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OUR OPPORTUNITIES IN SPAIN.

BY S. IRENEUS PRIME, D. D.

THE Protestant world, or what is the same thing, the liberty-loving world, has just heard with joy the crash of the Spanish throne. Thirty-five years to a day had ISABELLA, a bad queen and a bad woman, reigned. In her licentious and religious life, an immoral but most devout daughter of the Romish Church, she was a living and illustrious example of the religion she professed and defended, till she was driven from the throne she dishonored by the people who detested her and her race.

Outside of another little realm in another peninsula where the poor Pope lingers still in his expiring reign, there was no place but Spain where the word was bound and man was not free to worship God.—In no part of the world had the horrors of the Inquisition been more horrid than there in Spain. She had no rival in ignorance but Austria. In vice she was without a rival. Of course Spain was thoroughly Roman Catholic.

Yet Spain is a beautiful land. Nowhere is it such a luxury to live in midwinter. In February it was a joy to breathe, to have one's being, to be any thing in such a balmy, bracing, genial, glad atmosphere as that of Seville and Malaga. I never saw skies so blue, so deep, so pure: and the mountain ridges are carved in such graceful lines, that they seem to enjoy their repose. It rarely rains. Fires are not required from one year's end to the other. It is the land of the grape and the olive. The rich and generous soil yields her increase without toilsome culture. Every thing in nature is beautiful there. And art has flourished. The finest and richest gallery of paintings in the world is in Spain. The grandest cathedrals in Europe are in Spain. The one in Seville is itself a worship, and overcomes the man who enters as if he were coming into the Holy of Holies. Enter the gates of the temple of Cordova, and you are in a forest of more than one thousand columns, supporting arches, crowned with domes. It was once a mosque, it is now a church.

bears upon its folds the joyous words, "Religious Liberty and Free Education." One of the first decrees of the new government was to permit the building of a Protestant church in Seville—the First Protestant church in Spain. Then the order of Jesuits was destroyed, and their property confiscated. What will be the form of government we know not, but we are sure the Bourbons will not again be masters of the Peninsula. A few months ago this Queen Isabella offered her fleet to protect the Pope. Now the Pope offers her a refuge on the Quirinal. Companions in tribulation, may they comfort one another!

At this wonderful juncture, when the gates of brass are open, the bonds are burst asunder, and 15,000,000 of people are suddenly made accessible, we free Protestant Christian American citizens are called on to enter that field with the seed of the Word. The American Bible and Tract Societies have their precious books in the language of the people all ready. The American and Foreign Christian Union has its men already there and others panting for action on that field. The day has come. The hour has struck. Let us give the Gospel to Spain and redeem it for Christ.



The SUPERNATURAL Quality of the CHURCH OF GOD.

BY EDWARD D. MORRIS, D. D.

THE skeptical assaults upon the career and doctrine, and even the validity and authority of the church; the papal and prelatic tendency toward the humanization of the church at the sacrifice of her spiritual supremacy; the yearnings and efforts toward closer fellowship among those who are conscious of belonging to her holy and catholic communion, alike demand that we should possess the clearest, soundest views of that central and divine quality in the church, whose presence manifested puts both unbelief and priestly assumption to silence, gives rest to controversy, calms division, and unites all who are consciously the children of God in one common and blessed household of faith.

One prominent illustration of this supernatural quality may be found in the sphere of *doctrine*: that inspired series or system of truths, which constitute the intellectual basis of this divine institution. It is an obvious and significant fact, that such a foundation of doctrine is a peculiar feature of the church of God. Heathenism, whether modern or ancient, blossoms into temples and altars and gorgeous rites; under the influence of classic or oriental philosophy, it sometimes takes on the aspect of profound speculation; but never does it ripen into doctrine. Like other human efforts in the region of the ideal, it only reflects, even when it wears the appearance of truth, the degenerate temper of the source whence it sprang. Not even the elaborate Deism of the eighteenth century, surreptitiously appropriating from the Christian system such cardinal features as the existence and providence of God, and the immortality of man, and the immutability and worth of virtue; or even the Positive Religion of our

day, professing to despise and demolish Christianity, yet building its grand temple of devotion with material clandestinely taken from the ruins, will furnish an exception to this universal law. Man by nature is competent to fabricate philosophies, or invent forms of worship : but he is not competent to fashion for himself a system of doctrine. Erring on one side, through narrowness of vision, and on the other through dimness of appreciation, failing here to comprehend, and there to include, baffled continually by prejudice, by self-love, by natural hostility to truth, as well as by defective power to discern it, his best attempts in this direction will be but speculations unable to command his own respect, and utterly devoid of power to control the assent, or win the loyal and trustful love of others.

It is in the church of God alone, that such a system of doctrine is found :—a system embracing within its scope the grandest themes, presenting these with utmost fullness and clearness, and in such methods as to secure for them the reverence of our intellect, and the strongest affections of the heart. There is no truth which it is important for man, as a spiritual being, to know during the present life, concerning which that system does not speak in clear, faithful, persuasive terms. The nature, and character, and ways of God, His administration of providence, and of grace, and His plan of mercy for a lost world ; the character, and need, and duty of man ; the methods and the vast possibilities of redemption ; the present life with its spheres, offices, responsibilities, and the life to come, full of glory for the sanctified, and of wrath for the sinner ; these all are set forth in the Bible more comprehensively, more clearly, more urgently than in all other books combined. And so exact, simple, philosophic is the method of this Revelation—so thoughtful and tender is the spirit breathing through the whole—so full of blending authority and grace, and so inspiring in the sweet hopes it justifies, that it spontaneously wins for itself a purer assent, a more complete acceptance, than any which human philosophy ever gained—any which the most splendid heathenism ever inspired.

Whence came this wonderful system of doctrine, the recognized basis of the church of God on earth ? Is it some unique product of human genius, standing forever like the Parthenon or the Paradise Lost, unrivalled and unapproachable ? Is it the last and highest exhibition of the speculative insight of the race—the *ultima thule* of human research in the sphere of religion ? Is it not rather from God—a revelation directly from the skies ? Such is the amazing, yet unquestionable fact. The truths of religion are supernatural truths—supernatural in their essence and their grouping—supernatural in the modes wherein they are presented, and in their influence and effect. They are such truths as we could never have adequately discerned ; their combination is such as we could never have contrived. They have a celestial fragrance upon them—they glow and glisten as if God himself were shining through them. Surely this revelation came not in old time by the will of man : surely holy men of God spake herein, as they were moved by the Holy Ghost. Be our theory of inspiration what it may, we must recognize in this system a divine quality and significance—the signature of God Himself in the handwriting of mortals. And as it was thus supernatural in its first manifestation, so a wisdom more than human has controlled its subsequent unfoldings. The entire progress of doc-

trine, both during the New Testament era, and through the succeeding centuries, illustrates the same divine presence and supervision. Though the Holy Spirit ceased His work of inspiration with the Revelation of Saint John, fitly making His final visit to that one who was the heavenliest, as he was the last in the apostolic circle : yet, who can doubt that it was He who afterward raised up men like Athanasius and Augustine, Luther and Calvin, to be expositors of the truth thus communicated—or that it was His hand that brought the church to those great crises in her doctrinal career, wherein the cardinal features of the Gospel system successively received their formal definition, and became fixed and imperishable elements in our holy faith ?

A second illustration of this supernatural quality may be obtained in the department of *experience*—that experience which is everywhere recognized as the spiritual and essential life, just as her doctrine is the recognized intellectual foundation of the church of God. If the truths of Scripture, like those of science or philosophy, related only to the analysis and grouping of fact, the exposition of natural laws, or the fashioning of ideal abstractions, their influence upon the religious living of mankind would be but indirect and inconsiderable.

But the doctrines of the church of God are not of this type. They indeed present facts, suggest classifications, disclose laws, embody a profound and a divine philosophy. But the facts are facts concerning ourselves as moral beings—the classifications are based on diversities in character—the laws are laws for our spiritual guidance—the philosophy is concentrated around to the two foci of sin and redemption. The golden truths of Scripture possess this rare eminence : that they are directly transmutable into character. As the intellect perceives them, the heart is affected by them : as they enter and inspire the heart, they gather around them its best affections—they become the germinating force of its purest impulses and its grandest motives. Accepted by the soul, they immediately penetrate and vitalize it. They arrest its previous inclinations, turn its purposes into new channels, suffuse it with fresh energy, change and elevate its whole life. Especially when these doctrines are set forth in the immaculate personality of Christ—uttered in His words, illustrated in His example, confirmed in His atoning death, do they thus become the vital seeds of a new experience, reaching powers and sensibilities which the most profound science never could approach—penetrating the moral nature with a force utterly unfamiliar to philosophy, and affecting changes therein, which are worthy to be called a new creation. His teachings and example and spirit, and especially His superhuman personality, present these in forms which spontaneously awaken the interest alike of sage and of savage, and which may become the germs of a new manhood in the grossest barbarian of Central Africa as in the gravest philosopher of Central Europe. There is something divine in these doctrines, as incarnated in the Messiah, which all men are as quick to feel and reverence as to perceive—a supernatural clearness, pertinence, grandeur, solemnity, which suggest the very presence of Deity in them, and which invest them with a spiritual potency infinitely beyond that of all truth beside.

But the celestial origin of these doctrines, their peculiar reflection of the divine personality, their manifest supernaturalness in substance and in adapta-

tion, will not alone account for their amazing influence on the life of the church. The same Book which reveals them, declares that in their august entrance into the soul of man, and in their signal operations upon the character, they are supernaturally endorsed, vitalized, rendered impressive and effectual. It declares on the other hand, that the vision of man is supernaturally prepared to perceive them—that the religious susceptibilities are divinely awakened to embrace them, and that the will and choice are directly moved by the Spirit of God to receive and obey them. Mysterious fact—more strange than any manifestation of that mystic *vis naturæ* which both quickens the buried grain, and prepares the cold earth to welcome and nurture it—more wondrous than that fascinating potency of true eloquence, which sways and moves a listening multitude, as the ripening grain is swayed by a sweeping wind. Mysterious fact, essentially supernatural in quality, and beyond the reach of visible demonstration, yet rendered palpable and sure by results which can be explained in no other way, and whose vast magnitude sufficiently attests the potency as well as reality of the agent that produced them. The truth of God thus has its counterpart and complement in the Spirit of God, and the operations of that Spirit in the experience and life of the church, like the influence of that truth upon her understanding and faith, certify abundantly to her divine quality, and her consequent claim on human interest and respect.

A third illustration of the supernatural quality under consideration, may be derived from the *organization* and the *growth* of this earthly church. What has already been said, justifies the anticipation that those in whom such a belief and such a life are found, will not only be separated by wide lines of demarcation from the remainder of mankind, but will also in virtue of these common traits, be joined together in a fellowship as peculiar, permanent, precious as the spiritual foundations whereon it reposes. For such fellowship God has made external provisions: adjusting the social nature and habits of man to its higher necessities, organizing the family and the state to be its antetypes, arranging the whole order of the world with reference to its development. The church thus stands as a central and a controlling feature in the divine plan of things—like a palace located in the centre of some splendid landscape, wherein every tree and shrub and flower are manifestly so arranged as to enhance the beauty, comfort and attractiveness of the central structure. But this external provision, impressive as it becomes when properly studied, has its key or explanation only in the social and associative character of all genuine piety—in the vital brotherhood of all who receive the doctrine and possess the life of God in Christ. The church lies constructively in the sanctified nature of believers, as the fruit lies imbosomed in the fragrant, rosy blossom. They who by faith are constituted the true sons of God, are therefore brethren; and every instinct of their sanctified being impels them to give expression to this sense of fraternity in sweet communion, in mutual prayer and praise, in all practical forms of spiritual fellowship. Wherever two or three of these are met together in the uniting mood of piety, there the church as well as the Saviour is present—there are the beginnings of a genuine household of God. In this internal community of belief and of experience, we discern the correlative explanation of the external plan: the providence apparent in the latter, changing insensibly into the won-

drous grace that produces and inspires the former.

How far, therefore, below the blessed truth, are the skeptical suggestions that the church is an artificial contrivance of state-craft, or a spontaneous product of unsanctified human sensibilities ! We behold in her an institution as truly incorporated into the Divine plan of things for our world as is the family or the state : and in the spiritual material provided for her in souls sanctified through the indwelling truth and life of God, we discern still more conclusive evidence that she has indeed descended from Him out of heaven. Upon every one who claims a place within that sacred enclosure without the antecedent attainment of a Christian manhood, though sprinkled with priestly hyssop or even robed with priestly investiture, how fearfully does He hurl His solemn anathema ! And how like a storm at midnight on the tossing ocean, ablaze with lightnings, echoing with thunders, is His awful *maranatha* pronounced upon those organizations bearing the name, imitating the forms, assuming the prerogatives of His church, yet devoid of faith, of life, of spiritual power !—Such counterfeits only prove the worth of the sacred reality which they seek to imitate ; and the poor and frail humanity they betray, only brings into view by touching contrast the superhuman excellence inhering in the reality itself.

These statements respecting the church as a Divine organization receive ample confirmation in the various methods or processes wherein that organization has been historically brought toward maturity. We first observe this church revealing its existence within the circle of the household ; dwelling in tents with the patriarchs, as the angels once tarried with Abraham, and there through simplest rites and offerings nurturing the faith of ancient saints. We then observe it gradually passing into the tribal and the national form, both broadening its sphere and enlarging its functions ; and at length under Moses assuming its appropriate theocratic type, and becoming coterminous with the Hebrew state. Thus enfolded in the nation, as the living kernel is enfolded in the rough husk, it passed ere long into the age of psalm and of prophecy, when the voice of symbolic ceremony began to be lost in the clearer voice of inspired intimation, foretelling and heralding the Messianic dawn. At length under Christ and his apostles, we observe it taking worthier shape at Jerusalem, at Antioch, at Corinth, and elsewhere, preserving whatever was precious in the Jewish synagogue or temple, borrowing something from the forms of civil power, yet retaining through all these changes its spiritual identity and its essential life. After the apostolic period we observe it slowly passing under the shadow of human pride and ambition, surrendering to centralizing tendencies and prelatial assumptions, and in the degenerate process losing both spirituality and power—then entering the deadly eclipse of the Papacy, when men like the Gregories and the Innocents wore the tiara of spiritual, and even of temporal dominion in its name—when its doctrines were subordinated to the traditions of men and its sacred rites were perverted into showy and fruitless forms, and its pure life struggled faintly beneath the mass of human corruption, as some pure spring on the mountain side trickles feebly through a dense land-slide that has come down upon it. From this era of declension, but not of death, we observe it in the Reformation rising again into both a higher form and a nobler

experience, returning for its lost polity neither to councils nor fathers, but to the Holy Word, yet interpreting this in conformity with the spirit and usages of modern life ; and in a free Protestantism, both incorporating the best elements of the past, and preparing the way for a larger, nobler future. And in these transitions from the patriarchal to the theocratic and prophetic form, and from the rudimental church of apostolic times to the matured organizations now extant ; compact, yet not centralized, strong yet not tyrannical, honoring the divine doctrine as the only law of faith, preserving the divine life as the only bond of fellowship, and even amid many diversities illustrating the real oneness, the spiritual glory of the true Household of Faith, who does not discern not merely an enduring vitality, but also a palpable progress, a progressive advance toward perfection, such as could have been devised and executed by Deity alone !

We find in this central fact, the *verifying test of religious organizations, and the interpreting principle in the study of ecclesiastical history*. The most seductive plea now presented by the great masters of defense in the Papal Church—the argument which has won over to Rome such numbers from the ranks of ritualistic Episcopacy, and which is silently affecting many in other Protestant communions, is derived from historic sources ; from the flavor of antiquity in its creeds and institutions ; from the dignity of its long succession of prelates and of holy rites ; from the massive strength consequent upon the accumulations of time, and the wonderful unity, vitality, effectiveness resulting from organizations perfected through centuries of experience. A church like this, robed in the antique purple of emperors, inheriting such treasures of the past, venerable and yet bearing a few traces of decrepitude, exhibiting much of the vigor and skill of manhood, though silvered with the white of ages, imposing as an organization, and most potent as an aggressive agency, may easily command the allegiance of minds already belittled by playing with lawn and alb and chasuble, and may even win the reverence of others who are affected more by the carnal appearance, than by the spiritual reality. But how unsatisfying do such considerations become, when brought to a test more searching and more safe ! Are these manifestations supernatural—the beautiful and strong and impressive product of the Spirit of God, dwelling in the soul of man ?—Are these venerable creeds the living expressions of the vital doctrines of grace, now accepted and now embraced as the very word of God ; or are they the ornate caskets in which that word lies hidden and ready for burial ? Are these forms of worship, these chanted hymns and studied rites, and gorgeous demonstrations, the truthful manifestations of a holy life, and a deep experience of spiritual things ; or only the artistic delusions with which the natural heart strives to calm its anxieties into repose ? Are these amazing exhibitions of vigorous activity, of sacrificing zeal, of external growth and aggrandizement, the outward signs of an inward communication with Christ, and of a complete and pure devotion to His cause ; or simply the natural display of the spirit of party and the love of sect, apart from any deeper or more sacred feeling ? In this vast, rich, strong, arrogant, aggrandizing organization, bearing the divine name, and retaining in its grasp many of the treasures and heritages of the true church of God, do we discern the presence of this supernatural quality

enlivening its doctrine, hallowing its experience, controlling in its constitution and its career? This is the conclusive test by which Romanism is yet to be measured; and this is the measurement by which Romanism is yet to be condemned.

The true church of God, in distinction from its imitations, may be known by these conclusive tests. It may exist under different names, and with minor diversities in constitution and doctrine and worship; it may be found in various lands, and widely separated in its parts and members; it may be variously discerned in different ages, and its course in history may often seem dubious and defective. But wherever seen or studied, it may be instantly known as the one Holy and Catholic Church by these tests; an inspired Word, a spiritual Life, an indwelling Holy Ghost, an accepted, revered, enthroned Redeemer. Whatever names or minor characteristics it bears, in whatever land or age it may appear, these are the marks by which the true church may be known—these are the celestial signs by which it lives and conquers.

A final truth suggested by the fact we have considered, is *the essential oneness of this supernatural church*, notwithstanding whatever minor diversities may be apparent in it.

One of the most remarkable and propitious phenomena of the times is the rising aspiration after closer fellowship among the various bodies standing within the circle of evangelical Christianity. Denominations possessing in common the essential characteristics of the true church of God are, in these gracious days, becoming conscious that the points wherein they differ, are wholly subordinate to the divine verities in which they agree. Affinities in doctrine, affinities in polity, affinities in experience are assuming their just supremacy. The consciousness of a common work and of common dangers on the one side, and of common aims, hopes, destinies on the other, is drawing them together, just as the rising sentiment of patriotism excited by the stimulus of civil war, and growing under trial, is making of these many States one mighty, indivisible nation. Both rationalism and ritualism, the two great foes of a true supernaturalism, are contributing in various proportions to this grand result. The outlying sin and misery, both in Pagan and in Christian lands, are compelling genuine disciples of every name into community in labor, in sacrifice, and prayer. Different branches of the Calvinistic stock are tracing their lineage beyond specific confessions and canons, to those remoter bases of scriptural truth on which they rest as a common foundation; and here they meet and mingle spontaneously with the advocates of that other great type of theology which, though at variance with Calvinism in many important features, yet deserves to be equally recognized as evangelical. Churches agreeing substantially in modes of government are seeking more intimate fellowship, sending the electric voice of cordial greeting across continents and oceans, and making the world melodious with the song of conscious and trustful brotherhood in Christ. And in all this who fails to discern, not simply some temporary gush of awakened sensibility, some popular current destined soon to cease, some partisan scheme devised in the mere mood of policy, but rather a divine movement, bone to his bone and flesh to his flesh, as in the valley of prophetic vision! Nay, who does not hope that these simultaneous awakenings to the

loveliness and the law of spiritual brotherhood, are the bright dawning of that promised day when Zion shall arise in her true splendor, and shall conquer and possess the earth !

The principle underlying such fellowship is the principle we have considered—a supernatural unity in faith, in experience, in development. It may reveal itself in compacts on the basis of a kindred polity, but this can only be the prelude to something higher and more permanent. It may be shown in the adoption of common Confessions of Faith, but this must be simply the introduction to something still more momentous and precious. It may for a season be confined within the boundaries of states, the dividing courses of rivers or mountains, the shores of continents ; but in the end it must overleap such barriers, and encompass and possess the earth. It may be defined by covenants, be placed under organic limitations, be unfolded amidst the zeal of party and the protest of sect, but at length it will triumph over these, and the earliest dream of the apostolic age will be verified in that one Holy and Catholic Church, whose boundaries are co-extensive with the earth, and whose duration extends to the end of the days of Millennial glory.

And what a conception is this, which thus shines down upon us, as the counterpart to it descended upon the gaze of the enraptured John ! When the essential doctrines of the common Gospel shall be eliminated from non-essential truth, and from philosophic interpretation—when the true experience in Christ shall be distinguished from all other experience, and shall live and shine among men in its celestial glory—when the organization and growth of the church shall be in complete accord with its inner spirit, and that church shall stand forth among men as the first of human institutions, the kingdom of kingdoms, the divine family, the ordained home of the soul ; how will the splendor of that church become as the light of seven suns, and her glory fill and illuminate the earth ! This has been the dream of prophecy from the beginning of time—this has been the hope of true believers from Abraham until now—this is the song and expectation of all true saints in our day, and in every age. And in due season, in the progress of His providence, in the fullness of His grace, God will doubtless turn these dreams to facts, these hopes to realities, this expectant song into the anthem of universal praise.



HUNGARY—PROGRESS EXTERNAL and RELIGIOUS.

BY REV. WILLIAM CLARK.

THE kingdom of Hungary is by far the largest crown land of the Austrian Empire, containing about one hundred and ten thousand square miles. To Hungary are reckoned also the regencies of Transylvania, Slavonia, Croatia, Dalmatia, and the military boundary.

This kingdom embraces all the central and most inviting portion of eastern Europe, and has ever been distinguished for the exceeding abundance, richness and variety of its natural productions, mineral resources, and its excellent