

and characters which require to be mentioned and discussed, and the most philosophic perception of the operation of diversified causes in bringing about difficulties, divisions, and innovations, as well as reforms, in the church. He may justly be called the *philosopher* of church History. Other writers have chronicled ecclesiastical events with great labour and accuracy; but he has, in addition, traced out the connection between them, and secured for the History of the church, the advantage of that philosophic insight and discrimination, which are generally admired in the well known History of Rome's Decline and Fall. As another characteristic of his great work, may be mentioned, its pre-eminently candid and charitable spirit. It is not written for the purposes of a sect, but for the service of Christianity; and hence justice is generally done to individuals and parties, that have always been misrepresented, and even denounced as heretical, by partisan historians. The reader is, in consequence, often delighted to find that there is still some hope of the salvation of many noted persons, who have generally been consigned to perdition, as heretics, by writers of stinted charity. There is one English work on the same subject, which possesses in a high degree the same excellences. Dr. Campbell, in his Lectures on Ecclesiastical History, exhibits a depth of philosophy and transparency of candor, which deserve to be compared with the kindred attributes of the more learned German. It is greatly to be wished that this noble performance of Prof. N. may soon appear in our own language. Attempts have indeed been made to translate it, and some parts have been published in English; but it seems that the scholar remains yet to be found who shall be fully competent for the difficult and honorable task. The translator, in order to be competent, must evidently

possess, in addition to learning, a thorough sympathy with the author; for if he has not the spirit of Neander, he cannot adequately express his sentiments, and moreover he will be tempted, (as was notoriously the case with the high churchman, Rose, in the fragment of a version which he published,) to thrust in some notes or comments of his own, for the purpose of contradicting the author. And by the way we may observe, that it seems almost a fashion with translators to take such rude liberties with the German writers. So for instance Dr. Schmucker has treated the Biblical Theology of Storr and Flatt; and thereby he has lessened our confidence in his translation and our respect for his literary character.

In connection with the above work, Dr. N. has published another, giving a distinct and full account of the apostolic age, under the title: *A History of the Planting and Conducting of the Christian Church by the Apostles*. This is an exceedingly valuable book, on account of the light which it often throws on the New Testament. It forms, in fact, the best possible introduction to the intelligent study of the Acts and the Epistles. A translation of it, by some competent scholar, is greatly needed for the use of English students.

In this work, pp. 138—141, the learned Professor gives an account of the apostolic practice with regard to baptism, showing how and to whom the first teachers administered it. His attempt to explain the origin of infant baptism is certainly very ingenious; but it is easy to see that he has more philosophy than scripture to support his view. For whatever may be the meaning of the apostle in 1 Cor. vii. 14, it is plain that his words give no warrant for baptizing infants. If the holiness or sanctity of which Paul speaks, were a sufficient qualification for receiving the rite, then it would follow that not only