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PHILIPP JACOB SPENER.

BY J. K. SHRYOCK, A. M.

OUR motive in introducing the great and good SPENER to the readers of this magazine arises not so much from a desire to exhibit the man, as to direct attention to his life and doctrines. The purest and most upright among the distinguished characters of the Protestant Church in his day he is not inaptly styled “the Reformer of the *life* of the Church.”

He was born in the year 1635, in the town of RAPPOLTSWEILER, in upper Alsace, where his father was first private tutor to the count, and subsequently a member of his council. As a boy he was serious, quiet and diffident. He himself states that by ARNDT'S TRUE CHRISTIANITY “he was preserved from the wisdom of the schools,” and acknowledges himself much indebted to both Lutheran and Reformed writers, English as well as German, including the writings of Southom, Baile, Dyke and Baxter. In his sixteenth year he entered the University of Strasburg as a student. In 1659 he went to Basel, where he devoted himself to the study of the Hebrew. Thence he proceeded to Geneva for the purpose of becoming acquainted with the French language. At the age of thirty-one years he entered upon the office of pastor and senior at Frankfort-on-the-Main, where he labored “to restore Christian life to the congregations entrusted to him—especially by means of *public catechetical instruction*, which though in use at the time, was only carelessly and mechanically performed.” He also held social meetings of a religious character, in his own study, which in the course of time he transferred to the Church. In 1675 he ventured to publish his *Pious Desires*, in which he bewails the sad state of the Evangelical Church, and proposes *six* remedies for its correction :

1. The most extensive diffusion of the Word of God.
2. The introduction and diligent use of the spiritual priesthood.
3. The earnest exhortation that the *knowledge* of Christianity is not sufficient.
4. Proper conduct towards errorists and unbelievers.
5. A mode of theological study, in which theologians are earnestly reminded that success depends no less upon a godly life than diligence and study.
6. The prominent lesson to preachers, that Christianity consists in the inner

the nations, can fairly doubt. When that venerable man stood up in the gallery of the House of Representatives on Sabbath morning, the 2d of March last, and raising his voice entered his protest against the members for desecrating the holy day, and declaring that the God of heaven would visit them for disregarding his law, and when he uttered the words of inspiration, "The wicked shall be turned into hell, and all the nations that forget God," his words rung out over the nation like the words of one of the stern old prophets. Oh ! that some Nehemiah would rise up and contend with our rulers and say unto them, "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us; yet ye bring more wrath upon our land by profaning the Sabbath!" And, oh ! that the people of this nation would, ere it be too late, hear the words of him who is the ruler among the nations, the King of kings and Lord of lords, saying, "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted!"

WILLIAM LOGAN. (1743-1805.)

BY REV. J. B. SCOULLER.

IN starting any new missionary enterprise in a distant country, it is highly important, indeed essential, that men of the best ability and of thorough culture should be selected for the work. They must have within themselves every needed resource of wisdom and knowledge, for their distance and isolation prevent their falling back upon the church for assistance to meet the emergencies which must frequently arise. The Reformed Presbyterians and the Associate Synod of Scotland pursued this policy when they followed their emigrating members to this country with their ecclesiastical and pastoral care. They selected men specially fitted for the work, and sent them forth, and made it a matter of censure if they did not accept the commission. Thus, for the first twenty-five years of the planting of Covenanter and Seceder churches in this land, not a single minister came upon his own motion. They were sent, and literally for life, for the difficulties in the way made a return very doubtful. Among the men thus commissioned were some eminent for their missionary abilities, as Cuthbertson, Gelatly, and Proudfit; and others for their unusual intellectual force and culture, as the elder Mason, Annan, Smith and Dobbin.

In 1773, two men were sent hither by the Anti-burgher Synod of Scotland, of whom the church at present knows but little; and yet they did their work, and they did it well, and are now resting among their people, who "are fallen asleep," until the record of their labors shall be read from the throne. These were William Logan and John Murray. In reference to either, very little of interest can now be gathered up, and yet both deserve to be had in remembrance for their works' sake, and like Old Mortality, we will do what we can to renew the worn epitaph upon their tombs.

William Logan was born in Scotland, in 1743, and most probably received his literary education in the University of Edinburgh, and his theological training at Alloa, under Professor Moncrieff. He came to this country in 1773, and missionated for four years under the direction of the Associate Presbytery of Pennsylvania. In 1777, he was ordained and installed as pastor of the congregation of Fermanagh, a congregation which he had been largely instrumental in gathering up. This congregation was in its boundaries very different from Mexico, its present representative, for it included a large part of the territory of Juniata county, which lies north of the Juniata river, and also Racoon valley on the south side of the river. His residence was between Thompsontown and Mexico. Here he lived and labored and died.

Mr. Logan did not confine his labors by any means to his immediate congregation of Fermanagh, but like the men of his day, he spent much time in purely missionary work. He was the only Associate minister for many years in all that section of country now embraced in the counties of Perry, Juniata, Mifflin and Huntingdon; and the valley of the Juniata and the smaller ones which drain into it, sheltered many scattered families of his own faith. These he sought out and did them all the good he could. Those in Racoon valley he added to his charge, and for many years gave them a definite portion of his time. The subsequent organizations in Tuscarora and Kishacoquillas resulted in a good degree from his itinerant labors.

Of the movement for a union of the Reformed and Associate Churches, he was an early, a steadfast, and a zealous friend; and went into the union most heartily, and labored in the Associate Reformed Church most lovingly for twenty-three years. Miller in his "Sketches" intimates that in his latter days he grew cold in his denominational feelings, and like his compeers, Smith and Henderson, abandoned the church he had helped to build. This is an entire mistake, although he withdrew for a little season, while the Synod was formulating its standard upon Covenanting and communism, but his name remained not only upon the roll of the Associate Reformed Synod till his death, but as long as he was physically able, he was very diligent and punctual in his attendance upon its meetings; the Presbytery of Big Spring organized in 1803, in his church and under his moderatorship.

For a year or more before his death, he was unable to ride to the church, because of a physical infirmity, although his general health remained reasonably good. Under these circumstances he had the congregation to assemble at his dwelling-house, which was large and roomy, and there he continued his regular Sabbath services without interruption, and with perhaps as much comfort to the people as in their cold and cheerless meeting-house. On the 19th of May, 1805, he preached in the morning as usual, and according to his custom retired to his study to rest during the half hour of intermission, intending then to conduct a second service; but in a very few minutes a noise was heard in the room, and upon entering it, his people found that he had fallen and was insensible, and soon afterwards he died. He fell with his armor on, and in the midst of the people whom he had faithfully served for twenty-eight years, and

his grave is with their descendants until the present time. His wife removed to the vicinity of Carlisle to be with some relatives, where in a few years she died, and was brought back to rest by the side of her husband. They had no children, and there is not known to be in all America at present a single blood relative of Mr. Logan.

He had received a first-class Scotch education, was the possessor of a fair mind, and while he was neither specially brilliant nor profound, yet he was always respected as a preacher. He was industrious and laborious in his habits, consistent and exemplary in his life, prudent in his measures, and strongly attached to his Church and country. Like all the Scotch ministers who came in colonial days and passed through the War of Independence, he loved the land of his adoption with peculiar affection.

REV. JAMES WALLACE.

BY W. W. TEMPLETON.

The righteous shall be in everlasting remembrance.—Ps. cxli. 6.

HIS ANCESTRY.

THE subject of this memoir, Rev. James Wallace, was born in York county, Pa., on the 10th of November, 1801. He was the son of David and Mary Wallace, the fifth child and second son in a family of eight children, only two of whom survive, viz.: Mrs. Ellen Collins, of Xenia, Ohio, and Mr. David Wallace, of Huntsville, Ohio. His paternal ancestors were of Scottish origin, his grandfather having emigrated from Scotland. His mother, Mary Manifold, was of English descent and of a Quaker family. His parents were members of the Associate Congregation of Guinston, York county, Pa., then under the pastoral care of Rev. James Clarkson, who was somewhat noted as one of the two ministers of the Associate Presbytery of Pennsylvania who dissented from the union with the Reformed Presbyterians, which resulted in the formation of the Associate Reformed Church. His father's business was that of a farmer, and the subject of this notice was employed in this business previous to his entering upon a course of study for the ministry.

HIS EARLY LIFE.

Of his early life and habits little is known, but no doubt he received a careful religious training in his father's family, and that from a child he knew the Holy Scriptures which are able to make one wise unto salvation. It is related of him, that when a boy working on his father's farm, he would carry his Bible with him to the field, and while his horse was resting he himself would be feeding on the Divine Word. He made a profession of faith, and connected himself with the Associate Congregation of Guinston, then under the pastoral care of Rev. Alexander Gordon, on the 30th of September, 1819.

HIS EDUCATION FOR THE MINISTRY.

At the earnest solicitation of his pastor, Rev. A. Gordon, he determined to enter upon a course of study for the ministry. He first went to Dickinson Col-