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our disappointment, converted to admiration by an obvious discovery of the latent design of God, we feel a sentiment like that arising when we find a coal-formation beneath a barren surface; and learn that where all was seeming sterility, nature has been treasuring up fuel for ages.

Let us wait, then, for the fog to clear away, before we judge of the magnificence of the prospect. Let us not impute to God the projections of our own ignorance. Church history is a series of IMPORTANT EXAMPLES. The influence of feeling on speculation, and speculation on feeling, the action and reaction of the reigning controversy; the effects of one doctrinal point of view on another; the connection of the mental philosophy with the popular faith; the causes and consequences of the popular faith; the lights that led, and the lights that misled, the church; the influence of a sound or unsound Biblical interpretation; and the question whether there is, in the long run, a tendency to an all-conquering creed, and to a *human*¹ perfection — these are points never yet cleared, and yet vastly important. If the Bible is God's word, a well-written church history is his Providential commentary.

ARTICLE V.

GERMAN THEORY OF WORSHIP.²

I. *Introductory Remarks.*

THE topics relating to religious worship, which, to a somewhat unusual extent, occupy the public mind at the present moment, refer primarily to certain outward forms; and,

¹ That is, such a perfection as may be reasonably expected in this world.

² Liturgik und Homiletik. MS. Lectures of Prof. Julius Müller.

Evangelische Homiletik, von Christian Palmer.

Grundlegung der Homiletik, von Philipp Marheinecke.

viewed only in this relation, they may be considered as of comparatively little importance. The questions, whether the congregation shall rise, or remain sitting, during prayer; whether precomposed forms of prayer are preferable to those which are not written; whether the functions of worship shall be wholly confined to the officiating clergyman, or the congregation be allowed an active share in them: these, and questions of similar import, seem, at first, scarcely to deserve the attention which has been given to them. Every one, it would be supposed, might safely be allowed to act, in reference to these points, precisely as his own taste might dictate.

No reader of history, however, is ignorant of the extent to which these questions have, at different periods, agitated and convulsed the church. And controversies, so fierce and protracted as those to which these questions have given rise, cannot be admitted to relate to matters of inferior importance. A closer view of the subject will be likely to convince every thoughtful man, that questions which refer to forms of worship, have a very momentous bearing on the vigor of the Christian life and the general prosperity of religion. The strength and constancy of religion, considered as a principle of action, are apt to be powerfully affected by the character of our religious emotions. These, as they are pure or adulterated, as they are intense and permanent, or feeble and fluctuating, confirm or weaken the religious principle. At the same time, the media of expression, which are used in the case of our religious emotions, through which we either communicate them to our fellow men or utter them to Jehovah, exert on the emotions themselves no inconsiderable reflex influence. In this view, therefore, whether theory or fact guide our convictions, it must be admitted, that to dismiss as frivolous the questions to which we have referred, betrays not only a superficial, but a positively incorrect, judgment. At all events, facts indicate, too plainly, that if not a real, yet a factitious, importance is attached and will continue to be attached to these questions. May we not expect that controversies,

which have been supposed to be forever settled, will hereafter be revived; and that, consequently, however slight we may consider the intrinsic value of the points at issue to be, we shall yet be summoned to their discussion? a task, certainly, in which no one ought to engage otherwise than intelligently.

We suppose, therefore, that we shall render a service, not entirely without value, by undertaking to state, in this Article, the German theory of worship.

In doing this, we shall make free use of the works cited at the beginning of this Article. German writers have treated this subject, not only at greater length than any English or American writers with whose works we are acquainted; but also, in a manner much better conformed to logical rules, exhibiting, as the result of a sharp analysis, the different parts of the subject in their proper relation. The study of the theory of worship, as presented by German writers, may be in no small degree advantageous. It is scarcely necessary to add, that we are far from approving, as a matter of course, all which has been written on this theme, even by those writers whose works we have principally consulted. The Articles which have, from time to time, appeared in the *Bibliotheca Sacra*, on topics connected with our general subject, and particularly the Article in the Number for April of the present year, on the Theory of Preaching, coincide much more exactly with our own sentiments.

II. *Statement of the Subject.*

Every congregation is supposed to be made up of two classes of persons: those who are already arrived, at least in a comparative sense, at maturity in age and in spiritual culture, and those who are in progress towards this maturity. The aim of all church services, therefore, may be regarded as two-fold: as the preparation of those who are as yet immature, in the sense above intimated, to become, in the high sense of the phrase, members of the congregation; or else, as the carrying forward of those who are already

relatively immature, to a more elevated stage of spiritual culture. The instructions and labors which propose to themselves the former object, pass under the general name of Catechetics. Those which have a bearing on the second of these objects,— which contemplate the persons to whom they are directed, as relatively mature, refer either to the congregation in its collective capacity, or to the individuals of whom it is composed. In the latter event, we have, in the specific sense of the words, the care of souls ; in the former, we have worship, *cultus*, wherein the congregation is considered as brought together into one place, and the activity of the clergyman exerted among them and for them. For though worship is, indeed, most properly considered as the act of the congregation, yet, in developing its nature, we are obliged to concern ourselves with the functions of the ministry, as they operate in its production and guidance. The clergyman is the medium through which is expressed partially, if not completely, the common religious life of the congregation. He is the life-giving central point, whence goes forth the influence by which the congregation is carried forward to a purer and closer participation in the life of God. We are, then, to consider worship in that point of view wherein it is a product of the agency of the ministry of the word.

In all attempts at an analysis of worship, we should be careful not to contemplate exclusively any of the empirical forms in which it has usually been practised. With these there has been mixed much that is purely conventional and arbitrary ; much that has had no other than a disturbing and corrupting influence. The earlier writers on this subject, too often did slavish homage to this barren empiricism. They did not get an insight into the grounds of that inward necessity of worship, which always exists wherever a Christian consciousness is found.

III. *Necessity of Worship.*

A correct statement of the nature and origin of that inward necessity of worship, to which reference has just been

made, is not without difficulty. It always exists, we may remark in the general, along with a pure Christian consciousness. Does there arise, however, in the Christian consciousness, an impulse to the practice of certain definite outward rites, and at particular times? Should not the Christian life be considered as one unbroken act of adoration? Christians are denominated a royal priesthood. Every enjoyment, every labor, should refer to God; and, purified by this process, become an act of religious homage. The whole life should be converted into a holy festival. Such results are, no doubt, often alluded to in the New Testament. Paul earnestly condemns that form of religious life, which manifests itself only at certain times and in certain places. He considers it as peculiar to the stage of childhood. There was a relapse into this form of Judaism, or rather of Paganism, when the Romish church insisted upon certain conditions of time and place as essential, not only to the growth, but even to the being of piety; when it placed so much stress upon fasts and pilgrimages. It was one of the most valuable results of the Reformation, that it checked the progress of this degeneracy.

Recognizing the essential truth of these remarks, the spiritualistic sects have contended against all outward rites, all formal convocations of Christians, and the administration of the sacraments. This aversion to outward expression of religious emotion, discovered itself especially in the Quakers. But although, in their case, it was accompanied by a high degree of blamelessness of demeanor, and was by no means dissociated from real piety, it degenerated, during the Middle Ages, into bald fanaticism. And in later times, not only have the irreligious and the indifferent withdrawn from all participation in external worship; but, even by religious men, has its necessity been sometimes questioned.

The attempt has been made to establish this necessity by referring to the condition of the so-called common people. Religious services have been alleged to be an indispensable means of fitting these classes for their proper duty, and forming them to the character which they ought to bear. It

may be doubted, whether the attempt to derive the necessity of worship from this idea can be successful. The diversity between the cultivated and the uncultivated classes is not necessarily of a religious nature; and the deficiency peculiar to the latter class, in that culture which is possessed by the superior classes, cannot be compensated by religious worship. This is never to be considered as an educational instrumentality. It is not a substitute for an æsthetic culture. To regard it as such, is a gross perversion. Losing, as it must on this supposition, its uses for the educated ranks, it would be bereft of its entire significance, and would come to be viewed merely as a device with which to delude the common people.

Still further, if worship be regarded as a means of religious instruction, little would be gained towards a demonstration of its necessity. It would, in this case, cease to be needful the moment the Christian became thoroughly versed in religious doctrine. It would be merely a *missa catechumenorum*, and not a *missa fidelium*. It cannot, however, be allowed to be less, but should be considered as more, completely indispensable, in proportion to one's advancement in religious knowledge and in true piety.

Reference has been made to those commands, which we find in the New Testament, requiring united prayer in the name of Christ. If these passages are considered as implying that a conviction of the utility of religious worship, an impulse to its practice, uniformly accompanies a genuine piety, the reference to them may be allowed to be proper. They are, however, the offspring, rather than the parent, of this conviction; they presuppose, rather than create, the necessity of worship. This cannot have it for its whole office to convert men; for the very act of assembling together, for religious services, implies an active faith in Christianity, without which such an assembly never could be convened. There are often found, indeed, as a matter of course, in a Christian assembly, many who need conversion. It is not to be denied, either, that the services which are performed in such an assembly, may serve, indirectly yet very

effectively, as an instrument of conversion. Yet this cannot be considered as the primary aim of these services. So to consider them, betrays a gross misconception of their nature and their proper effects. It has been the source of many corruptions.

All religion, we remark further, creates a fellowship amongst its possessors. The power to do this operates, of course, with the most intenseness, and with the greatest purity of effect, in the absolute, the perfect religion. Yet it is not wholly absent even from the more imperfect forms of religion. It originates in the consciousness of having found, in religion, a good of the highest intrinsic worth, and of the most benignant influence, and which, being of a spiritual nature, is capable of a universal diffusion. Nor is this good ever attained by any individual, without his being sensible of an impulse to effect, if possible, such a universal diffusion. It is also a peculiar property of true piety, that it prompts its possessor to seek to purify and strengthen his own religious emotions, by the aid of others like-minded with himself. The impulse to fellowship, originating in the manner now described, will not remain dormant, but will lead to actual communication of the emotions and convictions which belong to the Christian life. And such a communication is possible only through the agency of material, sensible forms. The most delicate and fitting form which can be employed, that which approaches the nearest to spirit, is speech. The mind, influenced by religious convictions, will strive to communicate them in words. A community united together in the same faith, will make provision for assembling together at an appointed place; and, in this way, will an outward worship come into existence. The Christian life cannot, indeed, be properly described as the natural condition of the soul, nor as the product of any merely natural instrumentalities; nor can it be maintained in a vigorous state by any merely natural processes. There belong to the Christian life aspirations, vehement and irrepressible, to that which is above itself, to the heavenly, to that which is essentially spiritual. Yet there is needed at present, among its

possessors, a certain fellowship, such as can be effected only through strictly natural media, whose intended result shall be the strengthening of the hold on that which is spiritual, a more perfect preparation for the heavenly state. Worship is the chief means by which this fellowship is effected.

Nor is there any ground for the apprehension that spiritual freedom, ever the most distinctive feature of Protestantism, will be at all abridged by means of such a worship as we have now attempted to describe. On the contrary, it is only in Protestantism that such a worship becomes possible. In order to the very existence of this, in any pure and truly valuable forms, something more is demanded than the mere concourse of corporeal atoms. There would be produced, by such a process, at best only a feeble, sickly life. Each individual of the mass must be possessed of a spiritual freedom. And this can be found only in Protestantism. In Christ's command to worship God in spirit and in truth, there cannot, of course, be supposed to be any exclusive reference to mechanical movements and changes of posture; nor, on the other hand, is such a reference altogether excluded. What Christ enjoins, cannot be effected without recourse to such movements and changes of posture. In order that the peculiar idea of Protestantism may be most perfectly realized, the purpose sought by the spiritualistic sects be most happily attained, external forms must not be entirely disused. The Christian must be left at liberty to obey his instinctive impulses to fellowship with those like-minded with himself, and so to the performance of outward rites.

IV. *Elements of Worship.*

Worship is the representation, by means of forms correspondent to the nature of the soul, of the inward faith of the believer. It comes into existence as the necessary instrument of that fellowship for which the souls of believers instinctively seek. There always resides in the mind a strong wish to express outwardly that which has been experienced

within. This wish will be the more vehement in proportion as the mind is the more completely controlled by its own emotions. A benevolent feeling will also prompt to the same fellowship. Still more, the individual will become sensible of the necessity of assuring himself, by means of outward representation, and thereby of comparison with others, that his mental condition is not peculiar to himself. And this necessity will be felt in respect to religion, because the original seat of religion is the emotions; and around religious emotions, as around all others, there hangs a certain darkness and obscurity, until they either give birth to correspondent action, or are expressed in some other appropriate form. However deeply the mind of the individual may have been penetrated by religious emotions, the moment the influence which directly awakened them is spent, and they have ceased to be matters of actual consciousness, he begins to want an adequate guarantee of their reality. This guarantee may be secured, indeed, in a partial measure, by means of the memory; but a far more effective means is the perception of the power and operation of the emotions in others.

This representation, through outward forms, of the inward feelings, derives its power from its general relation to the properties of human nature. It hence happens that no one who witnesses the expression of strong feeling can remain unaffected. The eloquence of emotion is, with most minds, more effective than the eloquence of thought. Hence, too, it happens that men who cannot understand each other, nor sympathize with each other in abstract views of truth, can often easily unite on the basis of common religious emotions. This mutual expression of religious feelings, thus salutary and powerful in its influences, German writers make a fundamental element of evangelical worship. They give to it the name of the element of communication or representation.

It is manifest from what has been said, on what ground prayer, which may be defined to be the communication of the emotions of the heart to Jehovah, is not to be considered as the first element of worship. In an inquiry as to what impels the individual Christian to seek fellowship with others, and

as to the mode wherein that fellowship shall be effected, we seek merely for such an element as will exemplify the mutual working of men upon each other, but not for the forms in which God shall be addressed. At the same time, when Christians are employed in the mutual communication of the acts of God in their souls, their minds will rise, as by a spontaneous impulse, to Him, through a vital union with whom they have become one with each other. And their relation to each other will seem, for the time, to be lost in the common consciousness of standing before God; and thus their communion with each other be changed into prayer. Considered, then, as the direct turning of the soul to Jehovah, prayer would appear to have no proper reference to the fellowship of Christians with each other. A conception of prayer as the common act of many individuals, seems abhorrent from its nature. Ought we not to regard it, exclusively, as the solitary act of the insulated soul? But, viewed more closely, prayer is by no means out of place in an assembly of worshippers. It should be something more than a solitary service. The profound significance of the very act of assembling for a religious purpose, demands supplication as a necessary accompaniment. Besides, by the union of many individuals in prayer, the devotional sentiments of each acquire more elevation, purity, and substance. Hence it is that Christ has frequently enjoined not only private but social prayer. Prayer, also, has these two features in common with the element of communication as just defined, that, like that, it is a fitting expression of Christian fellowship; and that the overtures of the heart, when uttered to Jehovah, as when uttered to each other, are rendered, by that means, purer and more intense.

The two elements now spoken of, are only forms of representation, either to men or to God, of our religious emotions. No effect is sought from the employment of these elements, beyond that of which the emotions themselves are the object. These are strengthened and purified. Beyond this, no practical result is aimed at. On this account, and because the emotions are characterized by indefiniteness, and need to be

founded on clear notions, it is required that the elements of representation should be associated with some form of the Catechetical element.

Moreover, a Christian congregation cannot assemble for devotional ends, and its members be insensible of many defects and blemishes still belonging to their character — of the great power with which sin is yet clothed. In the attempt to elevate the soul to God in prayer, in the mutual interchange of religious sentiment, this conviction must become very intense. A favorite view with many, in our day, appears to be that Christians, by means merely of the enthusiasm of religious feeling, must be borne away far above the reach of any influences which can mar the purity of this practice. But we lose sight, in this view, of the actual condition and necessities of men. Unless enthusiastic feeling degenerates into the baldest fanaticism, the consciousness of moral imperfection will invariably attend it. It will be apparent that some stronger force than any which dwells in vehement emotion, is required in order to a thorough Christian culture. Another element, therefore, must be introduced into worship, besides those which relate to the manifestation of emotion. This is denominated the theological element, as being the one in which an object beyond the sphere of the emotions, is sought to be accomplished. The elements of representation relate to that which is past, or which is now in existence. The congregation is considered as relatively mature. On the contrary, in the theological element, there is a continual reference to the future. The congregation does not conceive itself to have attained, but follows after, that it may apprehend that for which it has been apprehended of Jesus Christ. In the elements of representation, the idea of the congregation as a mass predominates; in the theological element, the idea of the congregation in the individual capacity of its members. In the elements of representation, the congregation is conceived of as regenerated; but if worship were to be conducted in precise harmony with this theoretically correct conception, it would be at variance with

actual life. We must incorporate an element which shall mediate between this ideal view and ordinary experience.

In order to a more precise definition of the theological element, we must contemplate the object to which it is directed. It supposes, then, an imperfect Christian life, and it aims at the removal of these imperfections and causes of limitation. These do not consist in error, nor in pain, but in sin; in the derangement of the will. And therefore the force of the theological element is concentrated on the disordered will. An immediate operation, by one man, upon the will of another, is impossible. The desired result can be secured only by the employment of an influence, such as shall at once affect the understanding and the moral powers; be of the nature of instruction, and be adapted to awaken and stimulate the sensibilities. We must avail ourselves of the activity which belongs to the sensibilities, and of the precision and definiteness which characterize the understanding. The theological element unites itself with those of representation, and, at the same time, with the catechetical. Yet it employs the latter for an end different from that to which it seems, at first, adapted. The catechetical element is converted into an instrument of a salutary influence on the will—the dispositions. This is done by uniting it with the elements of representation; the former giving instruction, the latter awakening enthusiasm and spiritual activity, and imparting elevation to the soul. The theological element combines in itself both these properties, at once informing the intellect and stimulating the emotions. To this result we give the name of edification, which is a true edification, a permanent result, no otherwise than as it is the product of knowledge and emotion. Of the two properties which are combined in the element now under consideration, that of instruction has, at certain times, predominated; at other times, that of emotion. There has prevailed either an excessive proneness to the abstract contemplation of truth, and a forgetfulness of its bearings on the heart and the practice; or an equally excessive proneness to the indulgence of mere emotion. The purity of the effect has, by this means, been often sadly marred.

The aim of the theological element is the purification and growth of the Christian life, its elevation above the point to which, at any moment, it may chance to have reached. But as the living agents, through whom it operates, are themselves imperfect; and as all the human instrumentalities, which they can employ, are characterized by the same imperfection; it is manifest, that access must be sought to some source of moral power from which every imperfection shall be entirely removed, which shall be exalted above any particular stage of development, that the Christian life in this world ever attains. It is a favorite idea, therefore, with the better class of German writers, and one which they take great pains to impress, that the church, in accordance with the principles of Protestantism, possesses such a source of power only in the Christian Scriptures. The theological element allies itself, in the very closest manner, with the word of God, and acts, in the mind of the worshippers, by means of the interpretation of the word. All the elements of worship, indeed, have a permanent relation to the Scriptures. They have no true power, except by virtue of this relation. But the theological element does not rest on any such general relation. It bears to the word of God a far closer and more specific relation.

On the ground of this specific relation to the word of God, the distinction, in the congregation, between those who impart and those who receive, will gain a special prominence in the use of the theological element. There must be living agents by whom the ends which the very etymology of the word *theological* teaches us, are sought, can alone be achieved. Here, more than anywhere else, the division of clergy and laity, at least according to the demands of Protestantism, becomes needful and proper. There is, indeed, an aspect in which the subject may be viewed, in which this distinction will remain. Considered, as both parties must be, as subjects of substantially the same sinfulness, and therefore as alike needing celestial help, both may be fitly termed receivers; both have need to seek access to the same fountain.

With the consideration of the theological element, our view of the elements of worship might be supposed properly to terminate. On a nearer view, however, the necessity of an additional element will be apparent. It does not arise, indeed, as is the case with the others, as a natural development of the spiritual life of the congregation. It appears rather as a special operation of Divine power, an immediate gift of Divine grace. This additional element is the Lord's Supper. Here the congregation does not simply unfold its own religious consciousness, but Christ himself exerts a direct influence on the congregation. The effectiveness of the Lord's supper, as a means of spiritual growth, is not to be regarded as the natural result of any process of spiritual life, since its distinctive peculiarity is the immediate presence and operation of Divine power. The necessity of the Lord's supper may, indeed, develop itself most conspicuously in actual life. The free act of the love of Christ, however, is its exclusive ground, and the one source from which its power is derived. This conception of the Lord's supper grows out of every view which assigns to it a real substance and meaning. According to the Zuinglian conception, the supper is degraded into a mere fragmentary portion of the element of representation. It is merely a symbol of certain truths in relation to the Saviour, without any direct manifestation of his presence and power. Our readers will scarcely need to be reminded that what is here denominated the Zuinglian conception of the Lord's supper, is far more nearly in harmony with the views entertained in our American churches, than is the Lutheran conception, the view advocated by the writers with whom we are now dealing. Nor will they be at much loss to decide which conception has the advantage of the others, in simplicity, and in coincidence with the Scriptures.

Baptism cannot, in regular worship, take so prominent a place as the Lord's supper. From the very nature of the case, the baptism of an individual cannot be repeated. The Lord's supper may occupy such a prominent place; and where it does so, it is to be viewed as the culminating point

of the service. Everything connected with worship is to be as subordinate and valueless when compared with the right use and the true results of this sacrament.

In the Lord's supper, it should be observed, the teleological element can be by no means conspicuous. The idea of instruction is wholly foreign to its nature. The attempt to mingle instruction and exhortation with it, so often seen in American churches, should be frowned upon. The distinction of the congregation into clergy and laity, teacher and learner, in respect to this sacrament, in great part disappears. All alike appear before the great giver of Divine grace, Jesus Christ, needy and prepared to receive the celestial bounty. The Lord's supper scarcely admits in any shape the idea of human mediation. All come directly to the Saviour. In religious discourse, the relation of giver and receiver is prominent. But this sacrament is not discourse, neither is discourse, though often attempted to be made so, at all in harmony with its nature. In a modified sense, not wholly at variance with Lutheran conceptions, it may be considered as the element of representation, operating with concentrated energy and working out the appropriate results of that element with the highest efficiency and purity.

We have reached, then, successively, in this development of the progress of the Christian life by means of worship, these several stages : the catechetical, or that of instruction ; the element of representation ; the teleological element ; and, lastly, the Lord's supper. We proceed to a consideration of some of the primitive forms, in which these elements have actually appeared, with their various modifications.

V. *Primitive Forms of the Elements of Worship.*

It has already been intimated that, as the whole church may be considered as a spiritual priesthood, the distinction which has always existed between clergy and laity is an improper one, when viewed relatively to this priestly charac-

ter of the entire church. A partial, temporary annihilation of this distinction is seen at those times when the whole congregation participates in worship. To what extent, and under what limitations, has this participation been allowed?

In respect to the element of representation, the congregation takes part in worship in two different forms. Its members either perform certain parts of the service, or it selects one of its own number to utter, in its stead, its supplications, and to be the organ of communication from one to another of devotional sentiment and emotion. Yet it will not altogether content itself with such a delegation. It will have recourse, in addition, to spiritual poetry and singing as a means of expressing its devotional sentiment; or, if it may sometimes choose to devolve this task on a few individuals, the liturgical functions will come into existence. It is most in consonance with the nature of the teleological sentiment, that the largest number possible take part in it, either in the form of quiet, yet not inactive, contemplation of religious themes, or else, that of earnest and impassioned discourse. In the administration of the Lord's supper, as its inward nature requires the elements of representation and of prayer, its accompanying outward rites must be singing, and the liturgical services of the officiating clergyman.

The worship of the primitive churches was evidently constructed on the principles which we have endeavored to exhibit. In its origin, it was closely connected with that of the synagogue. The likeness between the two institutes of worship is apparent in the fact that, in the worship of the synagogue, different functions were assigned to different officers, and that the functions thus assigned were, in each, reading selections from the Holy Scriptures, with explanation and prayer by the reader.

The existence of this likeness between the worship of the synagogue and that of the Christian church, should surprise no one. For Christianity, not less than Judaism, rested on a divine revelation; and on account of this identity in their foundations, Christianity, to some extent, in its

doctrines, and to an equal if not a greater extent in its institutes of worship, would discover no point of resemblance to Judaism. No likeness, indeed, to the temple-services would be perceptible, because the essential features of these services were the offering of sacrifices and the functions of the priesthood.

After the destruction of the temple of Solomon there came into existence, as the necessary product of such relics of true piety as still remained among the people, a peculiar religious institute, betraying an antagonism, — scarcely voluntary and conscious, but yet not less unreal, — to the temple-service. This was the worship of the synagogue, without sacrifices, and without priests or priestly functions; a prophetic form, anticipatory of that remote and glorious future in which the prophetic announcements would be verified. This ritual of the synagogue remained in force even after the re-building of the temple and the revival of its solemn ceremonial. It originated in a deep-seated want, among the more religiously-inclined portion of the people, which the temple-service could not satisfy. Christianity incorporated among its own rites many of the peculiarities of the ritual of the synagogue. Christianity, in the general, was intended to meet the same fond longings of the regenerated soul; only, however, in a much more perfect measure. Religious instruction, confined very closely to the one subject of redemption, was faithfully imparted. Prayer was offered in the name of Jesus, though a freer scope was allowed to the operation of a fervid enthusiasm than had been deemed fit in the synagogue.

We discern in the primitive worship the earliest traces of the element of representation in the psalms and hymns which were sung. The opinion, that the apostles intended that in these psalms and hymns instruction and admonition should be imparted, rests upon a false construction of the passages in which they are referred to. This singing seems for the most part to have been strictly congregational. Individuals, also, according to 1 Cor. 14: 14–17, seem sometimes to have prayed and sung hymns of praise and thanks-

giving, partly in that peculiar form denominated speaking with tongues, and partly in a form more capable of being generally understood;— and here, perhaps, we first discern the liturgical functions.

The teleological element, in the primitive modes of worship, comes into view, partly, in the form of inspired prophetic discourse; partly, in the more quiet instruction of the *διδάσκαλοι*. At the foundation of the former, lies the gift of *γνώσις*; of the latter, the gift of teaching. That texts were used as the foundation of these discourses is not proved decisively; yet it is probable such was the fact. Testimony is given by Justin Martyr, in the former half of the second century, that texts were then in use; portions of the prophetic books and the New Testament being thus employed; yet, according to the testimony of Justin, these discourses partook more of the hortatory, than the doctrinal, character.

Such was the free and animated character of the primitive worship of the Christian church. The fact that soon other forms, more complicated and magnificent, began to prevail, united with an attempt to restrict the worship to the priests, and to introduce a more exact likeness to the temple-service, is to be regarded as a special corruption. But as the Reformation of the sixteenth century put an end to this corruption,— so far at least as Protestant churches are concerned,— the purer form of worship, which has come into use, may be considered as more firmly established than was the case with the primitive modes. An abuse, once detected and exposed, is less likely to be revived than it was originally to have come into existence. The prerogative of preaching is now regarded as confined to those who are specially ordained to this work. To the same class of persons are committed the administration of the sacraments,— and the liturgical services, where such are in use.

One might be tempted to imagine that the confinement of so large a part of the service to the officiating clergyman, had its origin in a proportionally low development of the

Christian life. This belief may be partially correct. But this restriction is chiefly due to the fact, that the discharge of the public functions of worship, in view of the richer materials for religious discourse, which history and experience have given into our hands, has been rendered more difficult, and it requires, consequently, more excellent and varied gifts than are ordinarily possessed.

In the practice of the Protestant churches, we meet with one feature, which previously had characterized the Catholic mass, the reading of a certain portion of the Scriptures as a part of the altar-service. This would seem to be a necessary feature of every form of worship, which pretended to completeness. It might, indeed, be difficult to prove the intrinsic necessity of such an act; its propriety and usefulness, however, are apparent. A similar remark is applicable to the practice of choir-singing, universal in the Romish and Greek churches, and so common in Protestant churches.

The attempt has been made in later periods to introduce the term *priest* into the Protestant vocabulary. The term has, indeed, a loftier sound than clergyman, and seems to place the clergyman in a more elevated position. Markeinecke has devoted a large portion of his work, on Homiletics, to a defence of this term, and a vindication of the priestly character of the Protestant clergy. His arguments are entirely inconclusive. When, indeed, the term *priest* is employed as it were unconsciously, and without reference to its original and proper acceptation, it is not liable to any very serious objections. Yet even against this, it may be urged that, unless the word is meant to suggest the ideas of which it is properly significant and to bring them again into vogue, it is useless. If, on the other hand, this is the designed, as it will be likely to be the necessary, effect of its use, then its introduction should be strenuously resisted.

VI. *Principles, in accordance with which Worship should be regulated.*

German writers set forth, with no little minuteness, the principles by which the modes of worship should be regulated, so as to secure the happiest results. They say but little, however, on this topic, with which the minds of American readers are not already quite familiar; and there would be no occasion for detailing, at any length, the conclusions to which the writers in question have come, if it were not a matter of some interest to show the conformity of these conclusions with the sober views which have always prevailed in New England. These writers insist, for example, that in all religious services, everything arbitrary and capricious shall be excluded. No rite shall be introduced that is not in accordance with those convictions which form the religious consciousness, in the widest meaning of this phrase. The necessity of worship does not arise alone under some one form of religion. It is not peculiar to any one stage of refinement and culture, which an individual or a community may have reached. It arises wherever there is any consciousness of God, any consciousness of relation to a divine Creator and Sovereign. This consciousness is permanent, strictly unchangeable and universal. All forms of worship, in order to be allowed to become current, must prove themselves to be fit expressions of this universal consciousness. Rites and modes, which originate in any merely human authority or which fail to represent the general religious consciousness, at length fail of any moral influence, and become objects of contempt. It is in a forgetfulness of this principle that we are to look for the most powerful cause of that utter decay of the religious life, and that loosening of the hold of the prevalent pagan religions on the general mind, everywhere so noticeable at the date of the Saviour's advent, and which made that date to be, emphatically, the fulness of times.

It is insisted on with the same pertinacity, that forms of

worship, in order to be allowed to become current, must do more than satisfy this general religiousness. They must meet the wants of the *Christian* consciousness. They must be conformed, not only to the condition of man, as a creature of God, but also as a sinner against God. Moreover, as Protestantism furnishes the purest and most complete exposition of the nature of Christianity, all religious rites and ceremonies should conform strictly to the Protestant idea. It is required still further, and as the great condition of the fulfilment of the demands already put forth, that there be a permanent canon, a fixed objective standard, to which every doctrine, and every religious rite, should be made to conform itself. Such a standard is found only in the Scriptures. The Christian consciousness does not carry, in itself, any guarantee of its own purity. It is not provided, in itself, with a shield against the causes of corruption by which it may be assailed. It has such a shield only in the Bible. Every rite that is introduced, therefore, must refer for its justification to the Word of God. By this means alone can that which is carnal and worldly be effectually excluded. Thus only can the wild forms of an unreasoning enthusiasm be suppressed. The Bible frowns upon every thing which even approximates to ultra-sentimentalism. It resists, successfully, the inroad of any merely superstitious observances; discountenancing all attempts to make up, by costly and painful observances of this kind, for the absence of that spirituality and sincerity which God requires in his worshippers.

It will not have escaped the attention of the reader, that the principles on which German writers on worship insist so strenuously are, substantially, identical with those for which Puritanism has always contended. We may, perhaps, be permitted to doubt whether the German practice has been altogether in keeping with the German theory. With the theory, however, as thus far developed, Puritanism would seem to have little occasion to find fault; nor, as we proceed in this exposition of abstract principles, will much that merits blame be likely to be detected.

Another point, to which much prominence is given, refers to the proper relation of outward visible ceremonies to the convictions and emotions which they are designed to represent. The exalted character of these emotions requires that every thing light and frivolous should be banished from the forms of which they make use. Even in social intercourse, when religious truth becomes the topic of conversation, frivolity instantly ceases with all right-minded men. This demand for deep seriousness becomes yet more urgent in the case of a congregation unitedly participating in religious rites. The United Brethren aim, it is said, to avoid every thing which gives the appearance of a want of free and intimate intercourse between the worshipper and God. Such an attempt might be comparatively innocent with a small community; but a worship thus characterized never could become universal.

Still there is a danger manifestly attendant on all formal observances and ceremonies. The Moravians have contended against a hurtful extreme. The tendency to attach to outward rites an intrinsic importance would, if unchecked, speedily usher in the burning of incense, and the tinkling of bells, and all the mummeries of Romanism. Religious services would degenerate into a senseless mechanism. This mischievous tendency must be corrected by a conviction of the superior worth of that which is spiritual. The incessant effort should be to make every rite and ceremony satisfy the demands of the reason, as well as please the senses, and delight the imagination, and minister to the cravings of our emotional nature. The dependence of all right emotions on thought for their distinctness, their purity, their permanence, should constantly be borne in mind. Where this principle is lost sight of, the congregation deprives itself of all the beneficial uses of united worship.

Another principle, a regard to which cannot be urged too strenuously, relates to the union of freedom with a fixed and definite order. If it is difficult to prevent freedom from degenerating into licentiousness, it is equally difficult to prevent a fixed and definite order from degenerating into

stiffness, from becoming a mere outward restraint, to which the congregation unintelligently submits. Where every thing, even to the minutest forms, is accurately defined and previously made known, we have the formalism and wearisome monotony of the Romish church. The antidote to this evil is the privilege, allowed to the particular congregation, of regulating its forms of worship according to its present need. Where this privilege is exercised under the guidance of good sense and a true charity, it is converted into a salutary principle of order. We cannot repress too carefully that overwhelming fondness for novelty which will give to our worship a perpetually wavering character, turning it into an endless series of experiments. Freedom, however, exercised under the restraints just spoken of, will not generate this evil. Changes in the forms of worship should follow that organic law of development, according to which, whatever is seemingly new is contained in that which is old. In all Protestant worship, and in reference to its fundamental elements, a substantial identity with the primitive forms should be preserved; those changes, however, being allowed, at any particular era, which the Christian sentiment of primitive times, could its verdict be ascertained, would approve.

VII. *Relations of Art to Worship.*

The general aim of Christian worship is to give new vigor, and an enlarged dominion, to the religious sentiment. If, now, we were justified in conceiving the understanding to be the exclusive province of religion, we might be at a loss in discerning any proper connection between art and worship. All that it would be either needful or desirable to effect, in church services, would be an exhibition of religious truth in the plainest possible form. If on this supposition anything of the nature of true worship were conceivable, it must be imagined to proceed in an unadorned apartment, without singing, without music in any form; in short, without any art-accompaniment whatever.

The whole secret of worship, however, its whole power to take hold of the mind, lies in the union, prevailing in all its forms, of thought and emotion. But the practical error, in all ages, has been to give to the one or the other of these an undue predominance. The preponderance of mere thought, a conception of worship as little more than an intellectual exercise, was too much the fault of Puritanism. The preponderance of emotion will give birth to an utterly barren and mischievous sentimentalism. Religion is indeed, in a very momentous sense, a matter of feeling and emotion; and it is only in accordance with this principle, that a connection between worship and religion can be established. Religion thus contemplated creates an impulse to actual fellowship, the chief aim of which will be, not the enlargement of the knowledge of those who share in it, but rather a representation, and through the fitting media, of religious feeling and sentiment. In all these attempts at self-manifestation, religion must have recourse to some form of art; and art, not unwillingly, allows itself to be employed in this way.

VIII. *Objections to this Theory.*

It is not however to be forgotten that, to this whole theory of a necessary connection between art and religious worship, an opposition has always been manifested, and sometimes in the most energetic forms. In the very earliest periods of the history of the church, this opposition discovered itself. The worship of the primitive church was, in a great degree, without taste and unadorned. The singing was executed with scarcely any approach to artistic skill. The exhortations were uttered in the most simple manner. No use was suffered to be made of pictures and statues. The congregations met only in such places as convenience or necessity compelled them to use. But from the fourth century onward, this state of things underwent a change. Worship condescended to a union with art. Ornament was allowed to be introduced into ecclesiastical architec-

ture. The sermon began to assume a somewhat more artificial form. This change undoubtedly was, in some respects, of disastrous tendency, and hence was strongly resisted, though in many cases unsuccessfully.

This opposition, which at length almost entirely subsided, at least in many portions of the church, was awakened into fresh activity at the Reformation, when the church suffered itself to be borne back to the simplicity of the primitive ages. Among the reformed churches, art was almost entirely excluded from religious uses. Not only was the use of images forbidden, but the organ, and indeed all instrumental accompaniments to the singing were banished. Had it depended merely on the will of the reformed churches, even sacred poetry would have been wholly discarded. We may stigmatize these forms of opposition as altogether exaggerated; but still they reveal the extreme difficulty of any very extensive use of art in religious worship. Evangelical religion is, throughout, of a moral and spiritual, and not an æsthetic, character. The spiritual character of religion, however, demands only this, that art shall be confined to the subordinate place of a means of representation of spiritual elements.

The aversion manifested by the primitive churches to the use of art, which has sometimes been construed into a forcible objection to its use at all times, is partially explicable by a reference to the peculiar position of the church in that very early period. We may err in attempting to deduce from the practice of the primitive churches a law to be observed, at all times, with literal exactness. We are to remember that the Christian sentiment of the primitive church might, under certain circumstances, frown upon what, under other circumstances, it would approve. With the introduction of Christianity into the history of the world, the attention of men, which had before been almost wholly engaged by the outward and visible, was turned, as by a violent revulsion, to that which is inward and spiritual. Christianity aimed to build up a new kingdom, on a new and spiritual basis. It is not a matter of surprise, that in

the exclusiveness with which this attempt was pursued at the outset, Christianity should assume a hostile attitude towards everything by which it might even be suspected this attempt would be counteracted. Men were so unused to a religion that was spiritual, that it seemed to become necessary, for a time at least, to exclude everything that was not spiritual. All art-creations would share in this censure. Such a course seemed preferable to any attempt at a compromise; to any attempt to adjust the precise relation of art and religion to each other. This attempt would have been unseasonable at a formative period in the history of the church. In addition to this, Christianity, in the outset, met with a state of things in which art was restrained to the uses of pagan worship. Associations clustered around it, by which it was supposed to have become altogether unsuited to Christian purposes. The readers of Gibbon will easily recall his striking paragraphs on this subject. Degraded as the creations of art had hitherto been, to the vilest of aims, they could not but be most abhorrent to Christian feeling. Christians could hardly conceive of the possibility of a safe connection between art and religion. The intrusion of art, in any form, into a Christian temple seemed equivalent to the erection of the statues of Jupiter and Venus within the consecrated walls. The severe denunciations in which Tertullian indulged are to be excused on such grounds as these. This violent opposition, which was allowable at the earliest periods of the church, would be unsuitable now. The Christian sentiment of those earlier periods, could its judgment be ascertained, might approve at present what it formerly condemned, and that without any real inconsistency. In seeming to depart from primitive usages we may sometimes be following, the most exactly, the spirit of those primitive periods.

The opposition of the reformed churches to the employment of art in religious worship, appealed in vain to the divine prohibition. It was not confined to the particular form of art referred to in this prohibition. It extended to

music, and architecture, and sacred poetry. We are to seek for the origin of this opposition, partly, in the objectionable state in which the Reformers found the fine arts; partly, in the prejudices by which, it must be allowed, the mind of the founder of these churches was too often darkened; partly, in a species of Manichaëism, not impersonally creeping into the church,—misunderstanding the proper relation of the material to the divine, and dreading all attempts to represent the spiritual under sensible forms. Paul sets himself in earnest antagonism against all such latent dualistic tendencies. He reminds us, that every creature of God is good and to be received with thanksgiving, being sanctified by prayer. The granite and the marble of which cathedrals are constructed and statues carved, the canvas and the colors which the painter uses, and the cunning with which the sons of art are endowed, are all creatures of God, and, in that aspect, to be gratefully accepted and employed.

We are willing, it is said, to honor the talent of the artist in his own peculiar province, but not in religion. But by such an exclusion of art from the domain of religion, the former is liable to be wholly secularized. When we prevent the elegant arts from becoming sanctified by means of a surrender to the service of religion, we convert them into the servants of luxury, and the lowest forms of licentiousness. The history of painting in the Netherlands, and throughout the regions of the lower Rhine, illustrates these remarks. When the reformed churches sprang up here in the sixteenth century, painting was compelled to abandon all sacred subjects, and turn to those which were not only frivolous, but corrupt and demoralizing. In many churches in the Netherlands, the portraits of statesmen and generals were allowed to be suspended, when the same privilege, given to a portrait of the Saviour, would have been accounted grossly superstitious;—and yet, how effectively might such a portrait have spoken to the heart?

IX. *Principles by which the Use of Art should be regulated.*

Perhaps all the objections which have been urged against the introduction of art into religious worship, would be obviated, if a careful attention were given to the principles by which its use should be regulated. It should ever be retained in a place of subordination to the word or discourse; the latter must serve as an interpreter of the significance of the former. The Puritans committed only a comparatively safe error of excess, when they assigned to the sermon so prominent a place in religious worship. It is only by the word that thought is awakened in the mind. Thought must underlie all religious emotion in order to its possession of any true vigor and effectiveness. For this reason, art should aim not merely at an unintelligent action on the sensibilities; it must associate itself with elements of thought and act in union with them.

The forms of art, which are introduced into church services, should possess the quality of chasteness. We give to this term a somewhat wider meaning than it usually bears. We not only exclude from religious worship all representations which are to any degree unchaste, in the lower significance of that word, but insist, also, that the sensuous form, in which the ideal is attempted to be represented, shall never be allowed to attract attention to itself. All ostentatious display of merely technical skill is every way objectionable. The brilliancy of the preacher's style, and the richness and variety of his tones, may be rendered equally objectionable with the parade so often made of the skill of the organist. The beautiful intonations of the preacher's voice at the altar, says one, offend and disturb me not less than the roughest and most inharmonious notes would do. In whatever degree the sensuous medium is suffered to become conspicuous, the moral effect of the representation is jeoparded. Yet the most rigid application of this rule would not necessarily exclude even the very highest degrees

of elegance. This elegance may be made subservient to the strongest devotional effect. In the Scriptures where this effect is uniformly sought, and in those parts of the Scriptures where it is sought more eagerly than in others, recourse is not had to an awkward and ungraceful style. The specifically religious effect of a sermon is often in inverse proportion to the roughness of the preacher's voice, his ungainly form, his inelegant attitudes, and the homeliness of his style. The musical compositions, which have had the most power to awaken and invigorate a true religious feeling, are not less celebrated for their artistic excellence.

In all art-representations that are used in worship, an adaptedness to affect aright the popular mind, to meet the wants of a whole circle of worshippers, in which, necessarily, there will be diversified tastes, capacities and culture, should be carefully sought. There is much in the musical art which is beautiful and imposing; which can be appreciated, however, only by the most thorough proficient. So with the sermon. Qualities, which can be perceived and appreciated only by hearers of a certain style of culture, should not be sought. The power which resides in the Scriptures, without any sacrifice of true elegance to seize upon, and strongly affect, the general mind, should be carefully transfused into every accompaniment of religious worship.

We may observe more particularly, that in all the representations by means of art, which are in any sense allowable in worship, there are two styles, easily distinguishable from each other; and each particularly adapted to a certain class of objects, and suited to a certain variety of themes. We have the strict, close, severe style, and that which is loose, easy, free. In the close style, unity is more anxiously sought; in the other, it is allowed to be, comparatively and in appearance, neglected; it is, at least, not solicitously studied. We find this style, perhaps in an extreme form, in certain musical compositions; we see it, in a more moderate measure, in the English park. In poetry, many of

the dramas of Shakspeare were conceived in this style. In these examples, there is great freedom, variety, flexibility, in the treatment of the matter, and the structure of the plot. Objects are brought into proximity to each other, which a more severe taste would have kept apart. Characters, speeches, incidents are introduced, which the exigencies of the story do not seem to demand. On the other hand, the ancient drama was conceived in the more strict and severe style. Unity and regularity of structure are sedulously aimed at. All parts of the composition are kept in the strictest proportion to each other. As the loose style easily degenerates into a hurtful extreme, wherein unity shall almost wholly disappear, so the strict style is scarcely less liable to relapse into tame and lifeless monotony.

Strictness and severity of style evidently suit best with the genius of Christianity. Nothing that is simply attractive to a gay fancy should be allowed to be associated with religion. The introduction of the divine into the region of humanity must, as a matter of necessity, impair the flexibility, check the exuberant variety which otherwise might be allowable in works of art. These qualities are at variance with the awe, the reverence, which a consciousness of the divine presence cannot but awaken. A unity, a severity of style, correspondent to the consciousness of the strict unity as well as infinite majesty of God, must ever characterize those forms of art which Christianity condescends to use;—and yet, while everything bordering on excessive variety and complication will be shunned, fulness and richness of material will be eagerly coveted.

X. *The Arts, best adapted to the Purposes of Worship.*

It is a very obvious remark, that all the arts do not bear to worship the same relation. They cannot all be employed with the same propriety. None sustains a closer relation than the art of discourse, in its two principal aspects of poetry and eloquence,—poetry being the more appropriate

vehicle through which the congregation expresses its own proper religious life ; and eloquence, the more effective means, to be employed by an individual, for the production of thought in others.

Dramatic poetry, it is scarcely necessary to say, is, by its very nature, excluded from Christian worship. Epic poetry, although the active, historical character of Christianity might seem to give it an ample field, must suffer a similar exclusion. Lyric poetry, on the other hand, finds in worship its most appropriate sphere. The inward life of every sincere worshipper is in a state of intense activity. Lyric poetry corresponds to this condition of the soul. It is the soul's fittest instrument of representation. It is capable, also, of a very powerful reflex operation. It invigorates the emotions which it aims to express. All other arts are inferior thereto, as auxiliaries to the higher purposes of devotion.

Lyric poetry demands, as its companion, music; and especially vocal music. Its use is sometimes supposed to be justified on the ground that, only by its means, the whole congregation can simultaneously utter the lyrics of which it is making use. On this principle, congregational singing would appear necessary, only on account of a certain mechanical utility. But when worship, as it sometimes does, becomes the solitary act of the individual, he is tempted to utter the emotions of his heart in the singing of lyric poetry. The religious influences of lyric poetry are not secured merely by the passage of the thought and sentiment which it utters through the mind. Their expression, in the form of singing, is of natural and indispensable necessity. Singing, indeed, is the only true form for the utterance of this species of poetry ; it was not meant to be read.

To music, therefore, in all Christian worship, an exalted place must be given. This is evident from the nature of this art. It is distinguished from sculpture, and painting, and architecture, by its capability of repetition ; its capability of most diversified uses, as a representation of a

great variety of objects, and in forms and conditions not less numerous. In the other arts, we have presented before us but a single object or a single group of objects, in one fixed and unchangeable attitude; a representation of but one condition, and one phase of feeling. The idea of succession, of movement, of activity, is foreign to these arts; while in music there may be endless variety. Hence is music capable of entering into the province of worship with such liveliness, and such strength of effect. A musical composition is capable of becoming, as it were, a history of the interior life of man, of his separation from God, of his fellowship with Christ. It is a messenger from the unseen world. In distinction from the other elegant arts, which apply themselves more to the imagination, music directs itself specially to the feelings, and is, therefore a powerful helper to the high ends of devotion.

Besides music, architecture, in its relation to our present subject, has a special claim on our notice. It is a not unpleasing fancy, which looks upon it as directly expressive of religious sentiment; which regards Gothic architecture particularly, as emblematic, in the solidity and vastness of its proportions, of the stability of a Christian hope; in its pointed arches and pinnacles and turrets, of the heavenward aspirations of the soul. The experience of ages testifies to the close affinity of certain architectural forms with religion. Architecture has achieved its most magnificent works, almost exclusively, in the service of religion. And yet, too many of the objectionable features of mediæval Catholicism have become associated with it. That severity of style, which we have already seen should predominate in whatever forms of art religion makes use of, Gothic architecture, especially, has not been able to preserve. Its fitness for religious purposes has been impaired by the multiplicity of parts, the superfluous ornaments with which it has been overloaded. Angels, demons, historical sculpture, have all found a place among the ornaments of churches. It is, indeed, the destination of the world to be subjected to the church, and to minister to its sacred ends.

But Catholicism, in trying too hastily to realize this destination, has suffered the world to triumph over the church.

Protestantism has hitherto been slow to avail itself, directly, of the higher forms of architecture. This is due to the depressed, constrained condition in which Protestantism has too often existed; to its deficiency in merely worldly resources; to the necessity, which its struggles for life have created, for an almost exclusive attention to interests directly religious and spiritual. The era will eventually come, if it has not already come, in which these disabilities will vanish, and Protestantism, presenting, in all its aspects, the most exact fulfilment of the whole demands of the severest truth, will also reveal its power to make tributary to its sacred uses every elegant art; its adaptedness to satisfy, not only every requirement of the reason and of the conscience, but also of the most exact and cultivated taste.

The style of architecture, which shall correspond to the peculiar features of Protestantism, can be described beforehand only in its most general characteristics. An exalted genius, itself wholly controlled by the spirit of Protestantism, can alone construct such a style, and that, probably, not till after a long series of tentative efforts. The demands of a fastidious taste must be reconciled with considerations of mechanical utility. Attention must be given to the necessities of a congregation wishing not only to worship in silence, but to listen to the words and look upon the face of the preacher.

Sculpture and painting, as accompaniments of worship, or rather as fitting ornaments of the place in which it is performed, are not by any means to be wholly discountenanced. Yet must they be jealously kept back from assuming too prominent a place. It was needful that the Israelites, amidst the peculiar temptations by which they were beset, and the grovelling tendencies belonging to their character, should be strictly denied the use of images. A similar necessity, we have had occasion already to say, may exist at all transition-periods, such as was the period of the Reformation. But at present, who that beholds a statue

or a painting in a church, feels any temptation to offer to it religious homage? Nevertheless, pictures and statues never can become essential accompaniments of worship. They can only be allowed a very subordinate place, as mere ornaments or as instruments for arousing pious reflection. In Protestant worship, moreover, the spiritual activity of the congregation is supposed to be so absorbed in other employments, that pictures and statues would hurtfully distract the attention.

It only remains to observe that, of the two arts, painting is less out of place, in the church, than sculpture. Thorwaldsen might controvert this position; yet it is susceptible of proof from history, and grows, indeed, out of the very nature of the two arts. The noblest achievements of Pagan art have been in sculpture; those of Christianity, in the same art, have been characterized by an inglorious mediocrity. And in whatever art Christianity has failed, in long lapse of ages, to win any splendid triumphs, the cause must be sought in the nature of that art. Besides, sculpture is less adapted than painting to the uses of religious worship, as being more highly sensuous. It presents its works more exclusively to the bodily vision, aiming only at the gratification of this. Painting, on the contrary, is more spiritual, more akin to music. Sculpture is confined to the development of sharply-outlined, distinct, definite forms, whose proportions, whose symmetry, whose beauty, attract and enchain the eye; offering, comparatively, little scope to the spiritual vision. Painting, on the contrary, is capable of shadowing forth, in a far more distinct and vivid manner, the purest affections of the soul, love, desire, with humility. Sculpture, moreover, is more contracted in its means of representation. It has to restrict itself more closely to the merely beautiful. Painting has the command of richer and more diversified resources. The unity which it seeks, and of whose attainment it is capable, is more comprehensive; and it can, therefore, lay a stronger grasp on the soul of the beholders.

The problems which writers, on the subject of worship, undertake to solve, are inferior in importance, as well as difficulty, to few which concern the welfare of the church. It may be doubted whether, hitherto, the best talent of the church has been applied, in the most judicious manner, to the solution of these problems. Where a thorough acquaintance with Christian archæology, and the ability to discern what changes in outward form and usage would at once meet the necessities of the present moment, and harmonize with the religious sentiment of the past, were the most to be desired, they have too often been absent. A deeper and more candid study of the subject of this Article is certainly among the pressing wants of the period in which we live.

ARTICLE VI.

CHRISTIAN MISSIONS NECESSARY TO A TRUE CIVILIZATION.¹

By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church, New York.

THE *Westminster Review* for July, 1856, with a profound simplicity of classification, informed its readers that "*American Congregationalists*, and *English Unitarians*, and some *liberal German Protestants*, who do not believe in the damnation of heathens on account of their ignorance, send out missions with a wider view than the old missionaries — with the hope of raising whole nations out of a state of idolatrous corruption of morals into a condition of Christian civilization." It also commended the American missions

¹ The rhetorical cast of portions of this article, is owing to the fact that the substance of it was delivered as an address, before the Missionary Societies of Bangor Theological Seminary, Brown and Rochester Universities, and Williams College.