

**THOUGHTS ON THE
VALUE OF FEELINGS
IN RELIGION**

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Thoughts on the Value of Feelings in Religion by Johann Joachim Spalding & Arthur B. Evans

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JOHANN JOACHIM SPALDING & ARTHUR B. EVANS

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THOUGHTS
ON
THE VALUE
OF
FÉELINGS IN RELIGION.

BY

JOHN JOACHIM SPALDING,
A DIGNITARY IN THE CONSISTORY OF BERLIN,
IN THE LAST CENTURY.



TRANSLATED FROM THE GERMAN,

By **ARTHUR B. EVANS, A.M.**

RECTOR OF COLN ROGERS, VICAR OF BARNWOOD, AND HEAD MASTER
OF THE CATHEDRAL SCHOOL IN GLOUCESTER.

LONDON:
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1827.
716.

SOME ACCOUNT
OF
THE AUTHOR,

TAKEN FROM HIS LIFE, WRITTEN BY HIMSELF,
PUBLISHED BY HIS SON IN 1804.

JOHAN JOACHIM SPALDING was born the first of November, 1714, at Tribbsees, in Swedish Pomerania. His father, John George Spalding, was Rector, that is, Head Master of the School, and afterwards Minister of the Church there. His mother was the daughter of Joachim Lehments, a clergyman of Tribbsees. He received his first instruction from his father, and afterwards from the successor in the school, John George Kitter, to whose ability he expresses himself as greatly indebted. At fifteen, he was removed to the school at Stralsund, from which he derived no great benefit. At seventeen, he was entered at the University of Rostock, of which he does not speak in favourable terms; languages being but little

cultivated, and church history not at all; while the philosophy taught there was exclusively scholastic and Aristotelian. In 1733, before he was nineteen, he was obliged to undertake the office of tutor in the family of a country gentleman. From this period to the year 1748, in which his father died, Spalding's life was diversified by similar engagements as tutor, and by occasional residence with his father at Tribbsees. But the year 1746, and part of 1747, he spent at Berlin, as secretary to Mr. Von Rudenschöld, the Swedish ambassador, during the indisposition of the official secretary. In 1749, he entered upon the ministerial office at Lassahn. In 1757, he removed to Barth, a town of Pomerania, as principal preacher, and president of the synod in that place. It was in this year that he employed, for the first time, many of his leisure hours on the work which is now given to the public in an English dress. He thus expresses himself upon the subject:—"I had occasion, some years ago, to turn my thoughts this way, in consequence of the stress which was laid upon penitential struggles, on converting *grace* perceptible by the feeling, and the rest of the mystical methods of conversion, which

were taught in the former school of Halle, were stated in several publications, and were particularly enforced in practice, by a party of divines in the neighbouring state of Mecklenburg. I was very desirous of previously ascertaining, clearly, what truth or error, what good or harm, might be discovered in this doctrine. This I wished to do, without injury to any one by precipitate judgment on my part, and without doing any prejudice to religion itself, and the salutary practice of it. This lengthened, and, as I thought, impartial inquiry, gave occasion to the first edition of this tract in 1761; which was followed by a second in 1764; and a third in 1769, both with considerable additions; and, finally, with a fourth and fifth in 1775, and 1785, with no additions of any consequence. The additions were principally occasioned by objections which appeared against my work, in various publications. In these objections I found misconception, erroneous inferences, and even ill-founded suspicions, often expressed with bitterness. But after what I have added in my second and third editions, these objections appear to occur more rarely than before with the greater part of theological readers."

In 1763, three young men became agreeable inmates in Spalding's family, who afterwards made some figure in life,—Lavater, Fuseli, and Hess, all of Zurich, in Switzerland. Fuseli was afterwards the well-known painter of that name in London. Hess became a clergyman of much reputation, but died young. Lavater's name is too well known to be dwelt upon.

In June, 1764, Mr. Spalding quitted Barth, to settle at Berlin, upon an invitation to succeed Mr. Koppe in the situations of * Oberconsistorialrath and Probst in that city. In this situation he is described by Mr. Maty, in his *Analytical Review*, in the following terms:—“John Joachim Spalding, a very distinguished preacher at Berlin, remarkable for the depth and simplicity of his compositions. He is a great orator; a model of toleration and good sense; second to no ecclesiastic in Europe for the beauty of his pulpit compositions.” See Article V. of the 8th volume of Henry

* There are no exact equivalents in English for these German names of Ecclesiastical office. The term *Dean* employed by M. Wendeborn, (see the note in page 82. of Mr. Rennell's book,) is not correct. The word dignitary is used in the title page, as generally expressive of the meaning of the original names.

Maty's New Review, for the year 1786, beginning at page 97. The title of the article is, "Characteres Teutscher Dichter und Prosaisten von Kaiser Karl dem Grossen bis aufs Jahr 1780, 2 vols. 8vo. Berlin, 1781."

According to Meusel, in his "Gelehrte Teutschland," Spalding resigned all his situations in 1788, being then 74 years old, and retired into private life. He lived, however, sixteen years longer, and died at or near Berlin, the 22d of May, 1804, wanting only five months and seven days of completing his 90th year.

WE prefix the following passages, because we think they bear strong testimony to the usefulness of M. Spalding's work. They are taken from "Dr. Munter's Narrative of the Conversion of Count Struensee, translated from the German by the Rev. Mr. Wendeborn in 1774, and republished with an Introduction and Notes by Thomas Rennell, B. D. Vicar of Kensington."

I (Dr. Munter) brought him (Struensee) Spalding's book on the Value of Inward Feelings in Christianity. I told him, that I hoped the reading of it would make religion appear in a still more amiable light, when he found how much it was adapted to the human soul, and stood not in need of effects without a cause. He answered, "This is what I hope likewise. I remember very well how much many, perhaps well intended sermons which I heard at Halle, confirmed my unbelief. It was too plain to me, that those things which were told me there could not be truths revealed by God,