

one is filled with grief and shame, to find that the noble intentions of this Bishop ex necessitate "Nothbischof" of handing back the ecclesiastical power to the proper sphere, should have been baffled by the refusal to accept it of those to whom it of right belonged; they would not assume it because each party hoped that the retention of the status quo would in the end give them the lion's share. The question came up again before the leaders of the Evangelicals at the time of the formation of the Empire, though in a different shape. Dr. Fabri's proposition to establish federate provincial churches, though viewed with favor by the King and Bismarck, could not be carried out because the Evangelical Superior Church Council in Berlin apprehended they might lose control over the Lutheran Provincial Churches of North Germany. The renewed warnings sounded by the dissenting Lutherans on the occasion of every Church crisis since 1830, to the effect that their kin of the confession belonging to the State Churches who were betrayed to Protestant radicalism, would revolt and organize a general exodus, have likewise remained without response. The organs of the Lutheran Establishment have, even down to the most recent times, inculcated loyalty and submission to those State Churches which have sacrificed the Apostle's Creed and to those churches under the control of Catholic sovereigns.

Well they know why they do this. Lutherans and "Union Men" can number in their folds but few who, if called upon, would be willing from motives of conviction and from self-sacrifice to sustain a free People's Church not endowed or assisted by State stipend. What the masses of the people in the nominally Lutheran sections of the country know and think of Lutherism, is but too clearly brought to light on the occasion of such crisis as the assault upon the Hanoverian Catechism and the attempts made at secession in Hesse. Such occurrences are fully as much an evidence of the weakness of Lutherism, as are the assaults of the inhabitants of the Palatinate of Baden and of Silesia upon the Liturgy and the hymnal, evidence of the impotency of the "Union." The attempts at identifying civil provincialism with Lutheran interests, will likewise prove fatal to the cause of the Established Lutheran Church. The result is already patent, traditional attachment to the Lutheran Faith among the people vanishes conjointly with provincial prejudice. Outside of the Mecklenburg State Church, which it is true pursues as of old under her God-fearing Grand Duke, a quiet and placid life, without however exercising upon the course of outside events any influence, worth naming, and the disconnected Diaspora of dissenting Lutherism in Old Prussia, we look in vain for an organization which, even according to its own idea, claims the name of an orthodox Church. And while complaint is made that the State does not allow the Church to bring her constitution and liturgy in harmony with her creed, on the other hand it must be acknowledged that the so-called orthodox are not agreed as to what is the correct orthodox constitution. Some would like to have synods composed of pastors, others prefer presbyteries, a third party call for free conferences, and a few sigh for a moderate Episcopacy. Added to all this, there is a doubt as to the precise limits of the authority of the orthodox confessions; in matters of liturgy every pastor likes to follow his own bent. The existing divisions in the Lutheran independent churches of this country and in Germany are an evidence that Lutherism no more than the "Union" can place before the world, the State, or the Church, a common creed, a common liturgy, or a common constitution. The motto of to-day's Lutherism ought to be "*in concordia discordia*"; "*dissensus in consensu*" is the characteristic feature of a "Union" which makes concessions alike to orthodox pietism and to Unitarian Protestantism.

It must, moreover, be borne in mind that up to the present time none of the different parties of Protestant Christianity in Germany, on the occurrence of a crisis, have had much more influence upon the masses than that lent to them by the authority of the civil government.

It is then a matter of comment, that a man of Bismarck's eminently practical character, and matter of fact conduct, should have but little sympathy with such an Evangelical or Lutheran Church. Can we be surprised that he should consider it only in the light of a disorganized conglomerate of rival schools, bereft of the power of enforcing their principles, an entangled mass of sectarian party leaders without followers. Each party very naturally pledges him in the prosecution of his work, the heart and conscience of the people and the sanction of divine good will—the Evangelicals, under the condition that he will preserve and extend the "Union"; the Lutherans, that he will reestablish orthodoxy; and the radical Protestants, that he will carry out religious emancipation. Bismarck knows, however, full well that these pledges emanate from persons who have sway neither over the hearts or the consciences of the people; and the result is, when they assert that they have the divine countenance, he trusts none of them.

The imperial chancellor is therefore obliged to seek his allies and forces in another quarter, and he hands over the Prussian State Church to the theological and judiciary officials in Berlin, actually at the head of affairs, who possess the requisite confidence of the legislative majority necessary to secure the passage of the budget for the ministry of ecclesiastical affairs and public instruction. The disgrace fastened upon the disciples of the reformed doctrine, by such a course, is truly cutting and humiliating, but no remedy is found, when in their endeavor to do away with its effects, they stigmatize the State as anti-Christian. The principal blame lies with those who from prejudice, indolence, or egotism, stand in the way of a just reestablishment of the legitimate Church, and thus incapacitate the Church from looking to the preservation of its Faith, to the reformation of its worship, and to the revival of its doctrines and moral discipline.

A glance at recent occurrences in England shows us that things shape themselves very differently in countries in which there exists an organized national Church. Great Britain has Roman Catholic Ireland, in which the Church of England is but the free Church of a few; she has Scotland, which is nearly wholly Presbyterian and

Calvinist; and in England proper, the Established Church finds herself face to face, not only to a body of influential dissenters, but also to a strong phalanx of the Roman Propaganda. It is therefore patent that Anglicanism has hardly fewer enemies in the British Isles than has Lutherism in Germany; but whereas the former, in virtue of her position as a united Church, retains the leadership of the nation in the present important strife over principles of Faith, Lutherism is hardly admitted to the councils of her princes and fellow-citizens. Gladstone, though not at present at the helm, occupies in England very much the same position Bismarck does in Germany. This statesman during a period of transition when old historical parties were becoming disintegrated, retained his position of Prime Minister a long time by means of a coalition, made up of Roman Catholics from Ireland and of dissenters; the former supported him because they hoped for his assistance in the disestablishing of the Anglican Church in Ireland, and the latter, who represented the liberal middle classes of the large cities, merely from motives of political policy.

Gladstone's political adversary, Disraeli, eventually displaced him by appealing to British national susceptibility, which in Gladstone's foreign policy had not been sufficiently humored, and also by arousing against him the Protestant prejudice of the masses, who perceived Romish tendencies in the very equitable concession which he made to the Roman Catholics of Ireland. Since then the Roman Catholic party, following in the wake of the Roman Catholic Bishops on the Continent, have in England, too, dropped their masks. Gladstone, who formerly had faith in the power of resistance of the Roman Catholic Episcopacy to the Pope, and who thought that national and general interests represented by the Episcopacy would not succumb to the Jesuits, must have seen that Rome had broken with national Churches, and with the nations not subservient to her, for once and all, and he took his stand in consequence. With consistent conviction, and with a manliness which in these days of utilitarian and unprincipled policy is truly refreshing, he turned his back upon the Roman Catholic and radical sections which formed the two wings of his coalesced supporters. He first laid down in his well known pamphlet on Ritualism a faithful acknowledgment of the principles of the true Reformed Catholic Church of England. Having thus shown himself a loyal son of hers at home, he entered the lists with a challenge to Rome, which created no less excitement in the Papal and anti-Papal camps, than did the passage of the Falk laws and the measures taken in consequence by the Governments of Germany. Gladstone in no way advocates restrictive laws, as did Prussia; he does not set up against the pretended omnipotence of the Pope, the fictitious omnipotence of the State; he merely assumes the position of an Anglican Catholic, of a Church of England man. He proves that Rome since the decrees of the Vatican Council, allows no civil authority independent of Rome, and therefore prevents all national patriotism.

What he requires from the Roman Catholics of England, is that they shall recant the newly imposed unconditional obedience to the Pope, and he insists upon this act of national loyalty as a condition sine qua non to their political rehabilitation. A glance at the history of Romanism since the Council of Trent, shows that this entails no less than the destruction of the three hundred years labors of the Jesuits, the revival of Gallicanism, and of all like national aspirations, which have alarmed the Pope since the Council of Basle, and a return to the points of departure of the Anglican Reformation. Gladstone writes as an English Churchman, thoroughly informed on the question of the rights of the Church, and well supplied with theological lore, and not as a political partisan; the result is that his appeal meets with a corresponding response. Rome is filled with indignation, and expresses it; and those indifferent to religion, in company with the radicals, call him a visionary and a stickler for principle. The English Church, and in remote spheres earnest people, and Church minded people to whom the English tongue is common, give Gladstone unequivocal approval, irrespective of sectarian differences.

Impartial observers of this remarkable movement write from England, that it promises to lead to a complete revolution among political parties. Disraeli, it is true, lays claim also to being an English Protestant, but it is well known that his Protestantism is of a very negative nature, and that his sympathy with the Church establishment is wholly due to political motives. He owed his victory during the last elections to the fact that Gladstone by his Irish policy drew upon himself the suspicion of harboring Ultramontane views. Now that Gladstone has taken this unequivocal stand, his speedy return to the direction of affairs is certain. And should he not resume office, the principles proclaimed by him will become the cornerstone of a new national party faithful to the Church, and towards which will gravitate the better forces of historical parties which have outlived their times.

What a sight to behold! an English statesman who has but just forfeited his political influence, wins it back because as an English Churchman he espouses the principles of his Church, and because he asserts them in an intellectual contest with Rome. The nation stands by him, not in spite of his avowal of principles, but on account of it, and to the same extent do they forsake the cold anti-Romish Disraeli; this they do because of his indifference, and because, though nominally standing up for the Established Church, he in reality is not a genuine Churchman.

Coming back now to Germany, the information we have of Bismarck's personal intentions, derived from the occasional public avowal of his religious principles, and from the communications of his friends among the Lutherans, would lead us to say that he might be capable and inclined to assume towards the Lutheran Church the same position Gladstone fills towards the Church of England. The Lutherans deluded themselves for awhile into the belief that he would assist them in abolishing the Superior Church Court, and that he would extend his protecting wing over their efforts to further Orthodoxy. What is the reason that this attempt, and every such other that has been made by a German statesman to assume an active part in the Church, has met with failure. The

cause is this: in Germany there is no Lutheran Church, there is no Evangelical Church, and no Protestant Church. What do we find? a meeting of absolute and refractory pastors, among whom not a few claim universal infallibility on the score that they possess the "true doctrine," or the "pure Gospel," or "true progressive Christianity"; and to these clergymen is associated a legion of diffident laymen who are accustomed to have their Church provided for them by the State government. Now candidly does such an assembly constitute such a spiritual and moral power that a statesman on the eve of a war with the Roman civil enemy, can lean upon. What is the lesson? Churchmen in the Protestant camp must first have a Church before they can assume the leadership of the wars of the Lord against the Roman anti-Christ, before they attempt to supersede civil power in this fight, and before they can order the State to sheath the worldly sword, that the weapons of their warfare may appear on the field. Res redit ad triarios: this our new year's greet to our Christian friends in Germany, sent from the camp of the Anglican Church in America, untrammelled alike by Roman pontiff and by State.

#### THE CHURCH AWAKENED.

[Solomon's Song.]

BY MRS. E. H. J. CLEAVELAND.

"I've come to my garden, my sister, my spouse,  
I've gathered my spice with myrrh,  
I've eaten my honey and wine and milk,"—  
So spake the dear Lord to her.

"Come eat, oh friends; my beloved, eat,  
Drink, and we'll have good cheer,"—  
I slept, but my heart awakened then,  
The voice of my love to hear.

"O, open to me, my love, my dove,"—  
"Twas thus that I heard him say,  
For my head is filled with the drops of night,—  
"O, open to me, I pray."

"I've put off my coat," I coldly said,  
"And how shall I put it on?  
I've washed my feet, and I cannot rise  
To see my beloved one."

Softly his hand through the closed up door,  
Pleading, he stretched to me;  
I yearned for him, then, with his locks all wet,  
And longed his face to see.

Dripping with myrrh, my hands ran down;  
Sweet myrrh from my fingers fell,  
As I rose to open the door to him  
Whom once I had loved so well.

But weary with waiting, and wet with dew,  
My love, he was there no more;  
I called, but he answered not again,  
Nor entered the open door.

I sought, but I could not find him, then;  
I followed his step in vain,  
My soul, it failed when I heard him speak,—  
O would he not turn again?

Ye daughters all of Jerusalem,  
I charge, if my love ye see,  
That ye shall tell of his waiting spouse,  
And bring the dear Lord to me.—*Congregationalist.*

#### A MORNING SONG.

I wake this morn, and all my life  
Is freshly mine to live;  
The future with sweet promise rife,  
And crowns of joy to give.

New words to speak, new thoughts to hear,  
New love to give and take;  
Perchance, new burdens I may bear  
For love's own sweetest sake.

New hopes to open in the sun,  
New efforts worth the will,  
Or tasks with yesterday begun  
More bravely to fulfil.

Fresh seeds for all the time to be  
Are in my hand to sow,  
Whereby, for others and for me,  
Undreamed-of fruit may grow.

In each white daisy mid the grass  
That turns my foot aside,  
In each uncurling fern I pass,  
Some sweetest joy may hide.

And if, when eventide shall fall  
In shade across my way,  
It seems that nought my thoughts recall  
But life of every day;

Yet if each step in shine or shower  
Be where Thy footstep trod,  
Then blessed be every happy hour  
That leads me nearer God.—*Chambers Journal.*

#### Appeals.

The Managers of the Home for the Blind, No. 219 West Fourteenth street, are in immediate need of clothing for the inmates of the Home, and for the many outside blind, who crowd their doors this bitterly cold weather, asking for assistance. May not the Managers claim from the many wealthy and charitable of this city, a little of their abundance, so that these afflicted ones may be at least warmly clothed? Donations of men's and boys' clothing, new material of any kind, old linen and muslin for the infirm, will be most gratefully received, and may be sent to the Home, No. 219 East Fourteenth street, or to any of the officers of the Society.

KATE CHAUNCEY, Secretary,  
No. 10 East 32d street.  
JOHN J. ROBERTS, Pres.,  
No. 148 Madison avenue.