' (Acts xvii. 28.) Wherefore the word of God, is the spirit, the virtue, and the hand, in all living things, or it is the very efficacy of life. 'Take away the word, their life is gone, and they must of necessity perish,' (Psalm civ. 29, 30.) Here there is need of a sublime understanding, to know how all things live in the word, by the word, and from the word, as St. Paul tells the Romans, (xi. 36,) 'For of him, and through him, and to him are all things.'" And the same author, (Lib. IV. c. 6,) concerning true Christianity, says thus: "This virtue and enlivening power of God, is that Word, by which all things were created. 'By the Word of the Lord, the heavens were created, and all the host of them by the breath of his mouth,' (Psalm xxxiii. 6.) This word which God spake, did not vanish away, and was not a mere sound only; but was the life of all created beings, remaining with them, and is that power which preserveth all things; according to that of St. Paul, (Heb. i. 3,) 'The Lord upholdeth all things by the word of his power.' For as the shadow depends upon the tree, so does our life depend upon God." Herein consists the foundation of all true wisdom;

so that whatsoever obtains the name of wisdom, is counterfeit and vain, unless it has Christ for its foundation, as the principle of all life, and by whom all things consist. Wherefore St. Paul having laid this foundation in his epistle to the Colossians, i. 15—17, admonishes them thus, (ii. 8.) ‘Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:’ and he subjoins the cause; ‘for in him dwelleth all the fulness of the Godhead bodily: and ye are complete in him.’ Of so great moment is it that in Christ, life is said to have been, to be, and always will be; and that without him all things are dead: from which doctrine, we must of necessity come to the knowledge of his supernatural glory. But as our natural life has its origin from the eternal word of God, and is preserved by it alone, so (5.) the same word is also the fountain and beginning of spiritual life: for we are all by the fall of Adam liable to death, as St. Paul expressly teaches, both in his Epistle to the Ephesians, chap. ii. and in that to the Colossians, chap. ii. Therefore Christ is not only the way, by which we escape to life, nor only the truth in which we reach to it, but he is also the life itself: or life is so in him, as John speaks, that he raises and revives from spiritual death, (Ephes. ii. 1,) yea, that he not only bestows life, but also is life itself, and remains in them who believe in him. Hence St. Paul says; (Gal. ii. 20,) ‘I live, yet not I, but Christ liveth in me:’ and, (Philipp. i. 21,) ‘To me to live is Christ.’ But although this spiritual life is properly the true life, and natural life, being subject to corruption and a curse, cannot be said to be the true life; but

rather man, considered according to nature, as the son of wrath, is alienated from the life of God ; (Ephes. iv. 18.) yet this spiritual and in itself truest life, is hid with Christ in God, until Christ our life shall be made manifest, and then also we being made manifest with him, shall become glorious, (Col. iii. 3, 4.) Wherefore (6.) also the life of glory is in Christ, I say, of eternal and infinite glory, when Christ shall come to be glorified in his saints, and to be admired in all them that believe, (2 Thess. i. 9, 10.) This life is in the Son, as John declares. Therefore from all that has been said, the argument of this section runs the more clearly thus. “ He in whom, as the eternal Son of God, and the Creator of all things, is the beginning of all natural and spiritual life, yea, the life of future glory, and in whom all natural and spiritual life, as likewise the life of eternal glory, does consist ; He is the true, essential, and the living God. All these things are most clearly demonstrated concerning Christ out of the Holy Scriptures : therefore Christ is the true, essential, and living God.

V.

“ He that is the light of all men, illuminating all men, the true light, in respect of whom all created light, even John the Baptist (who otherwise was a burning and a shining light) ought to be reputed as no light at all, or as a shadow only ; and who is the origin of light, and the true light of life, without whom all things remain in death and darkness : He, together with the Father, is the true and essential

God. Christ is that light, of which all these things are clearly expressed in holy scripture: therefore Christ, together with the Father, is the true and essential God." The first proposition likewise cannot be denied: for although otherwise the word light in the Holy Scriptures, is sometimes taken, not only for that light which God created on the first day, and for the light of the sun and of the other stars, as also for the natural light of the day, but also in a spiritual signification, for men divinely enlightened, especially for those whom God makes use of as instruments for the conversion and illumination of many other persons: yet the description of light above-mentioned, is so framed, that it cannot possibly suit with any man, or angel, or with any other created being whatsoever. Yea, in these two denominations of life and light, (if they be described after so sublime a manner, as life is described in the former argument, and light in this) the whole work of redemption is founded, or all mankind are delivered from death and darkness, and translated into the kingdom of life and light. Which great work, no created being could by any means, much less by itself, possibly achieve; as neither is it assigned to any created thing in all the Holy Scriptures. Since therefore it most evidently appears, that Christ is that light which illuminates all men, and from which all other light is derived, as from its fountain, and which translates from the darkness of death into the light of eternal life, and does all this by itself; the conclusion remains firm, that Christ, together with the Father, is the true and essential God. Now here St. John witnesses concerning Christ, that he is the light of men; and he explains himself by saying, that this light illumi-

nates all men; (John i. 9.) Nay, he does not simply affirm of Christ, that he is the light of men, but after he had described his eternity, his true Godhead, and his omnipotence in the work of the creation, and from this last attribute especially, had propounded him as the origin of life; he adds, with a wonderful and holy emphasis, 'And the life was the light of men,' (John i. 4.) By which he teaches, that Christ, as the light $\tilde{\eta}\nu$ was then present in the beginning, and as soon as men were made, (and so before the fall) he was the light of men. And when this light (Christ) seemed to have disappeared after the fall, yet nevertheless this light still shineth ($\phi\alpha\acute{\iota}\nu\epsilon\iota$) in the darkness, although the 'darkness comprehend it not.' This sublime predicate by the word light, obtains now a higher and more excellent signification, than it carries with it in many places of the Holy Scriptures. For things created are indeed called lights; but where is it said of man, or of any other created being, that in it 'is life, and that this life is the light of men,' which shined in them before the fall, and that after the fall it remained always the same, and of itself immutable; that it shines, though the darkness comprehend it not: the light of men before the fall, and a light illuminating them again, and rescuing them out of darkness after the fall? We may from thence draw such a conclusion, as St. Paul (Heb. i. 3.) does in arguing the same way, when he would make known the divine glory of Christ from hence, that God in all the holy scripture is never said to have spoken so to any angel, as he spake to Christ, (Psalm ii. 7.) Wherefore this expression of St. John now mentioned clearly imports, that Christ is also the origin of all light. For as it naturally follows

from his power of creating, that in him is not only life, but the principle of life; so from the same power, it no less naturally follows, that he is not only light, but also the principle of light: from whence also it is attributed to him, as the origin of light, that he illuminates all men. And though it might have been sufficient for St. John to have testified so plainly and clearly of Christ as the eternal light, the source of all light, the vivifying light, and the illuminating life; yet we find it was his chief concern, after he had once called Christ the life and the light of men, to describe this light more fully, that it might be understood in so sublime a sense, as cannot be referred to any created thing. Therefore in the first place he alleges John the Baptist, who appeared so great a light among the people of the Jews, that 'there went out to him Jerusalem, and all Judea, and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins,' (Matt. iii. 5, 6.) Nay, that not only the people thought highly of him, so that even the scribes and pharisees were afraid to say 'that his baptism was of men,' (Matt. xxi. 24—26;) but that also Christ himself called him *λύχνος*,—a light, and indeed with a great and singular emphasis, 'a burning and a shining light,' (John v. 35.) Moreover, it deserves well to be minded, that a long time after our Saviour's resurrection, the effusion of the Holy Ghost, and the first publication of the gospel, there were many persons, who were taught only the baptism of John, so that Apollos himself, an eloquent man, mighty in the scriptures, and also fervent in the Spirit, who spake and taught diligently (*ἀκριβῶς*,—accuratè, accurately) the things of the Lord, is said

to have known only the baptism of John, (Acts xviii. 24, 25.) In like manner St. Paul at Ephesus, (Acts xix. 1—3,) found certain disciples, who had not so much as heard whether there were any Holy Ghost, being baptized unto John's baptism; which singular circumstances, and many others, may teach us how great, and how excellent a light John the Baptist was, and that his reputation among the people, (who would have had him for their Messiah, which he altogether declined) did not expire with his (Matt. xi. John iii.) life. Whence it may more easily be understood, what motive occasioned the evangelist so industriously to name John the Baptist, and to give him his due praise; yet so to circumscribe it, that thereby there should be no derogation to the glory of Christ: for of him (viz. John the Baptist) though otherwise a great light, he absolutely denies that he 'was that light,' but that 'he only bore witness of that light.' For it had by no means been sufficient to have said here, that Christ was a greater light than John: but in this lay the stress of the whole matter; who is the light of life, the origin of light, the true light of the world, that light, without which all other persons, and even John himself, though in some respects called lights, are mere darkness: who, I say, is this light, which delivers from death and darkness; the saving, vivifying and eternal light? Wherefore he simply says, that John was not that light; which he could not have said, unless it had been his intention to shew that he spake in this place of light in a much more sublime sense, than could be applied to any created being. Nor thought he it sufficient to say, that John was not that light, but shews that the whole business and office of John,

was only by his life and doctrine to bear witness of that light, and to point out as it were with his fingers that light, by which every mortal man must be illuminated and enlivened; which power could neither be expected from him, nor from any other creature. Nor does the evangelist stop here, but adds, that 'Christ is that true light, which illuminates every man,' (John i. 9.) But it may be asked, Was John then not a true, but a false light? or, was that light which God created on the first day not a true light? It was without all doubt: therefore in this place, the word ἀληθινόν, (true) verse 9, ascribed unto Christ, is to be received in a more sublime and excellent sense, as he is called the 'true bread, which came down from heaven, and giveth life to the world, that whosoever believeth in him should not die;' whence also he is said to be the 'living bread, and to be meat indeed, and drink indeed;' (John vi. 32, 33, 50, 51, 55.) as he is also called 'the true Vine:' (John xv. 1.) and so in many other examples. For 'Christ is the truth itself,' (John xiv. 6,) and in him is the fulness of truth, (John i. 16, 17.) Nay, by those words which we now chiefly consider, St. John explains himself, why he calls Christ the true light, viz. because 'he illuminates every man;' which cannot be said of any other light, howsoever in its kind it be not a false, but a true light. But in all these places, the evangelist makes this difference between Christ as the true light, and John, or any other light, that Christ, as the true light, illuminates men of himself, or infuses light into their minds, or kindles and excites it in them, which cannot be affirmed of any other light, or of any created thing. For that reason he had said before, (John v. 21,) 'In him was life,

and the life was the light of men. Therefore as he hath life in himself, so likewise hath he light in himself; and as he can give life to whom he will, so he can illuminate whom he will:’ by which expressions there are no limits set to his universal love, but his glory is extolled. And as he is said ‘by himself to have purged our sins,’ (Heb. i. 3,) which is a mighty testimony of his divine glory, so he may be said no less truly, and from the same principle, to illuminate men by himself. But concerning those who are mere men, St. Paul speaks plainly otherwise; saying, (2 Cor. iv. 6,) ‘God, who hath said, that light should shine out of darkness, is he who hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.’ As in like manner Job saith, (iv. 18,) ‘He puts light in his angels.’ Hence therefore it farther appears that Christ is called light, by no way that can agree with things created, but that he is the eternal and essential life, and the saving light; and so that this appellation, as it is given to him by St. John, cannot possibly be assigned to any other, but only to the true, eternal, and essential God. But though St. John may seem abundantly to have shewn in how sublime a sense he called Christ the light, and that hereby he distinguishes him from all created beings; yet advancing farther, he makes this matter still more evident: for he says of Christ, as the true light, enlightening every man, that this light (as the comparing of the whole context in Greek, and of other places, especially John iii. 19, and xii. 46, so requires) came into this world, to wit, as the light of the world, (John viii. 12,) to enlighten and save it, or rescue it from death and eternal destruction,

(iii. 17,) to which it is subject. As afterwards it is said, 'He came εἰς τὰ ἴδια, *ad sua*, (John i. 11) unto his own,' that is the house of Israel. Therefore, although this doctrine, that he came into the world as the light of the world, be so expressed, as that his divine glory ought thence to be acknowledged, yet because some may perhaps wrest these words contrary to the mind of St. John, and falsely conclude from them, as if when Christ came into the world, he himself began then to exist; he therefore presently subjoins, 'He was in the world:' and by always adhering to the word light, he most clearly affirms concerning Christ, that he did not then begin to be the light of the world when he came into it, but that he was the light of the world *before* he come into the world; which cannot be asserted of a mere man, or of any created thing. For John hereby plainly teaches, that Christ is the eternal light, (even as he is the eternal life, (John i. 9, 10,) 'And this life (viz. this eternal life, was also the light of men, and was in the world;') by which words there is a clear testimony given to the true Godhead of Christ. Moreover, he adds, 'and the world was made by him,' (John i. 10.) And thus again he uses the word light, and calls this light the maker of the world, as he had before said of the word, 'that all things were made by him:' and when he subjoins, 'but the world knew him not,' he manifestly uses the same complaint which the prophets often made, that mortal men would not acknowledge their Creator and Preserver. Thus, among others, Isaiah begins his prophecy: (i. 2, 3.) 'Hear, O heavens, and give ear, O earth, for the Lord hath spoken; I have nourished and brought up children and they have

rebelled against me! The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.' Pray, who can turn his thoughts in any measure to the consideration of these things, and not presently perceive how powerful an argument of the divine glory of Jesus Christ is to be found in the words of St. John, when he says; 'The world was made by him, but the world knew him not?' But as John attributes to Christ, as the eternal light, the creation of the world, and consequently omnipotence: so Paul represents Christ as the word of God, and attributes to him omniscience, as to the essential and eternal light, glittering and shining every where, even in darkness, and says, 'that he is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him,' (Heb. iv. 12, 13.) Which assertion cannot be used of the written word; and therefore he adds, with whom (to wit, Christ, the eternal Word of God) we have to do. Therefore when Christ is said to be the light, his omniscience is thereby comprehended, (which also his disciples acknowledged and professed to be in him; (which Christ would not have suffered them to do, if it had been an error in them: see John ii. 24, 25; vi. 64, and xvi. 30. See also a most clear testimony of his omniscience, in Rev. ii. 18, 19, where the Son of God speaking, (verse 23,) says, 'that he is the searcher of the reins and the hearts,' which in all the Holy Scriptures is wont to be alleged as the peculiar and chief property of God. (Psalm vii. 9. Psalm cxxxix. Jer. xi. 20; xii. 3.) This again is a most evident testimony of his true and essential Godhead.

Wherefore also St. Paul, in the place now alleged out of his Epistle to the Hebrews, distinguishes him from all created beings, nay, he puts all things that are created before his all-seeing eye as their Creator, who thoroughly inspects all things. Who dares affirm this of any thing that is created? But if any one will here consult the collation above made of the words of St. John, with other places of the Old and New Testament, he will be so much the more convinced of the truly divine glory of our Lord Jesus Christ, and will thereby the more readily obey him, who cries out, and says; ‘ He that believeth on me, believeth not on me (only) but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness,’ (John xii. 44—46.) ‘ And I am the light of the world : he that followeth me, shall not walk in darkness, but shall have the light of life, (John viii. 12 ;) which words cannot be understood, but of the origin of life and light, and consequently of the true and essential Godhead of Jesus Christ our Lord,

VI.

“ He, of whom St. John, and with him all the servants of God, in the Old and New Testament, unanimously testify, that all men ought to believe in him, and that after so excellent a manner, as no other thing can be believed in without the most heinous crime of idolatry; since the faith required to be in him, comprehends all the duties, which are to be performed to the living God alone: He, I say, is with the Father, the true, the living, and essential

God. But in Christ such a faith is required: therefore Christ is with the Father, the true, the living, and essential God." The major proposition is without all doubt and controversy; for God cannot be repugnant to himself: and since in his word he names the crime of idolatry among the most grievous and detestable sins, it cannot reasonably be imagined that all his servants and witnesses, sent and instructed with evidence by himself, should set up and unanimously establish the superstitious worship of any created thing. Therefore in the major proposition it is only to be observed, that there is no question here, whether faith is to be given to a man, or to a created being; or whether it is not so far lawful to believe in any of God's messengers, that one may receive their words as true, and use them for doctrine, reproof, correction, and comfort. For every one already knows, that this faith is rather commanded by God; and therefore it is not to be looked on as idolatry, if in obeying the divine command, we believe the true prophets of God, and the servants sent by him: nay, God will not suffer him to go unpunished, who refuses to do this. Therefore in the major proposition it is most clearly shewn, what faith is required, to wit, such a faith as is not to be given to any created thing, without the crime of idolatry, and which comprehends all the duties which are to be paid to God alone. When therefore it is evident, that such a faith in Christ is required in the Holy Scriptures, certainly it cannot be, that any man should conclude otherwise, than that Christ, being of the same essence with the Father, is to be honoured and adored with the same worship.

4. *Meditation* :—*On the benefits we enjoy by JESUS CHRIST.*

Dost thou possess any good, O my soul, which thou hast not from thy Saviour, by him, and in him? And can there any good be named, which thou canst not receive from him, by him, and in him? In him, *πᾶν τὸ πλήρωμα τῆς Θεότητος*,—all the fulness of the Godhead,—of universal grace and truth dwells; ‘and of his fulness,’ says St. John, ‘we do all receive, *καὶ χάριν ἀντὶ χάριτος*,—and grace for grace;’ so as grace may be, as it were, recompensed with grace, and so there may be no end of grace, of love, and of compassion, to all eternity. But if you would know when these mercies to us began, you are to observe, that love and divine grace in Christ Jesus never had a beginning: ‘for grace was given us in Christ Jesus before the world began,’ (2 Tim. i. 9.) You ought to consider this expression, ‘The word was in the beginning with God,’ (John i. 2.) For we read thus in the Proverbs of Solomon, (Prov. viii. 30, 31;) ‘Then I was by him as one brought up with him, (*נִמְנָם*—nourished, or (according to others, worker) and was daily my delight, rejoicing always before him. Rejoicing in the habitable part of his earth, and his delights were with the sons of men.’ Do not you perceive what is meant by the words, the Son of God was from the beginning with the Father? He was the delight and pleasure of his Father, and as his Father loved him, so he in like manner loved men, and they became his delight. For as he was the daily delight of the Father, rejoicing always before

him, so he rejoiced in the habitable part of the earth, and his delight was with the sons of men. And as the Father says concerning the Son, ‘This is my Son, my beloved Son, in whom I am well pleased;’ so from eternity, *εὐδόκησεν*, he was well pleased, not only in the Son, but also through the Son, in men, if they believed in the name of this his only begotten Son. Moreover, this eternal love of the Father towards men in Christ Jesus, is so singular and wonderful, that the Son of God himself says of it; ‘God so loved the world, that he gave his only begotten Son, (that whosoever believeth in Him, should not perish, but have everlasting life.) (John iii. 16.) And St. Paul says, ‘If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things?’ (Rom. viii, 31, 32.) If a man gives one thing for another, he certainly thereby lets us know, that he has an equal, if not a greater regard to that other thing, than to that which he gives for it. For that which is dearest and most acceptable to any one, that he usually retains. Now God not only gave his Son for us mortal creatures, but delivered him also to death for us, and required he should taste what was due to men for their sins. How amazing is this love! If God had not loved us in his Son, if the Son himself had not pursued us with a love exceeding all measure, nay, if the Son had not been the very mind of the Father, which, the Father, being touched by the misery of Man created by him, was, together with him, moved with love and compassion towards the whole lapsed race: truly we could not but say, that he shewed greater love to us, than to his only be-

gotten Son. But since the manifestation of all love centers in the Son, and all the love of the Father rests upon men through the Son, the Son himself declares concerning this thing, that the same love, wherewith the Father loved him, 'is in them who believe, because he is in them.' (John xvii. 26.) If therefore the love with which the Father loves the Son, is infinite and measureless; the love also with which the Father loves us in Christ, is an immense and infinite love: otherwise, how could any man be so rash as but dare to think, that God so loves us, if we are in his Son, as he loves his own only begotten Son? Oh that through our whole life, we might fix the eye of our faith on this love, which from eternity beheld us, not only in our fall, and in that misery into which we were plunged by the fall, but which also set up an ineffable salvation, that should accrue to us in Christ Jesus, who would translate us from death to life, from darkness, wrath, the curse, and eternal destruction, into eternal light, eternal favor, eternal benediction, and into eternal safety, joy, and glory. Yea, God knew us, according to his omniscience from all eternity, with this same love, as his blessed ones delivered from all sin, and from all the evils arising to us from sin, altogether immaculate and blameless, cloathed with the glory and majesty of his Son, bearing his resemblance, and exulting and rejoicing before his face for ever. This is that love, which clothed the Son with humble humanity, and which so highly exalted humanity in the Son, that he promised to place it on the right hand of the majesty on high; 'To him that overcometh, (through Christ who strengthens him) will I grant to sit with me in my throne, even as I also

overcame, and am set down with my Father in his throne.' (Rev. iii. 21.) What more could be possibly desired, O my soul, which thou mayest not find in this love? That the Son of God should be thy Creator, should be thy life, thy light, which illuminates thee; that commands his word to be revealed to thee by the prophets and apostles, as a testimony of himself, the true light; that the angels themselves should bring thee glad Tidings, and rejoice to minister unto thee; that thou shouldst become a true believer, obtain pardon for thy sins, and be again born of God, and from the fulness of his grace and truth, such in all divine riches: that he hath brought forth to thee the knowledge of God from the bosom of his heavenly Father, from the inmost and most secret divinity; that he hath, as the true Immanuel, led thee into communion with God; that thou being baptized in the name of the holy trinity, admitted into an eternal covenant with God, shouldst be anointed with the Holy Spirit, and illuminated with his gifts, be sanctified, and by him preserved in the true faith, and be powerfully strengthened in all conflicts against sin, the world, death, the devil, and hell; that nothing should ever be able to withdraw and separate thee from the love of him; nay, 'That thou art come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' (Heb. xii. 22—24.) That

thou mayest obtain all these felicities, here indeed by faith, and a comfortable fore-taste; hereafter, by a most perfect intuition, and everlasting glory: and when Christ thy life shall be made manifest, thou also mayest be manifested with him in glory. I say, all these things, and whatsoever else can be entitled to the name of salvation and blessedness, thou entirely owest to this infinite love, which manifested itself to the world in this, that the Son of God himself became the Saviour of men, in such a manner, that he was made man; and his most exalted Majesty dwelt in flesh, as in his temple, among mortals: of which St. John says, 'He dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.'

5. *Meditation*:—*On the Divine order, in which we are made partakers of the benefits accruing to us by CHRIST JESUS.*

If thou desirest, O soul, to partake of so great and inestimable benefits in Christ, thou must observe, that the Holy Spirit himself hath shewn thee the order by which alone, and by no other means, thou mayest attain them. For the scriptures testify, that no man can be a partaker of them, who despises the divine order, but will remain deprived of them through his own default. For this cause it is said, 'the darkness comprehended it not; (*viz.* the light,) and the world knew Him not; and his own received Him not.' But could they indeed be so infatuated, as not to desire to be delivered out of all their misery, and to be removed into a state of eternal joy and glory? They wished to be altogether exempt from the punish-

ment of sin; but they desperately loved their sins at the same time; and whosoever endeavoured to reclaim them from their long-continued habit of sinning, was reckoned by them among their enemies. Now the Son of God was manifested, that he might destroy the works of the devil; but they loved these works of the devil, and would not suffer that they should be destroyed in them. Hence it is, that Christ says, 'this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil,' (John iii. 19.) They mightily desired to be partakers of eternal joy, from the carnal notion they had of it, if it could be attained without repentance and conversion; which being contrary to the divine order, they could no more be partakers of Christ, than a man can be enlightened who chooses to hide himself in a dark cell, whilst the sun diffuses its sweet and pleasant light throughout the world. Therefore the Holy Spirit hath appointed three important means in the order, by which thou mayest come to the knowledge of every good thing that is in Christ Jesus; viz.

N.B. 1. That you receive Christ. 2. That you believe in his name. 3. That you be born again of God. That you may receive Christ, it is requisite that you acknowledge the miserable state into which you were sunk by the fall. Sin is the root of all evil; from this comes the divine wrath and punishment, the various miseries and calamities of soul and body, death temporal and eternal. All those evils are to be found out and known in their root, that is, in sin: for otherwise, thou wouldest desire to be delivered from the shameful and horrible fruits of sin, viz.—its punishment; but not from sin itself. But such is

the goodness and faithfulness of God, that He sufficiently lays before us in his word this great and deplorable misery of mankind. Besides, every man has in himself two strong witnesses, viz. his own conscience, and daily experience, which bear witness far beyond all contradiction, concerning both the internal and external misery of mankind. Therefore if you must necessarily believe these two witnesses, that those things are altogether true, which the records of Holy Writ pronounce concerning our present misery, then you ought also to credit their testimony concerning the future punishment of sinners. Whosoever is so far convinced of his own misery, will find something within him which makes him wish to be delivered from that evil, how much soever his natural inclination to vice, may continually urge him to obey sin farther, and live for ever in the lusts thereof. Then comes preventing grace, offered by God to men in Christ, knocking at the door of the heart, and much desiring to be admitted. If therefore you do not refractorily bar its entrance, but rather endeavour to make a deeper search into the miserable state wherein you are plunged, and slacken not in the works of repentance; there will now begin a sharp and severe conflict, Christ and Belial contending with one another, which shall have the dominion over you. But if you resolve to go on with the combat, and will not treacherously desert Christ, calling you out of darkness into his marvellous light, and when you plainly find no help in yourself, will receive Christ, as He who can alone rescue and deliver you from your misery in this fight, which sometimes is very sharp, and painful to unruly flesh: at length faith will spring up, which is

therefore called victory ; because there will be much conflicting, before infidelity can be thoroughly subdued, and faith, like a heavenly light, and the beginning of a divine light, can arise in the heart. By such a faith, you receive Christ as Christ, that is, as Him who appeared for this end, that He might destroy the works of the devil ; as one, for whose sake not only your sins are forgiven, but divine justification also is bestowed ; that for the future you may boldly and full of confidence call God your father. For if you have thus truly embraced Christ, you are born again of God, by this same faith given you from above ; not after a certain imaginary, but a true and real manner : the truth of which you may certainly know, in that you will find your mind entirely changed within you, your carnal inclinations subdued, and the dominion of sin taken away ; your ears and eyes opened, that you may now see, know, and perceive, that being translated from so great darkness into the light of God, and from death unto life, you are made a partaker of the divine nature, and are become a creature in Christ ; the Holy Spirit witnessing at the same time with your spirit, that you are the Son, and so the heir of God, and a coheir with Christ. This order was declared by Christ, when himself preached the gospel of the kingdom of God ; saying, ‘ the time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.’ (Mark i. 15.)

6. "*The true and safest way of following and possessing Christ.*"

Learn now diligently out of the scriptures how Christ as your Saviour will be found by you. He calls those to him, 'who labour and are heavy-laden,' and promises that he 'will give them rest, and that they shall find rest to their souls,' (Matt. xi. 28, 29;) as being the true 'Noah, who shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed,' (Gen. v. 29.) Whence you may be fully persuaded, that you will most certainly find him, if you acknowledge your sins and your misery as a grievous burden; and will carry it to him with a contrite heart, and a true faith in his most gracious promise, and with a sure confidence in his mediatorial office. For you will not be delivered from this your load and burden, unless you resolve 'to take his yoke upon you, and to learn of him:' but not so (which must be again observed) as to receive him merely as a teacher, to replenish your understanding and memory, but for one who requires a change of the mind, in sincerity and truth. You must therefore study to do his will, and that of his Father, who sent him; for so you will truly 'know of his doctrine, whether it be of God, or whether he speaks of himself,' (John vii. 17.) But if his yoke seems to you to be a heavy burden, it is a sufficient sign, that you have not yet found him; for himself testifies, 'that his yoke is easy, and his burden light,' (Matt. xi. 30;) and therefore it will come to pass, that in bearing his yoke, you will not always feel trouble and heaviness, but will find rest to your

soul. And St. John teaches us, (1 John v. 3,) 'that his commandments are not grievous.'

You must, in such case, seek Christ with prayers and with tears, until such time as you find by experience, that he is not a burden, but a delight to you ; for thus ' you will, as it were, constrain him to tarry with you.' (Luke xxiv. 29.) You will not obtain this by any natural qualities, and the strength of your own reason. It is necessary that that love, wherewith he hath loved you, and still doth love you, should be shed abroad in your heart, by the Holy Spirit : ' For, (saith he,) if a man love me, he will keep my words. (John xiv. 23.) But his love is also a light, which kindles in you a light of reciprocal love, that what he requires, you will willingly do. The love of Christ will change your mind, and will make you a partaker of the mind of Christ, that you may be conformable to him, and that he may be formed in you. With his love, he will bestow on you his Spirit also ; and this Spirit will lead you into all truth, and powerfully incline you unto all good ; so that for the time to come it will be repugnant to your temper, to speak or do any thing, whereby you may grieve the Spirit of Christ. Therefore dismiss the spirit of servitude, which makes you forbear evil, and do good, only out of fear of punishment ; so far as you suffer yourself to be deceived and ensnared by this Spirit, so far have you yet been from finding Christ. For the Spirit of Christ is not a slavish, servile spirit : for he knoweth the love of his Father, ' He delighteth to do his will, and his law is within his heart.' (Psalm xlvi.) Desire earnestly of God the Spirit of adoption, whereby you may cry Abba, Father. By how

much the nearer this cry of Abba, Father, shall approach to the filial way of crying, so much the more will it be converted, as it were, into your very nature ; and the stricter the union of your heart is with that of God, so as by a perpetual conjunction, to become as it were 'one Spirit with him,' (1 Cor. vi. 17,) with so much the greater purity will you have found Christ, and have enjoyed him to your benefit and comfort. But if it should happen, that remaining in a continual dryness of spirit, you cannot live a Christian life, but under great anxiety of mind, fear and terror, desiring indeed to elevate your soul to God with a filial spirit, but perceiving no strength at all in yourself for the doing of this, though you detest sin at the same time from the bottom of your heart : let not this manner of God's procedure offend you. A grain of wheat seems indeed to rot, after being cast into the ground ; but by that means it takes root, springs up delightfully, and will bring forth fairer and sweeter fruit. For you must not think, that you will ever be able fully and thoroughly to find Christ, and be a partaker of him, without crosses and afflictions. All the Holy Scriptures are a riddle to you, while you are ignorant of the mystery of the cross. This is 'the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory ; which none of the princes of this world knew ; for had they known it, they would not have crucified the Lord of glory.' (1 Cor. ii. 7, 8.) This is that which St. Paul saith ; 'We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.' (1 Cor. i. 23.) And which Christ says, 'Blessed is he whosoever shall not be offended in

me,' (Matt. xi. 6.) Now you do stumble at that stumbling-block, (though you may not be offended that Christ was nailed to a cross) if you do not deny yourself, and 'take up your cross daily, and follow him,' (Luke ix. 23.) The mystery of the cross is to be learned under the cross, otherwise no one understandeth it. If you were to hear or read the literal account of it for six hundred years together, but refused to bow down your neck to this yoke, you will remain as ignorant, insensible, and unskilful in it, as you were before. Seek diligently, and search through all the holy writings, by what means our forefathers attained to wisdom, you will not find any who did ever attain it, without taking up his cross, if it were only a sincere renunciation of the world, which is a cross bitter enough to flesh and blood, so that a man more willingly undergoes all outward calamities, than this sort of cross. He that in this world loves the cross, and not pleasure, this man then fully understands the mind of Christ, both with regard to his inward and outward state, and he himself hath the Spirit and the mind of Christ; he knows the poverty of the life of Christ, and he walks with him in the very same way. To follow Christ in well doing, is a noble thing; but to follow him in suffering, yea, and that in suffering readily, is a much more excellent thing. Not only to endure the cross and afflictions, but to love them also from the heart, is a wisdom which far excels all other wisdom. You desire to find out the substance of the scripture; but do you desire to know also the substance of wisdom, viz. the love of the cross? If you are averse to this, you will perhaps have some external knowledge of the other, but you will not relish, nor partake of

it for your delight and comfort. Do you not hear, that you cannot become a disciple of Christ, unless you take up your cross daily, and follow him? How can you persuade yourself that you may be able to find Christ in the scriptures, though you take not the cross upon you? Through this wisdom, which is learned only by experience, Christ makes you 'a friend of God and a prophet,' (Wisd. vii. 27,) confers upon you a 'royal priesthood,' (Rev. xx. 6,) makes you 'a partaker of the divine nature:' (2 Peter i. 4;) but whatsoever you learnt of the office and person of Jesus Christ, before you resolved to take his yoke upon you, was without efficacy and life in you. Therefore, he says; 'Take my yoke upon you, and learn of me,' (Matt. xi. 29.) Many persons complain, that the scriptures are obscure, and hard to be understood by them; for which reason they do not willingly read them. But if you inquire into the cause of it, you will find the love of the cross is wanting. Many become divines out of glory, few out of love to the cross. Where there is much of the cross, there is much light; where there is little of the cross, there is much darkness and much folly. St. Paul says, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;' (Gal. vi. 14.) and 'I am crucified with Christ.' (Gal. ii. 20.) No man can shew you a surer and safer way of finding Christ effectually in the scriptures, than this is. And if you would embrace all other good doctrines, but should reject this, you would only lay hold of his shadow, nay, you would take up with a false light, which would be more dangerous to you, than if you had never heard any thing at all

of Him. Wherefore, if you would certainly find Christ in the scripture, you must betake yourself unto his cross, and you will have your desire: take it upon you with confidence; fear is a hurtful delusion of the flesh, and deprives one of the greatest treasure. Apply yourself to prayers, and contemplate that infinite and incomprehensible love, which moved your Saviour to deliver himself up for you his enemy, to the most profound humiliation, and to the bitterest sufferings both internal and external. Should not this excite in you a reciprocation of pure love, that you should in like manner abandon and lay down your life for the brethren, as He loved you, and laid down his life for you? (1 John iii. 16.) Believe me, this Melchisedeck, after your conflict, will suddenly refresh you with bread and wine, and will confirm to you a royal priesthood, with his most abundant benediction. This benediction will penetrate you so deeply, that after a short fight you will find yourself endued with a royal and priestly mind. You will find that He lives and reigns in you, who overcame all things, and that you 'have an unction proceeding from the Holy One.' (1 John ii. 20.) He will give you power to overcome all things, 'and to sit with Him on his throne, even as he overcame, and is sat down with his father in his throne.' (Rev. iii. 21.) They likewise who find Christ in the Scripture, do not find him in the same proportion, or in the same measure. If you find him as your bridegroom, and know that you are his chosen bride, then indeed you find him after the best manner. There is here no sporting with words; here is spirit and life, the bride is placed on his right hand in gold of ophir, saith David by the Spirit, (Psalm xlv. 9, 10.) Where,

in all the holy scripture, is this said of any angel? 'My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bear her, says Christ the bridegroom,' (Cant. vi. 9.) This chiefest excellence is situate in the cross, Christ is the bloody husband, as Zipporah called Moses in a type, (Exod. iv. 25.) It is a great mistake, to pretend to call yourself the spouse of Christ, unless you desire from your heart to be inwardly and outwardly conformed to him. And how can you be conformed to him without afflictions and the cross? Consider all the promises of God throughout the sacred records; are not they all wrapped up in the mystery of the cross? How therefore can that highest and most noble degree of divine favour, to become the bride of Christ, be attained without the cross? The brands and reproaches of the bridegroom belong to the bride. These are her most precious ornaments. The more like one is to the bridegroom in the cross, the more like will he be to him in glory. In the way of the cross, Christ will join himself to you; he will walk with you, and will open the scriptures to you; so that you will be ready to say with the disciples, 'Did not our heart burn within us,' (Luke xxiv. 32.) Here you will sing not only the song of Moses, but also the song of songs of your Solomon. Here 'shall thy stones be laid with fair colours, and thy foundations with sapphires; thy windows shall be made of agates, and thy gates of carbuncles, and all thy borders of pleasant stones,' (Isa. liv. 11, 12.) For the 'New Jerusalem is built in thee, and the name of the city of God is written upon thee,' (Rev. iii. 12.) Wherefore I say unto you again, if you desire to find Christ in the scriptures, that you may satiate your

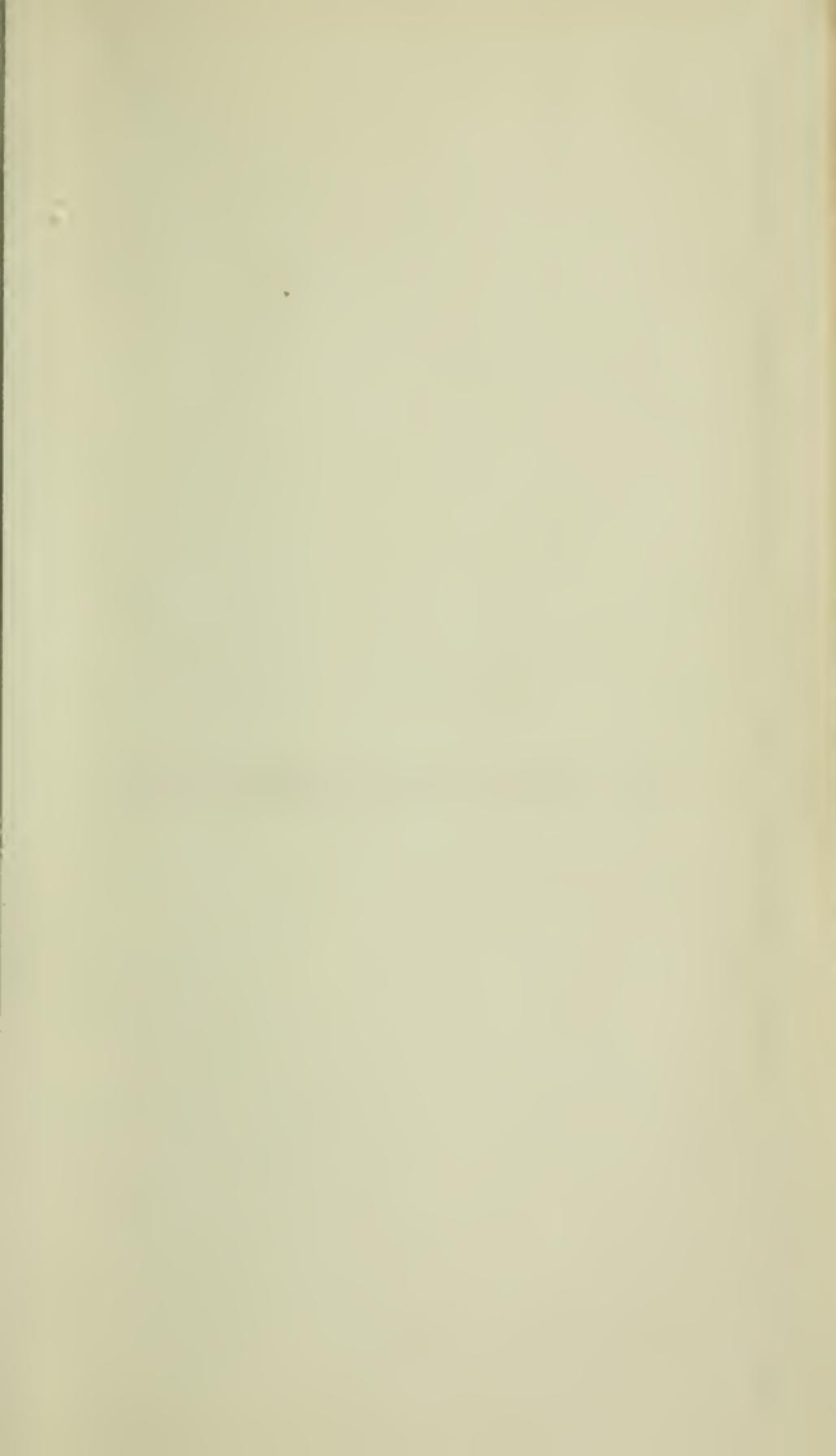
soul with him, ' that your soul may delight itself with him as with fatness,' (Isa. lv. 2,) love, love I say, the cross, and renounce the pleasures of this world : so you will find Christ in a better and more excellent manner, than can indeed be promised to you in words.

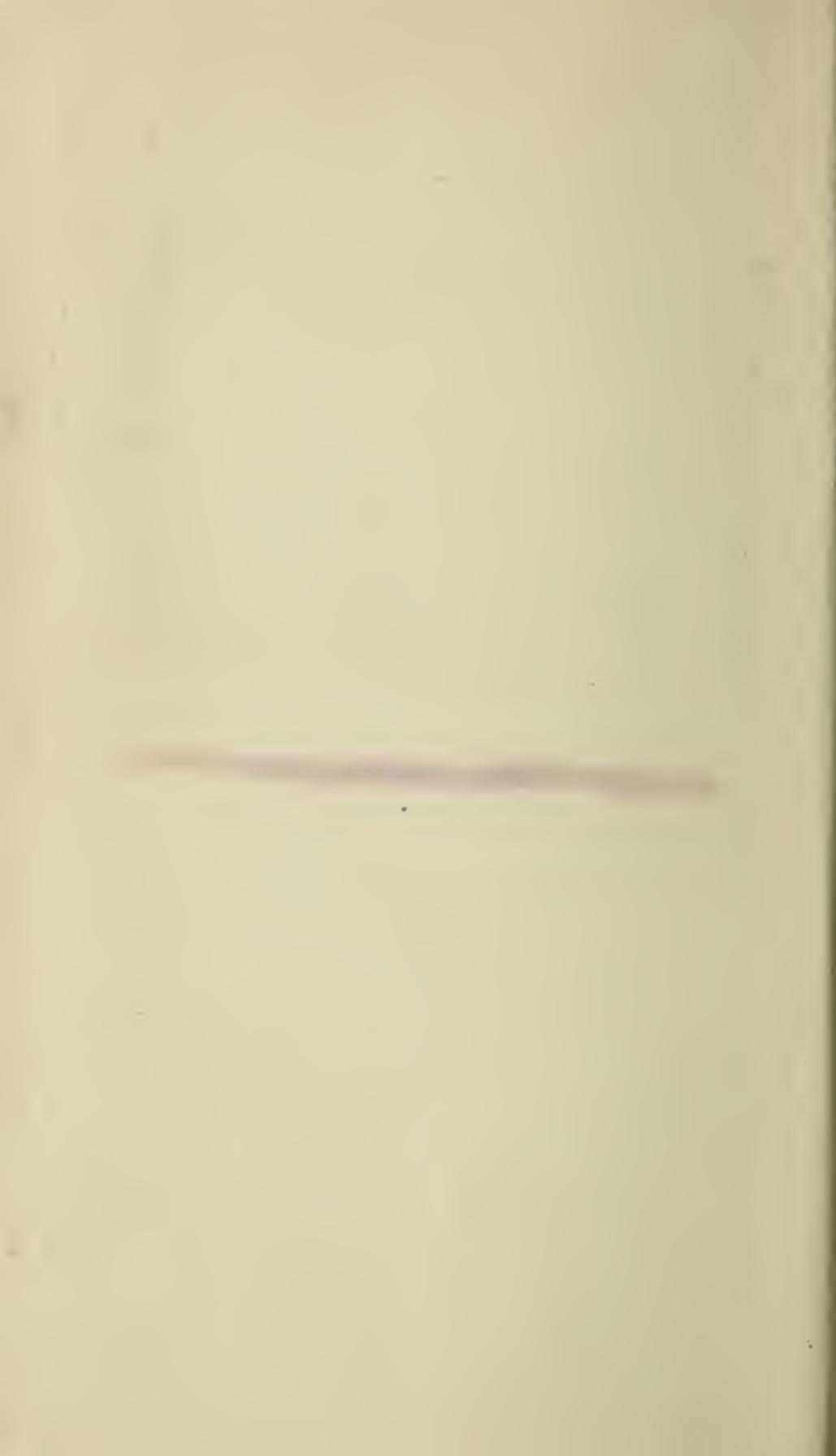
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