

how it gradually absorbed one by one the liberties of the Christian people. He also reviews with historical precision and philosophical comprehension, the origin and progress of the Evangelical Union of the Lutheran and the Reformed Churches of Prussia. He points out the object contemplated by the late King Frederic William, and by the present Monarch, in this act of their governments, the true spirit and character of the union, and the way in which it may most effectually be carried out. In doing this he takes special notice of a "Discourse on Christian Toleration," delivered before the Court at Berlin, at the request of a Protestant Society, by Dr. Stahl, Professor of Ecclesiastical Law, and a member of the "Supreme Ecclesiastical Council" of Prussia. In this discourse he points out sentiments the most exclusive and intolerant, an exposition of the Church, thoroughly Popish, and a departure from all the great principles of the Reformation. With a rich unsparing irony, and a forcible logic, he exposes the reactionary and persecuting tendencies of these views, and asserts for the Evangelical National Church of Prussia, another aim, than that of erecting a mediæval hierarchy. For the remedy of existing evils, he earnestly insists upon the revival of the Christian congregation—its independence—its freedom; not, however, as an isolated, separate, fragment of the *ecclesia*, but as the true form of the Church—as the *communion* in which alone there can be a free development of personal Christian life. "The first necessity," says he, "is that the congregational bond should lead to a wider ecclesiastical bond, that of the Church diocese, as we have hinted before."

While we cannot agree with all the sentiments contained in this book, we cannot withhold our admiration of its sympathy with the oppressed, and its earnest advocacy of freedom of conscience. We think that the aspirations of the free Christian consciousness would at once be met by a system less politically elaborate than that of the National Church of Prussia, and less fettered by the iron bonds of cabinet orders and parliamentary enactments. Our own Presbyterian form approaches very nearly to that recommended by Bunsen. In its scriptural organization it commends itself to the minds of the faithful—in it the congregation is free and independent in the exercise of Christian personal life—in it the church is not broken up into isolated fragments, but is *one* in its higher ecclesiastical bond, thus fulfilling all the conditions of a free Christian community with an orderly and popular government.

The following passage on Jesuitism is worthy of notice :

"The Jesuit theory of the Universe is a positive denial and thorough inversion of the Divine and human modes of action,—a conscious breach with history and Providence; for it is the conscious and professed subordination of truth to an end, and that on the domain of morals and religion; it is the murder of the principle of personality bestowed by God, and belonging to God. Hence it is involved in irreconcilable hostility with freedom, science and humanity.

"Loyola was well aware that a will directed to spiritual objects has power to rule the world; but he vainly deemed that he could rule over God, and take God's place in his own sanctuary. He knew that all religious knowledge consists not in any outward learning and scholarship, but comes from the inward part of the soul. But he desired to reign over this inward part, in order to use it as a means and a tool, the which is eternally contrary to God. Lastly, he knew also that the natural Me, the Self, is the true enemy of Divine life in every man, and self-seeking the essence of sin and the root of evil, and of all the miseries of humanity; but he wanted to break the vessel, in order to make it the instrument of God in the service of the Superiors and of the Pope. His perception of these truths constituted his highest and noblest ideas. I am inclined to think that his belief in them was sincere; but what we can judge of was, that his whole view of the real world was unsound, and can not be brought into harmony with the facts of nature, nor with the essence of the Divine. Neither in nature nor in history, neither in the Bible nor in the Church, did he seek truth for its own sake, but only as a means of governing, by the crushing and killing out of personality,—that is, of God in man. And this characteristic of crushing the faculties is indelibly impressed on the Order, by a system that cannot be called an organization, but is a most perfect mechanism, and which is the naked prose of hierarchism under the garb of enthusiasm, and the lifeless deposit of the middle ages preserved in the acid of the seventeenth century."