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ART. I.—*Select Notices of the present state of Religion and Religious Literature in some countries of Europe.*

H. Alexander

THE progress of religion on the continent of Europe will naturally maintain a high place in the view of American Christians, until the church shall cover the whole earth. Europe must long continue to be the great centre of moral influence upon the rest of the world, and if evangelical truth were once established in its chief countries, we might look for the speedy return of all mankind to God. But there is a large part of Europe which the Reformation never reached; and even in those kingdoms where Protestantism made its first great conquests, the churches which are nominally evangelical have yielded the truth of their fathers for various forms of Pelagian, Socinian and Deistical unbelief.

This has been remarkably the case in Germany. Not many years ago, heresy had become so prevalent that there was scarcely a professor's chair occupied by an evangelical man, and not a single journal which uttered a word in favour of orthodoxy. At present the case is very different, and the number of godly and zealous professors, preachers and editors is increasing. Among other journals we might mention those of Tholuck, Rheinwald, and Hengstenberg, all which,

but particularly the last, maintain substantially the truth which we hold dear.

Prussia.

There are recesses among the mountains and valleys even of Germany, where the truth has been held in some purity ever since the reformation. Such is the vale of the river Wupper, in which lies Elberfeld; a district of great beauty and manufacturing activity. Here the strongest views of Calvin and the reformed teachers are maintained, perhaps with a tendency to abuse, but still with a heartiness and affection which serves to show that it takes a long time for the settled piety of plain people to give way even before a flood of error. Under the labours of the Krummachers and their associates, this piety, we may hope, will rather increase than vanish. In this connection we are reminded of an interesting occurrence in this part of Rhine-Prussia; namely, the establishment of the first religious circulating library in Germany, by the enterprise and zeal of Hassel, a bookseller of Elberfeld. This library contains nineteen hundred and seventy-seven volumes, and forty-eight periodicals, all tending to promote evangelical piety.

The cause of orthodox Christianity has been greatly advanced in Prussia in consequence of the favour it has received from the king, and still more from the crown-prince. This favour has been felt in the appointment of good men to important professorships, and in the increase of the means of grace by the erection of churches. In the city of Berlin the existing twenty-eight churches have long been found insufficient for the population. The king has therefore determined to erect a number more, probably one in the vicinity of each principal gate. Four of these churches have been built, and furnished with pastors. The beginning of last July was a continued festival in consequence of the dedication of the edifices which then took place. Some idea may be formed of the demand for these places of worship from the fact that one of these, the church of St. Elizabeth, numbers nine thousand parishioners. The architectural display in these buildings is very great. Great crowds attended at the dedication and the installation of the ministers. The king was present, with other members of the royal family, and presented a costly bible to each of the churches. All the solemnities were under the care of bishop Neander. The new ministers preached in their respective churches. The

pastor of St. John's is Mr. Seidig; of the Nazareth church, Mr. Blume, formerly settled in Charlottenburg; of St. Paul's, Mr. Bellermann, late chaplain to the Neapolitan legation; and of St. Elizabeth's, Mr. Otto Von Gerlach, a theological lecturer in the University, a man personally known to more than one American, as possessing every qualification to make him useful in his new and important sphere.

Russia.

Although, as is well known, the Greek church is predominant in Russia, yet the extent of the Catholic influence in the empire must never be neglected in our estimates. One of the most important events in this connexion has been the re-organization by imperial order of the monasteries, which were going rapidly to decay. The inquiries made by direction of the ministry showed that this decline was owing to the unnecessary number of religious houses, disproportionate to the Romish population and to the number of those who were willing to profess. To a population of two millions and a half, there were three hundred convents, or one for every eight thousand of both sexes. In some places this disproportion was so remarkable that convents were found which had not even the minimum required by the church-laws. According to the canons this minimum is eight. It was on this ground, that Benedict XIV. suppressed a large number. The Russian emperor was further resolved to re-pristiniate the pretended discipline of the regulars, and to introduce order into their fiscal administration. He proceeded to suppress the convents which had lost their complement. He caused the scattering fragments to coalesce into new ones at proper places. The Ukase, with reference to these changes, bore date, July 19—31, 1832.

The following statistics, furnished by Rheinwald's Repertorium, are probably true indications of the present condition of things. There are in Russia one hundred and thirteen monasteries of eighteen different orders. The whole number of monks is two thousand two hundred. In the schools of these orders the scholars are three thousand and twelve. There are fifty-two nunneries of ten different orders, containing six hundred and sixty-six nuns. These conduct thirty-three female schools, with one thousand two hundred and fifty pupils. There are fifteen hospitals with three thousand five hundred and fifty-eight patients, and twelve poor-houses, with two hundred and seventy-five paupers.

The sum total of the Romish secular clergy is two thousand and two, and of those who attend confession, two million three hundred and thirty-four thousand nine hundred and forty-one. There are thirteen seminaries, containing fifteen ecclesiastics, and two hundred parochial schools with seven thousand six hundred and thirty-eight scholars.

The number of Protestants in the Russian empire, may be judged from what follows. Under eight Protestant consistories, and two synods, there are eight hundred and sixty-five places of worship. Of these, three hundred and sixty-two are principal churches, one hundred and eighty-six affiliated churches, thirty-three hospital churches, together with two hundred and thirty-nine chapels, all Lutheran; and of the reformed, nineteen principal churches, eighteen affiliated churches, and eight chapels. The whole Lutheran clergy amounts to four hundred and ninety-three.

Of the internal condition of these churches we are not so fully informed as we hope soon to be by the statistical researches of Rheinwald and his associates. It is pleasant however to know that the Lutherans of Russia long resisted neology, and that even now the battle against it is actively carried on. The University of Dorpat is furnished with men sincerely attached to the evangelical doctrines of the reformation, and sharply opposed to rationalism. Professor Sartorius has been a leader in this good cause, and by his instructions, preaching and writings, has done much for the truth. For three or four years Professor Busch has been promoting the same object by his *Evangelische Blaetter*, which are read from the Baltic coast to the shores of the Euxine and the Caspian. We are sorry to learn that these evangelical efforts are actively opposed. In the Baltic provinces rationalism is spreading among both laity and clergy. This however is more from the pulpit than the press, as the ecclesiastical edict of 1832, established a censorship upon the basis of the Lutheran formularies, and forbade, under heavy penalties, all opposition to their strict tenets. This can never be more than a temporary dam over which infidelity will eventually break with the greater force. Sartorius has been opposed chiefly by Pastor Girgensohn, of Oppekahn, in Livland, who professes a moderate rationalism. This party has, for its literary organ, the "Dorpat Annals of Literature, Statistics and Art." One of the leading contributors to this was the late Professor Walter, a zealous Hegelian. This warfare has been waged principally in reviews of Sarto-

rius's writings, and the attempt has been made, not so much to bring in downright rationalism, as to explain away the antiquated standards into a greater conformity with the advancing light of the age; by the same tactics which we see used in our own church for the introduction of semi-pelagianism. Girgensohn is considered in Livland as a very learned theologian. Against his subtle assaults, Sartorius has been ably defended by a pious physician of Charkow, Professor Henry Blumenthal; and the latter was last year in his turn answered by Girgensohn. There is reason to hope that the decline of rationalism in Germany, will prevent its ever taking deep root among the Germans of the Russian empire.

From another statistical statement of Balbi, we have these results. The number of persons belonging to all the Christian sects in the Russian empire is fifty-five million six hundred and thirty-two thousand. Of these the Greek church, forty-five million three hundred and fifty-three thousand; Catholic, seven million three hundred thousand; Lutheran, two million six hundred thousand; Reformed, eighty thousand; Armenian, two hundred and seventy-nine thousand; and other sects twenty thousand. Of the remaining population, Islamism numbers two million seven hundred and thirty-five thousand; Judaism, five hundred and seventy-eight thousand; Boodhism, two hundred and ten thousand; and Fetishism eight hundred and forty-five thousand.

It is very observable that the great majority of inhabitants profess one and the same religion; a fact which promises much for the stability of this immense empire. Hitherto the only sectaries among the Greek Christians are those called *Raskolniks*. They give themselves the name of *Starowerzi*, or orthodox. In Russia proper they are not numerous, but abound in Astrachan, Kasan, along the Wolga, in Chernigow, Archangel and Siberia. Their whole number is reckoned at three hundred thousand, and they are decreasing. The Catholic population is chiefly found in the Polish provinces. In 1828, Poland proper contained three million four hundred and seventy-one thousand two hundred and eighty-two Catholics, and at the same time only forty-one Protestant congregations. The Greek church in Russia is much more friendly to Protestants than to Papists, and the government has afforded special immunities and facilities to evangelical Christians.

Sweden.

Turning now from Russia to Sweden, we find a country where the reformation was once fully established, but where rationalism has made progress to a certain extent, among the educated classes, if not among the mass. It is well known that Gustavus III., who was assassinated by Ankarström in 1792, had become infected with Gallomania. Under the shadow of French literature and luxury thus transplanted to Sweden, there sprang up a rank crop of revolutionary unbelief. Beyond this deepest shade, there was a penumbra of scepticism and neology which embraced many of the first divines. As Gustavus, notwithstanding his severities, was denominated "the best of kings," so the bishops Lehnberg and Lindblow, notwithstanding their departures from the gospel, were hailed as "the best of preachers." The Swedish people also suffered a lamentable depravation of morals by the use of ardent spirits. Under these auspices Swedenborgianism made rapid progress. It had this in common with neology that it taught a positively false doctrine on justification. Wieselgrén, a Swedish author of genius and piety, says that the power of this system is great towards a dissolution of the church. During ten years the Swedenborgians have busied themselves in circulating popular sermons, in which their crafty allegories are mainly directed to subvert those pillars of our faith, the doctrine of the trinity, and that of justification. During the prevalence of the magnetic imposture they made themselves famous as exorcists, by which means they obtained many ignorant females as their instruments. The same writer tells us that they now begin to adopt the phraseology of the St. Simonians.

Such is the dark side of the Swedish picture, but let us be thankful that it is not without its lights also. It has never yet been the case in the church of Sweden, as in Lutheran Germany, that whole provinces have been inundated by a flood of unbelief, and that an open denial of the faith has, as in Weimar, been erected into an ecclesiastical symbol. Neither was it the mere shell of true Christianity which remained. There abode among the body of the people enough of the ancient spirit to make them reject with disgust what their neological teachers offered to them as Christian nutriment. About the beginning of this century, in particular, a strong opposition to dead and heartless orthodoxy was awakened in the mountainous regions of Norrlande, in Lulea, Pitea, Heranosand, and Skelleftea. And, although this great religious

awakening was accompanied by some extravagances, it was evident that the heart of the people was seeking God. Such was the thirst for the word that it was not uncommon for people to travel twenty, thirty, and even fifty miles to hear an evangelical preacher.

Contemporaneously with this, there was a blessed work of grace going on in southern Sweden, under the instrumentality of Henry Schartau, Prebendary of Lund, who in 1825, entered into the joy of his Lord. This good man insisted on the necessity of a conversion wrought by the power of the Holy Ghost, the regular reading and hearing of the word, and a total surrender of all to Christ. By his animating discourses, and still more by his catechising, in which he embraced persons of every rank from the noble and the professor to the peasant, he disseminated the truth far and wide. By this correspondence he was known in every province of Sweden as the spiritual guide and comforter of many souls. After his death a number of his letters were published. As a theologian he addicted himself to the school of Bengel, and communicated the same views to many young divines who were his pupils. And all these efforts were aided by the revival of a new literary feeling, too warm and genial to be allied with rationalism. Examples of this are found in Geijer the historian, and Tegnér the poet.

The first day of December 1830, was celebrated by the Protestants of Sweden, as commemorative of the thousandth anniversary of their national conversion to Christianity. Prebendary Bergquist pronounced a discourse, since published, in which he gave some interesting sketches of Swedish church-history, in a truly evangelical spirit. "It has been observed," says he, "that nations, no less than individuals, have their enthusiastic season of youth. And indeed, if one might not hope for our race at large, that, like the eagle in the fable of the ancients, it would renew its youth, we might be tempted on comparing the enthusiastic strength of the middle ages, with the decrepit, wrinkled, and utilitarian senility of our own day, to wish the return of the middle ages with all their superstitions, youthful freshness, devotion even amidst error, chivalry, and magnanimous enterprise." This we believe to be a mode of thinking very common among good men in all the Teutonic nations.

The polite literature of Sweden has happily been auxiliary to the progress of religion. Wieselgrén, an elegant scholar as well as sound divine, has published a work entitled, "The

Ecclesiastical Literature of Sweden." Under the general name of belles-lettres, he includes liturgical and psalmodic compositions, pulpit eloquence and versions of the bible. He divides the history of this literature into six periods, viz. 1. That of Popery (A.D. 1000—1520). 2. That of the Reformation (1520—1600). 3. That of symbolical Orthodoxy (1600—1700). 4. That of Pietism (1700—1770). 5. That of Neology (1770—1809). 6. That of rational supernaturalism (1809 until the present time). The division is natural and happy, and the last of its periods is one which is full of encouragement to our hopes. When the orator comes to the fifth or neological period, we are pleased to find him saying; "It must be admitted to the honour of Swedish literature, that neology has obtained less footing in no church than in our own. Among the preachers of the people no one in Sweden came out positively for the new doctrine. Those who affected to be instructors of the higher ranks betrayed their change of mind oftener by silence than by words; and in general we must declare with thanks to God that although our light often burned but dimly, our candlestick was never entirely removed out of its place." In the sermons of Lehnberg, who is regarded as the leader of the new party, and who died in 1808, we discern the rationalism more in rhetorical vagueness than bold denial. About the time of the Jubilee in 1793, a great attempt was made to have a new liturgy, a new psalm book, and a new version of the bible, but without success, for as the author happily observes, the age had, together with the ardour of Christianity lost its power of production. Lars Linderot, minister in Goethaborg, distinguished himself during this period as a determined zealous Christian and as a sacred poet.

The day, it seems to be acknowledged, has fairly broken upon Sweden. At the first public meeting of the Swedish Bible Society in 1816, J. O. Wallin, since a bishop, used the following language: "We had made such progress in what our age called *light*, but what a later age will call *darkness*, that the bible was put away as superfluous; for it was held that our economical catechisms, encyclopedias, and novels, afforded means enough for education. God's house was not indeed actually torn down, because this would necessarily have ended in the destruction of sundry other edifices, but no one ventured to carry his religion so far as to hallow the sabbath, to frequent regular worship, or to partake of the sacrament. If any one, for entertainment, entered the

sanctuary, it was where there might be an opportunity of admiring the art of some orator, who like an expert pilot would skim around the breakers and shoals of doctrine, and after rocking his hearers awhile among sentimental billows of fancy, land them safely at last in the port of some ethical common-place." Family worship, and all the observances of vital piety declined, and ministers became mere government agents, overseers of the poor, fiscals, and registers of the marriages, births, and deaths. At length the people became weary of the reign of rationalism, and cried out against a system which was at war alike with warmth of feeling, good taste and faith. The periodicals entitled, "Polyfren," "Phosphoros," and the "Upsala Literary Journal," discovered at least the aridity and heartlessness of Unitarian religion, and stigmatized it. The new liturgy begun in 1793 saw the light in 1811. It was better than one could have expected from the times. In 1816 a translation of the New Testament appeared as a specimen, but was not well received. It was deficient in ordinary exegetical accuracy. The reprint of the old version by the British and Foreign Bible Society was complained of as not giving a pure text. In 1830 there was published a pocket bible, printed with diplomatic accuracy, and furnished with a preface by Schartau, on the devotional reading of the scriptures.

The hymnology of Sweden has always been a striking part of its literature; in the seventeenth century far the most striking part. The following remarks of Wieselgrén will be interesting, if it is only for their originality and earnestness. "The new hymns of the seventeenth century must be distinguished from the more ancient, or those of the Catholic church. The church-song of the middle ages had borrowed its form as well as language from the profane poesy of Rome. Most of the hymns of the sixteenth century, as recent investigations show, were modifications of German Catholic or Roman odes; but in the next age the hymn was thoroughly original, and in a tone varying from all that had hitherto resounded in the church. It is a deep melancholy which here rejoices, it is a triumphant joy which here laments, it is the most artless art within the limits of beauty. Hymns have no appropriate Muse; but if we would represent such a one for the lyrics of Protestants, we must borrow her features from the blessed virgin, at the moment when her innocent heart, alarmed by the angelic salutation, is yet ready to break forth in the thanksgiving of Hannah. During the

Protestant crusade the psalm was not merely the offering of devotion to God, but the war-song of liberty. Gustavus Adolphus and one of his heroes, the duke William of Saxe-Weimar, were Christian Tyrtæuses, who composed hymns in the tumult of arms. The history of the middle ages may be likened to the *Night of Corregio*, where the effect of the light is wonderful because the darkness predominates. The age of Gustavus Adolphus is the *Transfiguration of Raphael*, where the earth is all light under the open heaven."

In 1814 the committee charged with the subject of Psalmody, published a specimen Hymn Book, but it was such a medley, the old matter was so impaired and the new so dilute, that it found no acceptance. Just then Wallin, who has been already cited, and who was a member of this committee, presented to the clergy an effort of his own in this line. In the discourse which he pronounced on the occasion, he said, among other things, "If any one looks for what is sectarian in my performance, I will here declare frankly, that the law and the gospel are my 'fathers of the church.' I am a Christian, it seems, of the old school. I disapprove every alteration in religion by human hands. I regard it as a divine revelation which protects itself, and therefore hold it to be condemnable to add or subtract a single letter." This hymn book of Wallin's succeeded in the rescue of sacred song. Notwithstanding certain blemishes, it has been pronounced by an evangelical German "the best gift which has, during this century, been laid on the altar of the church."*

Holland and Belgium.

In the churches of this once flourishing garden of the reformation, American Christians take a special interest. All the branches of the Presbyterian family look to Holland, as having produced some of the greatest systematic theologians, and some of the happiest specimens of reformed polity, and the highly respectable Dutch church of the United States traces her ecclesiastical lineage directly to this source. But the fine gold has become dim, and is more and more tarnished by the spread of neology. Subscription to the standards is often omitted, and where it takes place, the formulary is received not as being true, *quia*, but so far as *quatenus* it is true.

* *Ev. Kirch. Zeitung.* April 1825.

This distinction has given rise to parties which are designated by these two latin terms. The general synod of 1834 was besought from many quarters to express a definite judgment respecting the formulary of subscription adopted in 1816, that is to say, whether it was to be received *quia* or *quatenus*. By a temporizing policy, it evaded this perplexing inquiry. There were individual members who sustained the ancient opinion, but others, and in particular the Moderator Donker-Curtius, were resolutely against this, and the debate resulted in the following circular letter, addressed to each of the pastors.

“*Gravenhaag, July 16, 1834.*”

“The general synod of the reformed church in the kingdom of the Netherlands, in consideration of the present state of some churches, and in fulfilment of the duty enjoined by the twenty-first article of the general ‘Reglement’ for the government of the reformed church in this kingdom, that they should care for the general concerns of the same, addresses itself to all the preachers and congregations of the national church, as follows:

“We feel ourselves constrained affectionately and fraternally to exhort all, and especially the younger preachers, carefully to avoid in public and private teaching every thing which might render suspicious the purity of their profession or their preaching, or which might even occasion the preached gospel and thereby the whole body of reformed ministers to be misapprehended and contemned by the ignorant or defamed by the malicious.

“At the same time the synod warns all church-officers of every degree, and makes it their duty, to watch with redoubled care, on the one hand, the conduct of ministers; and on the other hand, the machinations of restless and secret agitators, or public accusers, who act without cause; in order that the misapprehension of the latter may by God’s blessing be corrected by careful admonition and earnest and affectionate remonstrance, and that the petulance and censoriousness of the former may be curbed by timely and suitable discipline after fraternal admonition, and if possible may thus be removed out of our midst. And may the Lord of the church establish all ministers and congregations in our most holy faith, and preserve in the reformed church of the Netherlands the spirit of peace and love. May he sanctify us by his truth; his word is truth.”

This unmeaning letter, like all half-measures, satisfied no

one. The terms were such as seemed to reflect on no persons specially, unless it were those who were contending for the faith. Among these there were loud complaints. A venerable clergyman, Engels of Nieuwolda, in the region of Groningen, although he declared his strong opposition to the separatists of his province, was no less opposed to the proceeding of the synod. He expressed his dissatisfaction in a publication, entitled, "Truth and Love." Le Roy, a noted preacher, also published a small treatise to show the fatal consequences which must result from setting aside the confession; an act which he considered as certain to dissolve the church. Still more warmly was the same cause maintained by Scholte, the young pastor of a small church in North Brabant. After reading the circular letter from the pulpit, he made it the object of a most keen invective. He had some time before banished from his church the revised hymn-book, and his congregation went fully with him in all his measures. He was soon involved in various difficulties with his co-presbyters, which increased day by day. About this time Scholte found an opportunity to visit Ulrum and communicate with De Cock, who as may be known by many of our readers, had been deposed from the ministry for his violent opposition to the neologists. Scholte was here debarred from the church, but not feeling himself bound by this prohibition, he ascended the pulpit and not only preached, but administered baptism. He also preached in the open air to some thousands from Hebrews 10: 19—22, inveighing powerfully against the ecclesiastical authorities, and intimating the propriety of separation from so corrupt a church. Upon this a large number of the people of Ulrum, with De Cock at their head, signed an act of secession, which they sent to proper church-authorities. This act was printed with an address to all true members of the reformed body in the Netherlands, calling on such as adhered to the positions of the synod of Dort to come out from the national church. No government permission has as yet been allowed for the formation of a new sect. Le Roy, Engels, and their followers, still continue to preach the truth within the bosom of the church. Great numbers of tracts and pamphlets, exhorting to secession, are circulating, especially in Groningen and Friesland. In the meantime the worst type of German rationalism threatens to prevail in the established church.

The general synod of last summer was expected with great solicitude. Sometime before it convened, a publication was

made by Dr. Capadose, well known among the zealous defenders of the truth. It was entitled, "A word of earnest entreaty to the true ministers of the church in the Netherlands, with reference to the present state of the church, and of the synodical government." The object of the pamphlet was to quicken the efforts of the orthodox in a united opposition to the reigning corruptions; and it is believed to have made a very general impression. Without favouring secession, Capadose coincides with the separatists in all their complaints. One of these concerns the material alteration in the government of the church which has taken place during the present century. Although the genuine Presbyterianism of the Dutch church was held fast during all the convulsions of the French revolution, yet when the kingdom was established in 1815, a very important alteration took place. In place of the ancient democratic government, an oligarchical element was now admitted, resulting in a constantly increasing tendency to centralization, by means of a permanent synodical commission of four members, instituted in 1827. This was established, notwithstanding the remonstrance which was offered in 1815, by the classis of Amsterdam.

The synod of 1835 was addressed by communications from many clergymen, praying for the restitution of the purity and independence of the church. Among these the most distinguished were Engels and Le Roy, the latter of whom insisted upon the restoration of primitive government. A little before the meeting of the synod, Engels had published the first part of a treatise on Justification by Faith, as the basis of Protestant doctrine. He was also joined by about twenty of the neighbouring ministers in the earnest prayer that this principle might be recognised. From the other party there were also numerous memorials, praying that the subscription-formulary might not be interpreted with such a strictness as would tend to divide the church. To both classes of memorialists the synod returned the following answer.

"The general synod of the reformed church of the Netherlands, having considered the contents of an address, recommending to their notice the giving of a determinate explanation to the formula of subscription, &c. &c., reply as follows: that the synod after mature deliberation have resolved not to comply with the request in the above mentioned address, by giving the desired explanation; and this for the reason that they are unable to draft any explanation

which can equally gratify the desire of the different petitioners, or equally meet the views by them expressed; because they hold themselves incompetent to determine on any alteration or exposition of the established formulary; and because from such a determination the worst consequences might be expected, as well to the cause of truth, as to the peace and quiet of the reformed church of the Netherlands.”

Signed in behalf of the general synod, by
DONKER-CURTIUS, *President.*
DERMOUT, *Secretary.*

This apparently neutral position really commits the synod on the side of error, and leads us to expect a wider separation than has yet been reported:

In the once pure Universities of Holland, rationalism has made rapid progress. At Leyden, the only adherents to the Heidelberg Catechism, are Clarisse and Van der Palm, the two eldest professors. On the same side are Heringa and Royaards of Utrecht, with their colleagues. In Gröningen, no voice is raised in behalf of orthodoxy.

While many in Holland are complaining of the controversy thus waged, the German writer from whom we glean these facts, observes with the force of truth: “Groundless is the fear of such Protestants as cling to a merely external peace and stillness; groundless the exultation of such Romish foes of our communion as foresee in these commotions and agitations the downfall of the Protestant church, and profess to detect her false foundation. Where *life* is, there is *motion*, and our Lord gives peace, “not as the world giveth.”

We cannot close this notice of Holland, without mentioning a periodical work, now in its second year, entitled, “The Voice of the Netherlands upon Religion, Politics, History, and Literature.”* It is the first journal which has dared to come forth in behalf of vital piety. It is sustained by several able jurists, under the editorial conduct of d’Acosta, a converted Jew, and a man of distinguished genius. At this distance we cannot well judge of the precise views of its conductors. There is however a party of strenuous Calvinists in Holland, who condemn it as not being *zuiver*, or pure. There is likewise a smaller publication, of a pious and edifying character, entitled, “The Spiritual Magazine.”†

* *Nederlandschen Stemmen over Godsdienst, Staat, Geschiedenis en Letterkunde.*

† *Het geestelyk Magazyn.*

Religious Statistics.

In 1828, the population of the Prussian states was divided among the Protestants and Roman Catholics, in the proportion of forty-four to twenty-seven, respectively. Of these, the Catholics live mostly in the country of the Rhine, in West Prussia, Westphalia, and Posen. In the Rhine Provinces they are most numerous, being about seven-ninths. In the grand-duchy of Posen, five-sixteenths are Protestants. The Mennonites and Jews constitute about one-seventy-second of the whole Prussian population, the Mennonites alone being fifteen thousand six hundred and fifty-five, or not more than one in eight hundred and thirteen. They pay a certain fine on account of their refusal to bear arms, and are not allowed to acquire any real estate in addition to what they now possess.

In *Austria*, where the reformation was at its commencement suppressed by violence, it has since made no progress. Lichtenstein gives the following statistics of the Austrian Empire. The Catholics are not less than twenty-one million; Protestants, three million four hundred and fifty thousand; Greeks, two million and a half; in Siebenbürgen, between forty and forty-two thousand Socinians; and about three hundred thousand Jews. From this it appears that the Protestants of Austria are less than one-sixth of the entire population.

Turkey in Europe, contains from three to four millions of Mussulmans, including Albanians and Mohammedan slaves; about six million of Greek and Armenian Christians; about half a million of Catholics, and a considerable number of Jews. It is to be remarked of the Armenian church, that only the smaller portion of it recognises the supremacy of the Roman See. The number of Armenians in all Turkey, is supposed to be about a million and a half. The widely scattered Greeks belong either to the Greek church or the Greek Catholic. The Albanians profess partly Mohammedism, partly Greek or Romish Christianity. In Epirus, Thessaly, Moldavia, Wallachia, Macedonia, Rumelia, and Servia, very few Mohammedans live in the cities, most of the inhabitants belonging to the Greek church. On the other hand, in Bosnia, though so remote from the centre of Mohammedan power, it is calculated that out of from seven to eight hundred thousand inhabitants, as many as four hundred and seventy thousand profess Islamism; that one hundred and

ninety thousand are Christians, and the rest Jews and Gipsies.*

It has been sometimes said that one can judge of a man's character, manners, and morals, by his account-book. With reference to this the fiscal concerns of Rome are not without their interest. From the year 1822, in which Pius VII. died, to 1831, we may observe a difference. At the close of Cardinal Gonsalvi's administration in 1822, there was a surplus revenue of eighty-eight thousand eight hundred and fifty-four piastres. At present there is a deficit of one million two hundred and six thousand piastres. So much for the pontificate of Leo XII. The interest of the public debt in 1822, was nine hundred and twenty thousand piastres; at present, one million and fifty thousand piastres, a difference of about one hundred and thirty thousand piastres. The receipts of 1832 fall below those of 1831, by one million seven hundred and fifty-three thousand two hundred and seven piastres.

Schools in Italy.

According to Valery,† there are in the ecclesiastical states, sixty district schools (*regionaries*), which are conducted by laymen, and which instruct about two thousand children and youth. There are seven schools of church-music which give gratuitous instruction to about five hundred pupils; seven others to as many as two thousand. The school of St. Nicholas in the Strada Giulia is a model-school. At the close of the day's labour about eighty children of labourers are here collected and gratuitously instructed by ecclesiastics. In the singing-schools, the first principles of drawing are communicated, by the *Frères ignorantins*. Some of the rules are worthy of note. Corporal punishment is to be rare and always moderate; and no deformed person is allowed to be an instructor, lest the children should laugh at him; a genuine Italian trait.

In other parts of Italy, less can be said for education. The continental government of the Two Sicilies profess as a principle that every place shall have a public school for the instruction of children in reading, writing, and accounts. If the principle were carried into practice there would be one thousand seven hundred and ninety schools. But there are as many as thirty populous towns entirely destitute. The

* Rheinw. Rep. 9. 165.

† Voyages, historiques et littéraires en Italie.

general education of girls has scarcely been thought of. At Naples, indeed, there are two royal colleges for the daughters of people of rank, in which common accomplishments are taught. In a statistical work respecting Naples, published in 1829, by L. Galanti, it is stated that of two thousand girls who have gone to school, not one-fifth have actually learned to read. From a statistical article upon the Abruzzi, printed in 1833, in the "Echo" of Milan, the following account is taken. It is rare to find a man who can either write or read. Few seem to make any effort to better their condition. Most of the peasantry are involved in debt. Ignorance increases; books are becoming scarce; private libraries can scarcely be said to exist, and public libraries there are none. The whole province depends on two book-hawkers. And yet the people are endowed by nature with an uncommon share of genius.

In 1834, the population of Rome was one hundred and fifty thousand and sixteen. Among these are thirty-nine bishops, one thousand four hundred and twenty-four priests, one thousand eight hundred and fifty-seven monks, one thousand three hundred and fifty-nine nuns, and five hundred and ninety-eight seminarists. Surely here are men and women enough to educate all Italy!

University Lectures.

It is sometimes interesting to American scholars to know the subjects upon which foreign professors have been recently lecturing. We may generally conjecture in this way what important books may be expected from the press, as most of the theological books which are published in Germany, are substantially the same with some course of lectures previously delivered. The following notices refer to the Summer Semester of 1835.

BERLIN. *Bellermann*, on the first fifty Psalms. *Hengstenberg*, the book of Job; Theological Encyclopedia; exposition of Syrian writers. *Marheineke*, Ethics; Theological Encyclopedia; Modern Philosophy as connected with Christianity. *Neander*, History of Doctrines; First part of Church-History; The Gospel of John. *Strauss*, General Practical Theology; Homiletics; Catechetics. *Twisten* (successor of Schleiermacher), Introduction to New Testament; Introduction to Dogmatic Theology; Epistle to the Romans. *Uhlemann*, Hebrew Grammar; Latin Lectures on the Psalms; Introduction to the Syriac Language.

HALLE. *Fritzsche*, Dogmatic Theology; Pedagogics and Catechetics. *Gesenius*, Introduction to the apocryphal books of the Old Testament; Isaiah; Apocalypse; Historical and Critical Introduction to the Old Testament. *Rödiger*, Introduction to the New Testament; Genesis; the Minor Prophets; Arabic Language. *Tholuck*, Interpretation of Sermon on the Mount and Parables; of the Gospels of Matthew, Mark, and Luke. *Ullmann*, First part of Church-History; Theological Encyclopedia; History of Theology. *Wegscheider*, Exposition of Romans; Epistles to Timothy; Hebrews; Titus; Philemon; Christian Ethics.

BONN. At this University there are two faculties, the one Protestant, the other Catholic. 1. PROTESTANT. *Augusti*, Catholic Epistles; Church History. *Bleek*, Critical History of the New Testament; Romans; Chaldee Language. *Nitzsch*, Theological Encyclopedia and Methodology; Systematic Theology; *Rheinwald*, Symbolical Theology; Third part of Church-History. 2. CATHOLIC. *Scholz*, Exposition of Lamentations; Baruch and Psalms; Biblical Archaeology.

ROSTOCK. *Havernick*, The Chaldee portions of the Old Testament; History of Modern Theology; Introduction to the Old Testament; Epistle to the Romans.

FREIBURG. *Hug*, Introduction to the Old Testament.

ERLANGEN. *Olshausen*, Smaller Epistles of Paul; Second part of Systematic Theology; Epistles to the Corinthians.

GOETTINGEN. *Ewald*, Book of Job. *Gieseler*, Theology; Church-History. *Klener*, Pentateuch. *Lucke*, Apologetical and Polemic Theology; Ethics. *Matthaei*, on the Defects of New Testament Exegesis; Romans and Galatians.

DORPAT. *Keil*, John; Psalms; Ecclesiastes. *Busch*, Theological Encyclopedia. *Sartorius*, Ethics; Socinianism; Biblical History; History of Missions in the 18th and 19th century.

The above list is of course only a selection from a catalogue of professors and subjects.

Bibliographical Notices.

The increasing interest taken by Germans in America, is evinced by the fact that both Trollope's and Hamilton's Travels have been published in translations.

England continues to furnish many religious books for continental readers. The Rev. Mr. Bonson of Versailles is translating into French, Scott's Commentary on the Bible. Pearson's Life of Archbishop Leighton has appeared in Ger-

man at Basle; and the Life of Joseph Williams of Kidderminster, in like manner at Stuttgart.

A popular memoir of Zwingle and of the Swiss Reformation, by G. W. Roeder has been published at Coire. The Life of Silvio Pellico, in a German version is attracting great attention in Germany. Professor Marheineke, the noted Hegelian of Berlin, has produced the third and last volume of his History of the German reformation. The history is brought down to the religious peace of Augsburg. The work is very full and interesting. A Memoir of Schleiermacher has been written by Baumgarten-Crusius of Jena. Tholuck's latest publication is a Sermon upon Luke 12: 49, 50, with reference to secession from the church. It appears to be a warning against the spirit of the Silesian seperatists. A history of Pelagianism has issued from Cologne, entitled: *De Pelagianorum doctrinae principiis. Dissertatio historico-critica, quam scripsit J. H. Leutzen, ss. theol. Dr. ejusdemque repetens in seminario archiepiscopali Coloniensi.*

Among the exegetical works we notice a Practical Exposition of the Epistle to the Philippians, by T. Passavant; Basle. The author is regarded as an evangelical man. Expositions of the Apocalypse have appeared from the pens of A. A. Waibel, a Roman Catholic, and Professor Oertel of Ansbach. The second part of Stier's Commentary on the Psalms is expected shortly to appear. Also a Commentary by Thiel upon Genesis, and an Introduction to the Old Testament by Haevernik.

In the department of metaphysics wave follows wave from the German press. Dr. Tafel, librarian of the University of Tubingen, is the author of a work entitled, "History and Examination of Scepticism and Irrationalism, as related to the modern philosophy, with special reference to Hegel." Our readers are probably aware, notwithstanding an intimation to the contrary in the last number of the London Quarterly Review, that Hegel has been several years dead; but his hideous doctrine, subversive of all morality and all Christian faith, still lives. The work of Victor Cousin, upon French and German Philosophy, has been translated by Dr. Beckers of Dillingen. It is prefaced by a long dissertation of the celebrated Schelling, who is now to be mentioned as a privy-counsellor and associé étranger of the French Institute. The work of Cousin is well known in this country. It is not altogether satisfactory to Schelling, who nevertheless bestows great

praise on the author as the only Frenchman who has ever gone down into the abysses of German metaphysics.

There is nothing more interesting in the bibliography of the age than the care which is used in France and Germany to furnish useful editions of the Christian fathers and other rare ancient works. Translations of many early writings are also becoming common. We notice the Apology of Theophilus of Antioch, translated by Thienemann, with a preface by Dr. Augusti. Also the celebrated defence of vicarious atonement by Archbishop Anselm, *Cur Deus Homo?* and likewise a translation of the same. To this may be added Select Works of Ephrem Syrus, from the Greek and Syriac, by Zingerle, a Benedictine monk. And the whole extant works of Berengarius Turonensis, edited by Neander.

The brothers *Gaume*, booksellers of Paris, also propose to publish the entire works of Chrysostom, from the Benedictine edition, with a latin translation and notes. It will occupy thirteen volumes octavo, and be issued in twenty-six livraisons, of five hundred pages, at ten francs each.

It is so seldom that any thing reaches us concerning the theological literature of Holland, that we give place to one or two titles which from any other country might be thought scarcely worthy of record. The first of these is "Ecclesiastical Law of the Reformed Church in the Netherlands; by H. J. Royaards, D.D. and Professor of Theology at Utrecht. Part First."* In this work Professor Royaards furnishes an account not only of the internal polity but the civil relations of the Dutch church. Upon the former of these points he gives some interesting particulars. The early government of the reformed church lasted from 1568 to 1795. The period from 1795 to 1816 is remarkable for the transition to the new government, alluded to above, in our remarks on Holland. After the restoration in Holland in 1814 it became a matter of great moment to regulate the church privileges. The ancient polity had become entirely crippled by state convulsions, and nothing was left but the original classes. It became necessary during this interval for the government to take an irregular administration of church-affairs. In 1816 a commission was appointed by the state, consisting of ministers from the different synods, for the re-organization of the

* *Hedendaagsch Kerkregt by de Hervormden in Nederland door H. J. Royaards, Dr en Hoogleeraar in de Godgeleerdheid te Utrecht. Eerste Deel. Utrecht, 1824.*

church. The new arrangements, as we have said above, were opposed by many, and especially by the Classis of Amsterdam, which sent a very bold address to the king; complaining that the new organization had been effected by royal power, and not by ecclesiastical bodies, and remonstrating against the undue authority of the ministry. The government replied that these errors in form had arisen out of the necessity of the times. In July 1816 the new constitution was introduced, securing to the general synod all authority under the king. It appears from Professor Royaard's book, that the church of Holland contains ten provincial judicatories; forty-three classes; one hundred and thirty-four circles; one thousand two hundred and thirty-seven congregations; and one thousand four hundred and sixty ministers.

"Strictures on the new edition of Wetstein's Prolegomena to the New Testament, by J. Heringa."* This reprint is said to be exceedingly inaccurate. Prof. Lotze, it seems, has reprinted all the errors of Semler's marginal notes.

Samuel Tyler

ART. II.—*Balfour's Enquiry.*

OUR attention has been recently directed to "Balfour's Enquiry," a book written in defence of the doctrine of universal salvation. The work makes great pretension to severity of argument and extent of erudition, when in fact there is great poverty of both. It is however well calculated to convince the half-learned reader, by the pedantic prodigality of its second-hand learning, that its doctrines are true. But to any one possessed of even a moderate share of biblical, classical and philosophical knowledge, its premises are erroneous, its reasoning sophistical, and its conclusions false. Of this we shall give our readers a sufficient illustration.

It is contended in this book that the words in the New Testament translated *hell*, refer to a present, and not a future state of punishment. To sustain this proposition, an effort is made (pp. 185—191,) to define the meaning of the Greek words $\piνευμα$ and $\psiυχη$, and then to draw from the definition, certain doctrinal conclusions. It is insisted, that $\piνευμα$ is the only word in the New Testament, used to signify soul; and $\psiυχη$

* Beoordeeling van de nieuwe uitgave der Prolegomena in N. Test. van J. J. Wetstein door J. Heringa. Amsterd. 1832.