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ARTICLE VII.

LIFE AND CHARACTER OF DR. NEANDER.[1]

By George M. Adams, Castine, Me.

JOHANN AUGUST WILHELM NEANDER was born on the 16th of January, 1789, at Göttingen in the present kingdom of Hanover. He was the child of Jewish parents of the name of Mendel, and accordingly bore that name during his early years. His father was a wealthy merchant at Göttingen, but while Augustus was yet a child, was reduced by misfortunes in business to comparative poverty and removed with his family to Hamburg. He had five children; of whom one son studied medicine, but died young; another became a merchant in Russia; a richly gifted daughter after many vicissitudes of fortune became insane; and another daughter, Johanna, shared to the last the fortunes of the son of whom we have chiefly to speak.

Augustus was distinguished in the family from his earliest youth by a decided fondness for study. His progress was remarkably rapid. When eight years old he could learn nothing more from his private teacher. It is told that at this time a worthy bookseller in Hamburg, "was struck with the frequent visits to his shop of a bashful, ungainly boy, who used to steal in and seize upon some erudite volume that no one else would touch, and utterly lose himself for hours together in study." At the preparatory school and at the Gymnasium, Neander won the lasting favor of his instructors, especially of Johann Gurlitt, then Director of the Gymnasium at Hamburg, and esteemed throughout Germany for his services in the cause of education. This worthy man was a second father to his favorite pupil, and his kindness to him did not end with their connection at the Gymnasium. The mutual attachment formed here continued through the lifetime of the teacher. Gurlitt, though not free from the reigning rationalism of the age, was a man of high moral principle, and we should naturally attribute to him an important part in developing in Neander that extreme conscientiousness which distinguished him as a Jew, and which was always

[1] We are indebted for many particulars of the early life of Neander, to the kindness of a friend in Berlin, Candidate Carl Pischon, who had access to sources not open to the public. The account of the illness and death is condensed from "Neanders Heimgang" by Licentiate Rauh in the publication: "Zum Gedächtniss August Neanders." Berlin, 1850.

among the prominent traits of his character. And doubtless something was here due to the teacher, but more to the mother of Neander, who had a deep, earnest religious character and seems to have exerted over him a commanding influence. His youthful associates speak of the peculiar tenderness with which he always alluded to her. And all the readers of his History will remember the manifest predilection with which he delineates the character and maternal influence of Anthusa, Monica, and other eminent mothers.

We come to the latter part of his life at the Gymnasium, the year 1805–6. A valuable insight into his inward history at this period is furnished in a few letters from him to Chamisso, published some years since in connection with the biography of the poet, and translated in part for the fourth volume of the Bibliotheca Sacra.[1] These letters indicate a mind remarkably mature, thoughtful and introverted, closely studying but not yet able fully to understand itself, and accordingly self-distrustful and timid. He had, as he says, hitherto found no one among his associates "of similar tastes with whom he could form an intimacy, and was disinclined to seek for one." The prejudices against his race and religion had doubtless helped to keep him inwardly aloof from his companions. Indeed, there must have been few boys in the Gymnasium mature enough to sympathize with the young philosopher. And his kind teacher, Gurlitt, was too far from him in age to be the confidant of all his heart. So his mind had been developing in solitude, confirming itself in its native introversion.

He now found at length the needed sympathy from some young men several years older than himself, who had come from Berlin to complete at Hamburg their preparation for the university: Varnhagen Von Ense, who has since distinguished himself in German literature, and Wilhelm Neumann. These enthusiastic students, though it is hardly probable that they fully understood Neander's religious struggles, yet recognized and admired the depth and richness of his mind and the simple earnestness of his character. He was on his part as delicately responsive to the voice of sympathy, as he had been timid in seeking it, and an intimate friendship grew up between him and them. They made him a member of the Society of the North Star, a literary fraternity which had been formed at Berlin, including besides themselves, Chamisso and others. This served as an introduction between Neander and Chamisso, and without ever having seen each other they corresponded occasionally for several years. It is

[1] Pages 366–402.

the letters of Neander in this correspondence, to which we have alluded. He seems to have lavished upon his new found friends all the long pent up frankness and affection of his nature, and perhaps drew them nearer to his heart than the degree of affinity in character and aims would have induced under other circumstances. This intimacy was of much advantage to him. Without it his speculations and struggles, shut up too closely within himself, would soon have become morbid. "From that time," he writes to Chamisso, "I can truly say that many things became clear and intelligible to me which before were obscure and seen as it were in the distance. I now understood myself better. No one really comes to *feel* that which he is blindly in pursuit of, till he is brought in contact with others who are like himself."

We have alluded to his religious struggles. We wish to trace their progress more closely. They had commenced and proceeded far, before he met with Varnhagen and Neumann. We find no intimation of any strong influence exerted upon him from without, by circumstances or by associates, to which the commencement of this inward conflict is to be ascribed. It seems rather to have originated in the movements of his own reflective soul, seeking, under the guidance of the Holy Spirit as we must believe, satisfaction of its spiritual wants. The Judaism in which he had been brought up could not satisfy him. He felt the need of a religious life. *That* offered him only dead, cold forms which had forgotten the truths and feelings they once expressed. His classical studies made him acquainted with Plato and he became deeply interested in him. He found much in him which harmonized with his own intense nature. There is a reflective earnestness in the strugglings of that noble mind after the truth which stirred all the sympathies of the young Jew. Here was what he had most painfully missed in the formal religion of his fathers, and he embraced the great philosopher as a friend who had read his soul. Neumann, with whom his acquaintance was now commencing, writes of him to Chamisso: "Plato is his idol and his perpetual watchword. He pores over that author night and day, and there are probably few who receive him so completely into the very sanctuary of the soul." But when the glow of his first love had passed away, he found that though Plato had read his wants, he had not satisfied them. The Spirit of God had now awakened within him a deeper want, which philosophy has no means to supply. He demanded a voice more mighty than that of Plato to lay the "demons which infested his soul." In short, he was convicted of sin.

The struggle was long. All the sacred associations of childhood conspired with the suggestions of corrupt nature to blind him to the truth. At this period — as he told his friends in later years, and always with the deepest grateful emotion — while his mind was groping in the darkness, he read Schleiermacher's Reden über die Religion, and soon the Sun of Righteousness rose upon him. What he had sought in vain in the teachings of Plato, he found in the teachings of Christ, — in Christ himself. For it was eminently a personal relation to the Saviour in which he henceforth stood. His native character and the peculiarity of the process through which his soul had passed, had prepared him to seize with delight upon this distinguishing feature of Christianity. He embraced Christ with the ardor of a soul that had sounded the depths of its own wants. So in later years, he contended with a severity quite foreign to his nature, against the Pantheistic philosophy which would rob men of a personal God and Saviour.

Early in the year 1806, at the age of seventeen, he joined the Christian church, assuming at his baptism the significant name Neander (*νέον ἄνδρα*). His mother and his sister Johanna soon followed him in professing the Christian faith.

He completed his course at the Gymnasium with distinguished honor. On leaving he delivered an address on the subject of the Possibility of the Admission of Jews to the Offices of the State, which indicated it is said, "how deeply the youthful writer had thought out the relation of Judaism to Christianity." It produced so much impression that it was immediately printed, — a rare honor in those days.

As his father was unable to give him much pecuniary assistance, Gurlitt and the Baron von Stieglitz, a Jewish banker, who was a distant relative of the Mendel family, furnished him means to study at the university, and in accordance with their wishes he proposed to study Law. His friends Varnhagen and Neumann were going to Halle, and he concluded to yield his preferences, which had been for Göttingen, and go with them. They entered the university at the commencement of the summer semester, 1806. The study of the law grew more and more unsatisfying to Neander, and soon after reaching Halle, by earnest entreaty he persuaded his patrons to allow him to give it up and devote himself to Theology. He writes to Chamisso, "I have made up my mind to study Theology. May God give me strength, as I desire and shall endeavor to do to proclaim to erring men the only true God in a spiritual way, which the unassisted intel-

lect can never comprehend." This was henceforth the purpose of his life. It would not be easy to express it more fully and truly in a few words. There was need of such efforts. The commencement of the present century was the period of greatest religious declension in Germany. Rationalism had reached its supremacy. It had swept away all faith in things supernatural, all enthusiasm, all that belongs to the heart, and sought to satisfy men with moral precepts drawn from and addressed solely to the understanding. But when Neander commenced his theological career, there were some indications of a reäction against this system, at least an indefinite longing in the hearts of many for something more living than Rationalism could afford. Neander was fired with the thought of being one who should help to meet this want of the age with the proclamation of a spiritual faith. He too had wandered through the dry places of intellectual morality vainly seeking rest, and he longed to lead others to the loving Saviour he had found.

The University of Halle was at this time one of the most distinguished in Germany, and shared largely in the new life that was beginning to be felt in all branches of literature and science. F. A. Wolf, the philologian, was there in the bloom of his reputation and influence. Schleiermacher, now at the age of thirty-seven entering upon his more distinctively theological stadium, had recently been called thither. Steffens, the genial, spirited poet and philosopher, had at the same time come from Copenhagen to take the chair of natural philosophy in the rising Prussian University. At the head of the medical faculty, and hardly less eminent in his department than Wolf and Schleiermacher in theirs, was Johann Christian Reil. Around these four men, who adopted a more comprehensive and liberal method of instruction than had been before known in the university, gathered a circle of students comprising the flower of the institution. Among them were Karl von Raumer, Bekker, Boeckh, and Friedrich Strauss.[1] Professors and students here alike forgot the difference of "Faculties" in the sympathy of spirit which pervaded them all. Indeed the distinction between professor and student was by no means sharply defined. They met every week at the table of one of the four professors, where the utmost freedom reigned. Earnestness and enthusiasm in study characterized the members of the circle. Into this circle Neander at once entered, though probably by some years the youngest of its number. Thus he came into

[1] G. F. A. Strauss, now Professor of Theology at Berlin, — not to be confounded with David Friedrich Strauss, author of the Life of Christ.

contact with the best minds of the university, and was led to a comprehensive course of thought and study. Here with Wolf, and afterwards under the direction of Creuzer and Boeckh at Heidelberg, he gave special attention to classical antiquity, to which indeed his love for Plato had already introduced him. But this only in subordination to the theological studies in which his soul was absorbed. Schleiermacher, Knapp and Steffens were his teachers and advisers. To the latter he became much attached. Steffens was the youngest of the professors we have named, indeed one of those men who never grow old; and his deeply religious spirit fitted him to sympathize most fully with Neander. They were firm friends from this time until the death of Steffens in 1845. It was also without doubt religious sympathy that drew Neander to Knapp, then the only remaining representative at Halle of the Pietistic school which had once held sway in the university. He was then delivering to his classes those Lectures on Theology which in a translation have since found so much currency in this country. But Schleiermacher was the professor who most of all attracted Neander. His mighty intellect, his earnest Christian spirit, the new direction and impulse he was giving to theological study would under any circumstances have attracted Neander as they did many others. But Schleiermacher was the author of the "Discourses upon Religion" which had pointed him to the Saviour. Of course he felt a peculiar reverence for him as in some sense his spiritual father, and he soon learned to admire and love him personally. It has been sometimes represented that Schleiermacher gave form and direction to Neander's character. Doubtless his influence upon him was great, greater than that of any other man, and it may have modified some of his opinions and habits of thought at this early period. But it did not at all *mould* his character. What Neander was in his maturity, that he had been essentially in his youth. The first glance which we obtain into his inward life, in the letter of Neumann to Chamisso noticed above, reveals the germs of his later development; and so in his own earliest letters to Chamisso we see him searching after the essence of truth, disregarding — too contemptuously perhaps, disregarding — all that is merely formal, incidental, external. Neander's studies in this commencement of his theological education, were of course chiefly exegetical. He began, however, already to study the history of early Christianity, especially in its connection on the one hand with Judaism and on the other with the Platonic philosophy.

But this quiet life was suddenly and rudely interrupted. The vic-

tory of Napoleon over the Prussian army at Jena, Oct. 14, 1806, left the country helpless. Oct. 17, marshal Bernadotte took Halle, after slight resistance, and three days later Napoleon came, and, vexed by the independent bearing of the students, suspended the university, and drove the students,[1] at twenty-four hours warning, out of the city.

Neander and Neumann started afoot for Göttingen, Varnhagen venturing to remain in Halle. Neander was delicate in health, from the effects of undue application. Uncalculating charity soon exhausted his purse. He fell ill by the way, and might have perished in the confusion, but for Dr. Gesenius, who found him suffering, and brought him in a carriage to Göttingen. Here he remained about three years, and completed his university course. With earnest study, and oftentimes severe inward wrestling, he wrought out independently his system of theological belief. The change was a sad one to him, from the genial circle at Halle, to the cold Rationalistic atmosphere of Göttingen. But it proved a valuable part of his religious as well as of his intellectual discipline, and he recognized it as such. "It was well," he says, "and I thank God for it. In no other way could I have made such progress. From every human mediator, from every agreeable association, must one be torn away, in order that he may learn to hang only and entirely on the eternal Mediator, who is Man and God in one person, and who, suffering and dying, has won for himself all those who in faith yield their inmost being to his suffering and death." In the letters written from Göttingen, humility and childlike submission are especially discernible. Alluding to the intellectual struggles through which he was seeking the "light" of truth, he writes to Chamisso: "God give to me, beholding the light in my own soul, also with a loving sympathy to receive the beams of that light everywhere, though refracted and distorted in an earthly atmosphere; and at length, when His time has come, may I send out the collected rays to illuminate others, and to be reflected back again upon myself; — God grant it, or grant it *not;* His will be done. So, my heartily dear friend, similar storms and trials, proceeding in the case of one of us more from the inner, in case of the other, more from the outer world, have brought us both into distress which has but one relief; they point us both to the one Refuge which will be secure in all perils of inward and outward life, to him who places no proud reliance upon that even which is highest and

[1] It is told, among other things, that a student to whom he spoke, replied to him with the address, "Monsieur."

noblest and eternal in man, but humbly trusts in God, and resigns himself entirely to His will, even when He seems to forsake him; He *seems* only to do it; He lets the ground sink under us, and (as at present he is doing with our generation,) leaves us to a sickly life, only that death may destroy death, and that life may come to life; *ὅσον ὅσον ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ!*" In the latter part of this extract, he alludes to a conflict, partly at least of a religious nature, through which Chamisso was passing. Neander wrote to him repeatedly, with reference to it, and did his utmost to lead him to the Saviour. He closes such a letter, as follows: "Would that I might be with you, and embrace you before the cross of Christ, and with you behold His glory! May it be with you as I pray and desire. Yes, I believe that it will be so. I press your hand and commend you to the love of God and of Christ, for present and eternal salvation. May you live as you desire, in God. His blessing upon all that you undertake. Amen! Amen!"

Neander completed his university studies at Göttingen, in the year 1809, and returned to Hamburg, with the intention of entering upon the life of a pastor. After the necessary private study, he had passed the severe examination with much honor, when the whole course of his future life was somewhat unexpectedly changed.

The city of Hamburg had a small fund, the income of which was devoted to the support of one of its young theologians, as lecturer at the university of Heidelberg. Gurlitt succeeded in obtaining this stipend for Neander. And in 1811, the latter commenced his career as an instructor, by a course of lectures on Church History, in that ancient university. His promotion to the higher academic offices was remarkably rapid. In 1812, he was made Professor *Extraordinarius* at Heidelberg, in acknowledgment of the historical talent evinced in his first published work, the monograph upon the Emperor Julian and his Times. In 1813, at the age of twenty-four, he was called as Professor *Ordinarius* (the highest academic rank) to the new university at Berlin, where the Prussian king was collecting the best talent of Germany. Schleiermacher, De Wette and Marheinecke were already there. With the former, Neander stood in the most friendly relations. With De Wette, as is shown in a late Number of this Review, he lived "on terms of high mutual respect, but not of intimate friendship." De Wette, at this period of his life, inclined too far towards Rationalistic views, to gain Neander's full confidence and sympathy.

Here at Berlin, Neander spent the remainder of his life. His

external history during these thirty-seven years, presents but few points to arrest attention. In 1818, he was made a member of the Supreme Consistory, which has the direction of the affairs of the church in the Prussian kingdom. In 1830, he came into a controversy (if the honest and Christian discussion of differing opinions deserves so harsh a name) with Hengstenberg, the editor of the Evangelische Kirchenzeitung. Neander's name had been announced as one of the contributors to that journal. Some severe attacks appeared in it upon Schleiermacher, and also upon Gesenius and Wegscheider. Neander published a protest against these articles, and withdrew his name from the journal, though with full expression of his personal affection towards the editor, and of respect for the honest but, as he thought, mistaken principles upon which he had acted. Neander did not defend the views attacked, but objected to criticism of the opinions of individual theologians in a popular journal. He has sometimes been blamed for this course, as apparently in opposition to his principles of Christian union and catholicity; and Gesenius and Wegscheider were certainly exerting a baneful influence by their Rationalistic sentiments. But Neander thought that the rules of Christian charity required more forbearance with them, than had been exhibited; and it is to be remembered, that he was bound by ties of peculiar gratitude to Gesenius as well as to Schleiermacher. Several years later, when controversy waxed warm between the Hengstenberg party and the more liberal school, who respect, without closely following Schleiermacher, Neander refused to take sides in it, but sought to act the part of a peacemaker. It would not be right to infer from Neander's charity towards Gesenius and Wegscheider, that he had now lost any of the opposition to Rationalism, with which in one of his early letters to Chamisso, he proclaimed "against such a system, against everything which it holds sacred, its gods and its temples — eternal war." Against the system, he contended constantly, vigorously, effectively. To him, among the first after Schleiermacher, does Germany owe her deliverance (which now seems accomplished) from that chilling form of error. It is against another and more subtle infidelity, that the evangelical theologians of Germany have now to contend — the Pantheism of Hegel, Bruno Bauer, and Strauss. Here Neander was most earnest and decided. Indeed, if in anything he was liable to overstep the limits of Christian charity and mildness, it was in his opposition to this entire tendency. It was evil, and only evil, in his eyes. Any one who has spent an hour with him, during the last ten years, has almost certainly heard a vigorous expression

of his antipathy against this modern Gnosticism. He regarded it as the chief source of the great social and political evils under which his country is now suffering. For, in common with very many pious men in Germany, Neander considered the revolutions there, during the past three years, as religious no less than political movements, revolutions against the restraints of Christianity, no less than against those of monarchy. And it is a significant fact, that perhaps without an exception, the leaders of the democratic movement in Germany, the Heckers, and Blums, and Vogts, have been men of infidel principles. They have assumed, that liberty and atheism belong together; that the fear of God and the fear of kings are inseparable. Neander wrote to the editor of the Deutsche Kirchenfreund, under date of October 28, 1849: "What by many has been called freedom in our father land, during the mournful year that is past, is something very different from that which the spirit, sprung from the bloom of Puritan piety in your America, seeks and intends. It was here a contest between atheism and Christianity, between Vandalism and true culture. Already tens of years ago I foretold it, that the philosophy of a distorted logic, of intellectual fanaticism and self idolatry, must lead in its consistent development, to these consequences — which it has now reached by infusing itself into the popular mind. We stand on the brink of an abyss, of the destruction of European culture, *or* on the boundaries where a new creative era shall make itself a path through manifold storms, — a new, grand act in the world-transforming process of Christianity. We will hope the *latter* from the mercy of a long-suffering God."

Strong as were these *private* expressions of his opposition to the ideal philosophy, Neander confined himself in his efforts against it, to strictly scientific means. He believed that it could be overcome only on the open field of free discussion. So, when Strauss's Life of Christ was published, and the Prussian government was disposed to prohibit its sale in that country, Neander, whose advice was asked, said emphatically, "No! it must be put down by the truth." Neander's life at Berlin was a very laborious one. He discharged the responsible duties of a member of the Consistory; he delivered not less than fifteen lectures a week, on subjects varying in successive semesters, so as to cover almost the entire field of theological study; he conducted in private the exercises of the class in Church History; and during his thirty-seven years there, he published more than twenty-five volumes, and left additional ones nearly ready for the press.[1]

[1] Neander's principal works are, "Julian and his Times," "St. Bernard and

He was never married. The maiden sister Johanna, of whom we have already spoken, kept his house and watched over him with affectionate solicitude. With much practical wisdom and tact, of which he had nothing, she directed all his worldly affairs. It is not easy to see how he could have lived without her. He submitted cheerfully and gratefully to her direction. In only two points did he claim unyieldingly the right of acting for himself: he *would* study more closely than she wished in her care for his health, and he would give no account of the money he spent in charity. Next to his affection for his sister was that for his pupils. His attachment to them became proverbial. He never seemed so happy as when in the midst of them. When his physician advised him to leave for a time the anxieties of the university, he replied, and no doubt with literal truth, that he should pine if denied the opportunity of associating with and aiding and directing youth. He was accustomed to gather a circle of students about him every Saturday evening in his study, where he accommodated himself to their thoughts and feelings, and became so entirely one of them in the affectionateness and simplicity of his heart, that it was hard to be always mindful of the deference due to his years and genius. We remember some of those social occasions with peculiar satisfaction. The number present was from eight to twelve, of the young men most closely attached to Neander, including often one or two French, Scotch or American students. As each one entered, Neander rose and gave him the hand with some word of welcome or friendly inquiry which came evidently from the heart. The walls of the study were lined with books; books were scattered on window-seats, sofa, tables and chairs, and here and there stacks of them upon the floor. We made our way among them as best we might, and took seats about a table on which stood a shaded study-lamp. Around the study, above the book-cases, hung portraits of distinguished scholars. Neander sat in his study-gown, with nothing in his own manner to distinguish him from the rest. A servant soon brought in tea, the books and papers were pushed to one side of the table to make room for the tray, one of the students (the sister Johanna was never present on these occasions), passed the cups and a

his Times," "Development of the principal Gnostic Systems," "Chrysostom and the Church in his Age," "Memorabilia from the History of Christianity and the Christian Life," "Anti-Gnosticus: Genius of Tertullian," "Planting and Training of the Church," "Life of Christ;" all these preparatory or incidental to the great work of his life, "The General History of the Christian Religion and Church," which he brought down to the fifteenth century. Of the manuscripts which he left behind him, some account will be found in a later note.

basket of plain cake, and the simple meal was despatched without interrupting the conversation. This was perfectly free and informal, guided altogether by the inclinations of those present. If it was left to Neander to direct it, he usually asked, especially from the foreign students, for anything of interest to the cause of Christ which they might be able to communicate. We recollect that on one of these occasions, a student read aloud at Neander's request the Introduction to De Wette's last work, the Commentary upon the Apocalypse which had then just appeared; in which the author expresses more decidedly than ever before, his faith in spiritual religion. After alluding to the dangers which were threatening the church, De Wette says: "In my labors upon the Apocalypse I have not learned to prophesy, and the vision of St. John did not reach to our times. I therefore cannot know what the fate of our dear Protestant church will be. Only this I know, — that in no other name shall we find salvation, but in the name of Jesus Christ and him crucified." And we shall never forget the glow of joy which lighted up Neander's countenance, and the tear which stole down his wrinkled cheek, as these words were read. It cheered his pious heart to receive this evidence of a return to the truth, in one whose soul had so long been torn with the inward struggle between Rationalism and Faith.

It was a chief object with Neander at these times, to draw out and answer the theological or practical difficulties of those who resorted to him, and he did this with the utmost regard and tenderness. But upon this point, as well as with respect to the whole-hearted, admiring love with which his German students returned his kindness, we let one of their own number speak:[1]

"From this time I attended regularly his Saturday evening assemblies — delightful, ever-memorable hours. However different might be the company, Neander remained the same, always simple, cordial, mild. He entered into the views of every one; in the presence of minds the most rigid and unbending, his affectionate tolerance, his humility, shone only the more brightly. How he could ask, persuade, nay, even beg, when he suspected there were yet doubts and difficulties remaining; how winning was his bending attitude, his tone and look, when he asked, 'Do you not think so? to me at least it appears so; or, do you think differently?' And yet how entirely free from everything which looked like urging his own opinions upon another! If he saw that the inquirer manifested judgment and an earnest will,

[1] Hermann Rossel, in his "Leben und hinterlassene Schriften." Berlin, 1847.

he would kindle into a youthful fervor. I remember that once he was engaged in conversation with a student who sat at some distance from him, and little by little he drew his chair nearer, till he found himself close before the speaker. When the point was settled, and the conversation gradually became less animated, he moved himself backwards in the same manner to his place again. Of that stately bearing and outward dignity, and all the substitutes for true, inward dignity, which little minds, and often alas, even great ones, think they must assume — of this, Neander had just nothing. He sat among us as a father, as an old friend. Rank and circumstance were nothing for him; he spoke with the student as with the professor, and he would not have spoken differently with a prince. He expressed assent and dissent, without respect of person, according to the naked, undisguised truth. For this very reason, the youth almost idolized him. Under many a plain student-coat, beat a heart that would have poured out its last drop for Neander.

"One evening we were assembled at Neander's, when a pastor from the neighborhood of Düsseldorf was announced. An early scholar of Neander's he with others had often sat around him, just as we were now sitting. He was a slender man, and his head was already growing gray; yet he had sat at the feet of Neander, who now with jet black hair and in the fulness of his strength stood up and gave his hand to his former pupil. Joyfully he took it and held it pressed in both his own; his voice trembled as he expressed to Neander how very glad he was to be permitted once more in his life to stand thus before him. With eager eyes he hung upon the countenance of his teacher, as if he would drink in his whole appearance, the familiar, loving tone of voice, the indescribably mild look. How glad he would have been now to find that Neander also remembered him, and how heartily glad would Neander have been to afford him this pleasure. But it could not be. He tried hard to remember; by hints and the mention of accompanying circumstances he could almost reach it, but then he lost the trace, and he was too candid to conceal it. It made a sorrowful impression on us to see hope sink on the countenance of the stranger. In further conversation his strong attachment showed itself by unmistakable signs. He seemed to be a well-meaning man, but of narrow views, so that on almost every point he found himself opposed to Neander. Against any other man he would have maintained his opinion stiffly, nay, perhaps with a blind zeal; but here his heart was too much on the side of his opponent. With timid love he softened down every difference; and when he ventured

to express his own views, he did it with evident anxiety, although Neander was always so kind and ready to assent to everything; yet for all that, he could not find it in his heart to oppose Neander.

"What Neander so finely exhibited in these evening interviews, the sacred truthfulness of his entire being and life, and the most affectionate regard for the feelings of others, — this was always the soul of his social life. Open-hearted, inoffensive as a child, he stood before the world, separated only from every rude contact by the breath of heavenliness which surrounded him. With noble natures he thus came easily into close connection. As if by a magnetic influence one knew, without hearing him speak, what he thought and felt, was himself attracted by him, and drawn into the peaceful motion of his inward life. And what a heavenly composure descended then upon all his thinking and feeling! Amid the whirling impulses of the times, in the conflict of strangest contradictions, where the noblest feelings of humanity are staggered, where heart and nature are silenced before the brawl and babble of dialectical subtilty, how safe did one feel, how sound in mind and heart, how simple and clear did his soul become in Neander's sacred presence.

"This simplicity it was, which led Neander into the heart of things; nothing with him was mere form. What other men do more or less from habit and according to the fashion of the times, received from him the spirit in which it originated. When he greeted any one, gave his hand, or inquired after the health of a person, it was always an expression of truth. At a simple 'How do you do?' from his mouth, one could not preserve that placid indifference with which such inquiries are usually received; that he was truly solicitous appeared plainly in word and mien. If any one who visited Neander was in trouble, he was sure to perceive it and would ask, 'Is there anything the matter with you? You look so cast down, — you are not unwell, I hope?' One could not do otherwise than answer, 'Oh no, I am very well.' While a look and tone so soothing, so healing, entered the heart, one felt that he really was very well.

"Never shall I forget the impression which his manner towards a blind young man made upon me. He was a poor youth, who, because he had not the means to pursue a liberal course of study, wished to educate himself for the business of teaching. For this purpose he attended Neander's lectures, although he was but poorly acquainted with the ancient languages. Pale and worn, he sat always in the same seat, attentively listening, and repeating over to himself, with silent motion of the lips, those parts which pleased him most.

If he found any one afterwards, with whom he could go over again, in his childlike way, what he had heard, he was perfectly happy. He was truly one of those of whom it is written, that they are poor in spirit, and of a lowly mind. To see now this man, sickly and silent, stand before Neander, whom he so heartily revered, but whom he could not see, and to hear the tone with which Neander asked him, 'How do you do?'—I was obliged to turn away, the tears started into my eyes. Oh, how many of those forsaken by all the world, would be happy, at least for one hour in their solitary life, if they could stand before Neander, and hear him ask them, 'How do you do?' To see and hear him, is to believe and know that it will yet be better, that it will be well. How could one thus blessed by his kind words, fail to be reminded of the Heavenly Friend, who says to all that labor and are heavy-laden, 'Come unto me, and I will give you rest.'"

This might be thought the partial view of a devoted friend, but a theological opponent says of him, in a hostile criticism of one of his works:[1] "It were not easy to find among the prominent characters of our time, a person whose life is so true a mirror of the principle which actuates him, as is that of Neander. What he is, that he is wholly. There is in him no ostentation, no striving after effect, not a trace of the current hypocrisy. Herein lies the cause of the great influence which Neander has gained over the life and consciousness of the age; here the ground of the satisfaction which men of the most opposite views find in his works. For the smallest of them is a revelation of his pious heart, every subject that he touches becomes the lovely mirror of his soul, and is thus, to those who sympathize with him, a translation of their own inward life — to those who differ from him, an object of hearty enjoyment."

It may not be uninteresting to refer more particularly to the personal appearance of Neander. He was one of those men who seem to be sent into the world, to teach us the superiority of the soul to the dull clay into which God has breathed it. That mind which made itself felt wherever Christianity is known, was encased in a body as frail and untutored as that of a child. He was of medium height, rather slender and meagre, with a dark complexion, and the whole cast of features plainly Jewish. His hair long, and as black as a raven, hung carelessly over the high forehead. The eyes were almost hid by jutting, bushy brows, and nearly closed lids; but now

[1] Georgii, in the "Hallische Jahrbücher für deutsche Wissenschaft und Kunst." April, 1839.

and then one caught a look into them, deep, dark, sparkling as a shaded fountain. His voice was full and deep, swelling and sinking with his delicate sensibilities. But his whole outward appearance gave a certain impression of helplessness, fitted at first to excite compassion. He walked when alone, which was seldom, with an uncertain, distrustful step.

A stranger who should have found himself unexpectedly in Neander's lecture room, would have been ready to believe that the professor was spending an hour in abstracted reflection, and that the students had stolen in to hear him think aloud. Leaning upon a high desk which, when excited, he now and then tilted forward, threatening to plunge with it into the midst of his audience, his eyes apparently closed, his face turned sometimes to the floor, sometimes to the wall behind him, but never towards his hearers, his fingers mechanically twisting and twirling a pen, — there was nothing to indicate his consciousness of the presence of others, and one was surprised to see that he retained connection enough with the outward world, to heed the bell which marked the close of the hour. The stories which are told of his appearing at the lecture room in his study dress, of his complaining of lameness when he had unconsciously walked home with but one foot upon the sidewalk, and the like, may be exaggerations; but if not true, they are truthful; none of them would seem strange to one who had known the professor's extreme abstractedness.

But in all this there was not the slightest trace of affectation. His whole nature was the very opposite of that. And, moreover, all the first impressions of the ludicrous excited by his appearance passed away after one began to give attention to what he said, and to catch the earnest spirit of his soul. Indeed we almost regret having dwelt so long on these peculiarities. They *are not* what one remembers most in Neander.

His health was always poor. A rheumatic disease lurked in his system from the time of his illness at Göttingen. He held it in check by the most conscientious regard to diet and exercise, but chiefly by the power of an iron will. Many men with his constitution would have given up active life and died years ago. Three years since, the disease turned upon his eyes and reduced him almost to blindness. But he toiled on by the help of readers and amanuenses, delivering his lectures regularly and carrying forward, though slowly, his great work, the History of Christianity. He felt more and more, during these years of declining health, the desire to exert a direct influence

upon the religious life of the community, and published brief practical commentaries upon the Epistle to the Philippians and the Epistle of James. He also, in connection with Nitzsch of Berlin and Julius Müller of Halle founded a weekly religious Journal, the Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben, intended, as its name indicates, to bring the results of theological learning and science to bear upon and promote practical piety.

But his health was constantly failing. When we received his touching farewell two years ago, his hand was nerveless and tremulous, and his whole appearance suggested sad apprehensions. It seemed impossible that even his firm resolution could sustain him much longer against the disease which had been perceptibly wasting his strength for months.

The end of the struggle came in July last. Monday, July 8th, he was worse than usual, and as the weather was unpleasant, he was urged to postpone his lecture. But he could not be persuaded to do so. In the midst of the lecture his voice failed him more than once, but he forced himself on to the end of the hour. Completely exhausted, he reached home with difficulty by assistance of the students. In the evening the disease assumed a more alarming aspect. His first thought was for his troubled sister. He called her to the bedside and said tenderly, "Don't feel anxious, my dear sister, 'tis only temporary. I know my nature." But that nature was at length unyielding to the stern will which had so long ruled it. After a night of pain, it was with a touching sadness that he inquired: "I shall hardly be able to lecture to-day, shall I?" He expressly desired that his lectures should be postponed "only for to-day," believing that on the next day he should surely be able to resume them, and feeling that life, and labor for the youth who were to be led to Christ, were to him one and the same.

On the afternoon of Tuesday he suddenly asked for his reader, and desired that the work on which he had been last employed (Ritter's Palestine), should be still further read to him; he impatiently censured the care of his friends who had prematurely sent the reader home, supposing he would not be wanted. Then, according to his daily custom, he had the newspaper read to him by another of his pupils. With eager attention he observed what was read. Later in the afternoon, while suffering much pain, he was solicitous lest he should occasion trouble to those around him, and with earnest entreaty begged his sister to "go and get some sleep." During the night his pains were much alleviated, and this awakened on the fol-

lowing day the almost expiring hopes of his friends. He begged to be allowed to rise from his bed. The unconquerable will which had so often been victorious over the infirmities of his physical nature, he believed would yet exercise its wonted power. The following night his disease assumed the appearance of cholera, and those spasmodic hiccoughs came on which are almost certain premonitions of dissolution. And although a happy ignorance of the nature of these symptoms prevented any unusual alarm on the part of his hoping friends, yet the impression of a power which even the will of a Neander could not overcome, occasioned anxious forebodings. Meanwhile the spirit, which through long-continued habit had gained the power of quieting the storms of bodily disease, remained clear and bright. He distinctly recognized all who surrounded him. With that touching modesty and self-forgetfulness which had always been the garment of his kingly spirit, he turned aside the proffered aid of those whose love to him would call them away from their usual employment, and with failing voice he expressed his cordial thanks for the least assistance. The frequent repetition of those dreadful hiccoughs, interrupted his slumbers as soon as begun. With deeply moving, though feeble voice, he prayed: "*Gott, ich möchte schlafen,*" (God, would I might sleep!) The Lord heard his prayer beyond his expectation.

On Saturday his sufferings were still more intense, but his desire to rise from the bed to make a trial of his strength, broke forth with more eagerness than before. The gentle man, from whom his attendants had never heard a harsh word, now peremptorily commanded his servant to bring him his clothes, that he might rise and try to resume his holy work. With difficulty could a student who was watching with him persuade him to recall the order. The will of the sick man was not completely subdued until his sister who had been called, said to him: "Think, dear Augustus, what you have often said to me when I have resisted the orders of the physician, — 'it comes from God, therefore we must willingly submit.'" "That is true," replied he, with a tone of voice suddenly growing quiet, "it all comes from God, and we must thank him for it."

A little later, the physicians, giving up all hope of saving his life, determined to resort to extreme measures to sustain him for a few hours. A bath of wine and strong herbs was prepared, which procured for him the joy of being able to rise. They led him out of the dark bed-room in which he had hitherto lain, into the sunny chamber which, for twenty years, had been the witness of his unwearied

labors in the kingdom of God. The sight of the familiar apartment, the lofty spirits which were wont in friendly confidence to talk with him from the walls around, repressed even now the demand for final repose. With earnest effort rising from his seat, he began in regular discourse, a lecture on New Testament exegesis. Next, a new image rose before his excited vision: the meetings of his beloved class in history; and he called for the reading of an essay recently assigned to one of their number. And as if he would in his struggles with resisting nature, produce the impossible, he dictated the subjects of the lectures which he proposed to give during the following semester, among them, "The Gospel of John, considered from the true historical point of view." And finally, as his earliest efforts in the cause of sacred science had been designed to present a picture of those glorious results which the spirit of Christianity has produced in ages past, so his last thoughts amid the phantom visions of the decisive struggle were devoted to this work of his life. Beginning a dictation precisely at the point of his Church History, at which he had left off before his sickness, he described the peculiar character of the so-called "Friends of God" of the fourteenth and fifteenth centuries, and their relations to the church generally. When he had come to the close of a section, he asked what time it was. They replied, "It is half-past nine," (Saturday evening.) "I am weary," repeated the well tried man, "I will now go to sleep;" and while he suffered himself to be laid by friendly hands, to his last repose, he whispered with a love-breathing voice which thrilled through heart and nerve of all present, "Good night, good night." And as if the Lord would give a witness that the stern conflict of this Christian sufferer was designed only to introduce him to a so much the more undisturbed Sabbath of rest, he slumbered four hours, receiving even in a literal sense, the answer to the prayer pressed from him by the tortures of disease, and only the gradually fainter and fainter breathing gave signs that a living soul was passing into that realm, which we shortsighted mortals call death. It was the weekly festal day of the resurrection of our Lord on which his cross-bearing disciple entered into his closer fellowship. And yet perhaps one might not regard this as specially significant in Neander's departure. It was a Sabbath day wherever his soul drew breath, for he thirsted for God and lived in God. He died as he lived, and well he might, for he had lived as a citizen of a heavenly world.

The funeral was attended on Wednesday, July 17th, with a sympathy more general than had been known at Berlin since the funeral

of Schleiermacher. Early in the morning a crowd gathered about the house in Markgrafen street. At the university some hundreds of the students assembled and walked in procession to the door of the dwelling. The house was filled with the professors, the clergy, high officers of government, and students. Professor Strauss, a friend of Neander since the time of their student life together at Halle, delivered the funeral discourse. The body lay there in the study which had been its home, decked with flowers and surrounded with lighted candles, the placid countenance uncovered.

"It hath pleased the Almighty Disposer of life and death," commenced the venerable speaker, "to call home his blessed servant, our beloved friend. Thousands in our city and in our German fatherland share at this moment our grief, and soon will the whole evangelical world join in it. It is a mighty company of mourners. We who stand around his body form the visible centre of the great invisible funeral assembly. Human words may not now express the fulness of our feelings.

"We turn to the Word of God. With irresistible power presses itself upon our minds a passage from that Gospel most dear to the heart of our departed friend, and with respect to the Apostle whom he most resembled: 'Then said that disciple whom Jesus loved, It is the Lord!' (John 21: 7). In this word lies the essence of the character of the Evangelist,—of the character of him who followed the Evangelist in his life. Our Neander was a 'disciple whom Jesus loved;' that may be traced in all the way through which his Saviour led him. 'It is the Lord!'—this the message, it was the object of his life to proclaim."

A vast procession followed the body to the grave. A whole city paused in its busy life to join the mourning. The hearse was surrounded by students carrying lighted candles; in advance was borne that greater light which had illuminated the life of the departed, his own much worn Bible. At the grave a lofty choral was sung by a thousand voices. The pious, eloquent Krummacher spoke touching words of the loss which the learning and the life of the church had suffered. One of the deputation sent from the University of Halle to assist in these last honors made an address in the name of his fellow-students. After a prayer and benediction, flowers were strown upon the coffin which had been lowered to its long resting place, and each one present, according to a beautiful German custom, threw a handful of earth into the grave. In the same hour, in a neighboring city, was laid the foundation of a most appropriate monument to the

memory of the departed.[1] The day closed at Berlin with an address in the Aula of the University by Professor Nitzsch, setting forth the important services of his colleague to the institution and to theology.[2]

We had proposed to gather from our own impressions and from other sources at command, the more prominent characteristics of Neander. Most of those we shall name, have already been sufficiently illustrated; others we will develop briefly.

Some of his more striking traits of mind and manner, are grouped in and around what Rossel calls "the sacred *truthfulness* of his entire being and life." Here are, in the inner circle, child-like simplicity, openness and honesty; and farther away on the other side, humility

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[1] The meeting of the Conference of pastors and delegates annually holden near Cüstrin, fifty miles east of Berlin, fell in the last year upon the 17th of July. It had been proposed among them to found an asylum for the care and moral training of vagrant children, on the plan of the noted "rauhe Haus" at Hamburg. The proposition was adopted with the warmest interest, and a committee was appointed to issue a circular and collect subscriptions. During the discussion one of the pastors, so deeply moved that his voice often failed him, said: "They are now bearing to his burial the man to whom I owe so unspeakably much, who was my spiritual father in Christ. Allow me, as a testimonial of my reverential love and gratitude towards him, to subscribe one hundred dollars for the proposed asylum." Upon this the suggestion was made and adopted by acclamation to give to the asylum, if by God's blessing it should be established, the name "Neanders Haus."

[2] Neander left no will. His sister — now suffering much under her affliction — inherits his little property. She will doubtless realize a considerable sum from his posthumous works. For the present she is assisted by the king. The publication of the manuscripts is conducted by a commission at the head of which is Dr. Twesten, Professor of Theology at Berlin. The other members, selected with reference to their intimate acquaintance with Neander's labors, are: K. F. T. Schneider, editor of the Zeitschrift für christliche Wissenschaft, with which Neander was closely connected, Prof. J. L. Jacobi, and Licentiate Rauh. There will probably be published — the lectures upon Systematic Theology, Ethics, History of Ethics, History of Doctrines, Outlines of Church History, Contrast of Catholicism and Protestantism, and upon Exegesis including the whole New Testament to the Apocalypse; of that, only the epistles to the Seven Churches; finally, an additional volume of the Church History, (a part of it, indeed, only in outline,) bringing the work down to the death of Huss, in the 15th century.

As to Neander's successor in the Professorship of History, nothing was definitely determined at the date of our last advices. The theological Faculty had proposed to the Government four candidates: Professors Liebner of Kiel, Hase of Jena, Ullmann of Heidelberg, and Niedner of Leipsic. The political opinions of the candidates, will have considerable influence upon the decision. It was thought that the choice would probably fall upon Liebner, author of the monograph, "Hugo of St. Victor," and of a Christology.

and implicit submission to the Divine Will; in another direction, strict conscientiousness. His humility was touchingly exhibited a few years since, on the occasion of his birth-day, when the students testified to him in the strongest manner which the customs of German student-life admit, their esteem and affection, by a torch-light procession. They paused under his windows, the band pealing out a lively greeting; they sang in full, deafening chorus, a song in his honor, and then one of their number addressed him, expressing in strong terms their admiration and love. At the close, torches were tossed aloft in the fulness of youthful enthusiasm, and cheers rent the air. It was too much for Neander. He felt he did not deserve this. Tears filled his eyes. He approached the window, unmindful of everything but what filled his heart, and begged them not to speak so of him, for he was a poor, weak sinner, hoping forgiveness only through the blood of Christ. "Oh, Divine Love," he exclaimed, "I have never loved thee strongly, deeply, warmly enough!" Of his conscientiousness, we add a single illustration. The students tell, that three years since, when disease attacked his eyes, he was unwilling to suspend his labors in the university. When friends urged him to leave for a while, he replied, that his lectures had been announced, students had come to Berlin to listen to him, it was his duty to go on, and God would give him strength. But, as the disease increased, almost destroying his sight, and the students assembled and formally voted that they were willing to release him from his obligations to them, and begged him to regard his health, he reluctantly yielded, and hurried away to a distant city to consult a skilful oculist. As soon as he arrived, he sent at once for the surgeon, and still fearing that he had needlessly deserted his post, demanded to know if there was any radical difficulty with his eyes. "Alas, there *is*, Sir Professor," he replied. "So then, it's all right," exclaimed Neander, now relieved of his scruples.

Not far distant among his characteristics from the group we have named, is another constellation, in the centre of which lies his disposition to grasp the essential point of any subject, disregarding comparatively, everything incidental or formal, — his regard for the *Spirit above the Letter*. We have seen indications of such a feeling in the history of his religious experience. His youthful dissatisfaction with Judaism, his deep sympathy with Plato, the subjective type of his conversion all show the native bent of his mind. But it was the reception of Christianity as a spiritual system, which especially developed this trait in him. To his soul, wearied with the heartless forms

of an external worship, and oppressed by its own unsatisfied longings, Christ appeared as indeed a deliverer. He saved him from the yoke of the law, He removed the burden of his sin, not by any outward appliances, by no priestly rites or forms of words, but by implanting an inward life; and from that day forth he cast Judaism, under whatever name, forever behind him. If ever his meek spirit showed signs of contempt, it was in view of efforts to reinstate formalism in the Church. He had seen deeper into truth. He had looked through and through all the forms, in which it is represented to the senses or to the intellect, and it was so plain to him, that these are subordinate, that he could hardly preserve his proverbial forbearance towards those, who would yet place them higher than faith and love.

Closely connected with his disregard for the mere forms and names of Christianity, was his catholicity of spirit. He was ready to recognize the image of Christ wherever he found it, and though connected with much which he must dissent from — much that he must even condemn. He felt, that all our knowledge is but fragmentary, and that it is absurd for those, who agree in essential points, to waste their energies and their Christian graces in contending, because one sees this side, and the other that, of the same great eternal truth, which none but God can symmetrically comprehend. In one of the last lectures which Neander delivered — only eight days before his death — he said with allusion to efforts which Dr. Gutzlaff was then making at Berlin, in behalf of missions to the Chinese, "What we need in China, is not a Catholic, a Lutheran, a Calvinistic, nor a Moravian religion, but the religion of Christ, which is fitted to all situations, to all nationalities, to all people, which under peculiar social and political conditions, may assume the form most appropriate, and in this form may become the herald and creator of a new era."

Neander respected the opinions of other men, though they differed from his own. He had the rare faculty of placing himself in the position of others, and looking upon a subject from their point of view. He thus appreciated the difficulties under which they labored, and was ready to embrace them in his broad charity. "Far be it from me," he says,[1] "to judge the heart of any man; in this regard, each must be his own accuser. A man that knows he serves a truth above the range of the human mind, knows at the same time how far below it he himself stands, and how, on the other hand, others, whose individual culture, modified by the spirit of the age, has laid

[1] "Life of Christ." Preface to the third edition.

them open to error, may in heart, be raised above their error." But this did not make him consciously indifferent to the truth. In the same connection, he adopts the "golden words" of Niebuhr: "The man who does not hold Christ's earthly life, with all its miracles, to be as properly and really historical as any event in the sphere of history, and who does not receive all points of the Apostolic Creed, with the fullest conviction, I do not conceive to be a Protestant Christian. And as for that Christianity which is such according to the fashion of the modern philosophers and Pantheists, without a personal GOD, without immortality, without an individuality of man, without historical faith — it may be a very ingenious and subtle philosophy, but it is no Christianity at all. Again and again have I said, that I know not what to do with a metaphysical God; and that I will have no other but the GOD of the Bible, who is *heart* to *heart*. Whoever can reconcile the metaphysical God with the GOD of the Bible, may try it, and write symbolical books to suit all ages; but he who admits the absolute inexplicability of the main point, which can only be approached by asymptotes, will never grieve at the impossibility of possessing any *system* of religion." Neander was sensible of the one-sided, speculative tendency of the entire German character and theology; and once expressed to one of the editors of this Review, his conviction, that what was most indispensably needed among them was, a large infusion of the practical element of the English mind. We have already spoken of his efforts in his last years, to promote this end.

As his preëminent regard for the essential above the formal, led Neander to a large tolerance towards others, so it was connected with what one of his friends has called 'a spirit of apostolic, free manliness,' in conducting his own investigations. That he carried what is here meant, somewhat too far, cannot be denied; that this tendency in him, gained him the confidence of sceptical minds, and so won them in very many instances to the truth, is equally certain.

We turn to the outermost limits of the constellation we are observing, to notice Neander's whole-hearted, generous confidence in the self-sustaining power of the truth; or, as the sum and essence of the truth most important to men was in his view the truth which Christ taught and was, — his unlimited faith in the power and progress of Christianity. That familiar passage will here occur to every one, in which he lays at the foundation of his History the principle enunciated by our Saviour in the twin-parables of the Mustard grain and

of the Leaven; and represents Christianity as growing through the course of the centuries, from the small seed up to the mighty tree which is destined to overshadow the earth, and under the branches of which, all its people are to find a safe habitation. Unlike most of the evangelical theologians of Germany, Neander desired for the truth no support from the State. All that the church has to ask of earthly powers, in his view, is, to be let alone. Nay, "the *persecution* of the State, is better for the church than its patronage," as he once remarked; "all history shows it."

But the sun, — rather, the great central Pleiad of his mental heavens, was *love*. All else in him moved in subordination to its invisible law. All within him and without him felt those sweet influences which none can bind.

When the writer was asking at Berlin which of Neander's courses of lectures he should attend, the students, who had heard him most, said: "Neander is excellent in all departments; but, if you want to know the man, hear him in Ethics or Church History, where his feelings will have scope." And no one could hear those lectures without feeling, that there was in the blind old man before him, ready to gush out at every crevice of the subject, an exhaustless fountain of Christian love. The science of Christian morals became in his hands an attractive representation of the life, actuated by love, — warm, genial, glowing, from a heart which had felt it all. And what interest he thus threw around the history of the church we all know, but none so well as those, who have heard his tones, and seen emotion glow in his countenance and shine through all his uncouth but expressive gestures, making the pen twirl faster in his fingers, and the desk reel more heavily under him. He follows into its retirements the Christian life and feeling, which underlie the outward history of the church. An acute sympathy with all that is Christ-like conducts him through cloistered cells, to the caves of hermits, and the mountain retreats of persecuted sects, into the retired abodes of humble men and women, and detects for him unsuspected indications of faith and love, and even of missionary zeal in the ages which seem darkest.

We need not undertake to point out the manifold developments of this fundamental principle of love in all Neander's life and action. The preceding narrative of his life has already suggested them. His unbounded charity alone demands a moment's notice. Unbounded it truly was. But for his sister's greater prudence they would often

have been reduced to actual want. Besides his salary,[1] the income from his published works was large, but he never had anything in reserve. All the property that he left behind, exclusive of his books,[2] amounted to two thousand rix dollars ($1400); while among his papers were found receipts for the fees remitted to poor students during his residence at Berlin, amounting to sixty-five thousand rix dollars ($45,500). He founded among the students a Union devoted to the care of the poor and sick among their own number, and gave to it the copyright of several of his works. It is now steadily pursuing its humane object under the name of the Neander'sche Krankenverein.

His native kindness was manifest in the manner of his charities. "I was myself witness," says Prof. Jacobi, "of a case in which he entreated a young man with affectionate urgency, I may say even imploringly, to accept from him a gift of money in an hour of need. Seeing that the young man's sense of independence was so strong as to humiliate him in view of receiving such relief, he reminded him with touching delicacy, that it is more blessed to give than to receive, and entreated him to accept the gift for love's sake." Many of his charities will never be known among men. He sedulously concealed them. Here and there some of them come to light since his death. One of these instances relates to the youthful Rossel, whose glowing description of Neander we have quoted above, p. 395. He lay weak and suffering under an illness which proved to be his last. He was too poor to obtain all that was needful for his comfort in this condition. The friend who took care of him, went in his trouble with a heavy heart to Neander. As he approached the subject diffidently, Neander interrupted him, and begged to know precisely how Rossel was situated. The student named the sum which he needed. Neander wrung his hands in anxiety and distress. He had as usual no money at his command. He walked about the study looking upon his books, one after the other, as a father upon his children. Suddenly he stopped before a huge volume in gilt, one of the most valuable books in his library, the more precious, as but few copies had been printed and distributed by the author among his friends. He seized the book, put it into the hands of the student, and said: "I have no money, but take this and try to sell it. But I beg you, do it secretly; nobody must know it!" The seal is now removed from the lips which it held so long closed. Only he, as the narrator remarks, who knows

[1] German professors are supported in part by a moderate salary, in part by fees received from the students who attend their lectures.

[2] About four thousand volumes.

what Neander's books were to him, how he, who spared almost what was necessary from his person, became a prodigal with regard to books, how a bond of love and gratitude bound him to them, — only he can appreciate the greatness of the sacrifice.

Such was Neander as he appeared to us; a great, a good, a lovely man. He was not indeed perfect. He had errors, — serious, dangerous errors. We have no disposition to conceal them. Who that has known Neander, his truthfulness, his humility, would dare to represent him as he was not? His views with regard to the nature and extent of inspiration, and upon some other points, were such as could not be approved among us. His Life of Christ, which has done so much good in Germany, and here too, has so much aroused independent thought, has yet exerted an evil influence upon some minds among us. It bears marks of the struggles that brought it forth. These deficiencies, though of little comparative importance in Germany, over against the sweeping, annihilating infidelity it opposed, greatly impede its usefulness here.

It is to be noticed farther, that the errors which in Neander and some of his eminent contemporaries have seemed to exert no deleterious influence upon their Christian character, will not remain so harmless among us. There, theory and life are in a great degree distinct. Here they interpenetrate and affect each other constantly. An error in the one, becomes at once vice in the other. Not that the lax views of German Theology have been without their evil effect upon German practical life. If in some cases not so immediately perceived in the individual, this effect is yet deeply and sadly manifest in the community at large. And many of the friends of Christ there are beginning to acknowledge this, and to feel and express their new gained but earnest conviction, that Germany cannot overcome her present social evils, her infidelity and vice so rife among the lower classes, without higher doctrinal views upon certain points.

It were easy to point to the tendencies in Neander which have doubtless led him into some of his peculiar views. As we have already intimated, his admirable attachment to the one essential point in everything, has sometimes passed over into undue neglect of minor but not unimportant particulars. So in his ardent desires for the union of all true Christians, his judgment may sometimes have followed his heart farther than was prudent or just, over the space which divided him from errorists. When he believed that fundamental truth was not at stake, he has been ready to waive all disputed points,

or to reëxamine, to seek some common ground — *anything*, rather than be divided from those who are united with Christ. His unlimited confidence too, in the power and progress of Christianity, may sometimes have betrayed him. There is a certain carelessness with regard to the exact limits of truth, which naturally enough associates itself to the assurance that her territory is broad and secure. One is tempted sometimes generously to yield a disputed point, while sure that there is enough beyond candid doubt or dispute. Why contend bitterly for pebbles, while the rock-fortress towers impregnable?

These, and such as these, may be the reasons, to which we must attribute Neander's deviations in some points from views which we believe to be essential to the truth. His errors are errors of the head, not of the heart. This ought, in justice to him, to be fully understood. It ought to be acknowledged by those who dissent most from his views, — as it is surely most deeply felt by all who have known him personally, — that there was in him so far as man can perceive, not the slightest ambition to build up a school; no pride of opinion, no conscious unwillingness to bow to the word of God. His errors have not proceeded from these causes. They are those into which an humble seeker after the truth has unconsciously fallen. Let us remember with what humility he confesses to his 'Christian Brethren in America,' that he is "conscious of the dimness which surrounds him, growing out of the errors and defects of an age just freeing itself from a distracting infidelity." Notwithstanding his errors, — his earnest love for Christ, and his unwearied labors have brought hundreds, perhaps thousands, to the truth as it is in Jesus. Through that labor, in that love, to his holy rest may we follow him! *Ave pia anima!*