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ART. I. — *The Reformation in Hungary and Transyl-*

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J. N. Alexander

By the persecutions carried on against the Albigenses and Waldenses, many of these devoted people were scattered through other countries, where they became a seed of reformation. The followers of John Huss and Jerome of Prague were also numerous and widely dispersed in the eastern parts of Europe, which prepared the way for the dissemination of evangelical doctrines in these regions after the reformation commenced in Germany and Switzerland. This will in some measure account for the rapidity with which the doctrines of the reformation spread through almost every part of Christendom. It is, however, greatly to be lamented that in many places no permanent record was made of the first planting of reformed churches. Those persons who were the instruments of propagating this blessed reformation, and who were capable of writing a correct history of events, were too much occupied with their more important labours to have leisure for things of this kind: and it is generally the fact, that men do not consider the importance of transmitting passing events by means of accurate records to posterity; so that often the witnesses of important transactions in the church and state pass off the stage before the importance of

testants, most of them Presbyterians, who still may be found in Hungary and Transylvania.

J. S. Alexander

ART. II.—*Gleanings from the German Periodicals.*

THE exciting topic now among the German theologians is the *Leben Jesu* (Life of Jesus), published by Strauss of Tübingen, in which the infidel theology appears to have reached its consummation. In this one book, says Tholuck, are concentrated all the skepticism and unbelief of the age. The same writer, in a sketch of the rationalistic controversy, distinguishes three periods or eras; the first extending from 1814 (when the philosophy of Schelling had given the first blow to the common-sense rationalism then prevailing) to 1827, the date of the celebrated Leipzig disputation, when Hahn advanced the doctrine, that rationalists were bound to leave the church; the second from 1827 to 1830, the date of the disturbances at Halle, when Gesenius and Wegscheider were arraigned before a royal commissioner, on a charge of treating scripture with irreverence, and when Hengstenberg's journal first maintained, that the rationalists ought to be excluded from the church. Up to this point, says Tholuck, rationalism had held fast to something positive or historical in religion, the existence of a personal God, a providence, a future state of retribution, and the historical reality of some facts contained in scripture. Premonitions now appeared, however, of ulterior changes, and a radical reform. At length, as he expresses it, the Mirabeaus of this theological revolution have been followed by a Marat. "The work of Strauss has carried negation to a point beyond which there is only one thing left. That he should have thrown down the last pilasters of this lofty temple without a tear, is deplorable enough; but he is so far a man of honour, that he has kept back nothing. We now know the Gospel of Reason in perfection."

To understand these strong expressions, it must be known that Strauss denies the *historical* truth of the gospel altogether, and explains it as a mere philosophical or religious *mythus*. He is a pantheist, and acknowledges no God but the God incarnate in the human race. And this man is writing books for popular instruction! A doctrine so extrava-

gant, as Hengstenberg observes, would in England be forgotten in a month; but the mode of education and prevailing way of thinking among the Germans of the present generation, lay them open to the influence of such a writer, in a degree which can scarcely be imagined in America, or any other country where a religious common-sense is still predominant. Tholuck predicts that a new campaign is now to open, and hints that a division will take place among the rationalists on the vital question of denying or asserting the historical verity of scripture. We find, from our journals, that the campaign has begun, but that the first division of importance has occurred upon the Christian side. Neander and Hengstenberg are now acknowledged as the heads of parties, both evangelical, in our sense of the term, but the latter very strict, the former very lax, with respect to the indulgence of diversity in sentiment, and the proper course of conduct towards the unbelievers. Neander looks upon all forms of error, involving any truth, as peculiar developments of mind and spirit, which are not to be coerced, but will, if properly controlled and guided, all come right at last. Hengstenberg maintains that religious truth is clearly revealed in a positive form, and must be definitely held on the authority of scripture. The breach between these eminent theologians (each acknowledging the other as a brother in the faith) has been gradually widening from the perpetual contact and collision of their sentiments, as colleagues in the same theological faculty; and, as a natural consequence, while one has perhaps been growing more exclusive, the other has become more latitudinarian. The opposition which has long been perceptible between these two important schools or parties (for their respective adherents are both numerous and zealous) has, we are sorry to observe, become more marked in relation to the treatment of this book of Strauss. Both, of course, have condemned its hypocritical and impious absurdity; but Neander, in so doing, has thought fit to publish his dissent from Hengstenberg as holding to an *alleinseligmachende Dogmatik*, a one-only-saving system of theology, which Neander looks upon as inconsistent both with Christian liberty and Christian love. We are neither able nor willing to go into the details of this collateral dispute, which we have mentioned, only to apprise our readers of the posture of religious matters in that interesting country. It is due to Hengstenberg to say, however, that, with all his strenuous adherence to strict principles, he is, to

say the least, no whit behind Neander in genuine charity and Christian spirit.

New Works on the Psalms.

Great attention has been paid, within a few years, to the Book of Psalms. Of the Commentary by Klauss we gave a brief account at the close of our review of Prof. Bush's work. (Bib. Rep. 1835.) Since that publication five others have appeared, either critical or practical, on that part of scripture. One of these is interesting chiefly as a novelty among the modern Germans. It is a translation and practical exposition of thirty-four Psalms, presenting the results without the actual details of philological interpretation. It is by Umbreit of Heidelberg, the author of learned works on Job and Proverbs, and one of the conductors of the *Studien und Kritiken*. He belongs to a class of theologians who have for years been receding more and more from rationalism, and may now be regarded as truly though not fully evangelical. This work is expected to exert a happy influence on students of theology. Another partial Commentary is that of Stier, an evangelical Prussian pastor, who has published an exposition of sixty selected Psalms. His design was to unite philological exactness with a Christian spirit, and to employ the improvements of the modern exegesis in the service of religion. To the pious Germans such a work will be most useful; but it can scarcely be expected that any country pastor will be able to produce much effect upon the minds of the neologists, who will scarcely listen even to a Hengstenberg or Tholuck. A third work on the Psalms is by a man named Sachs, a rationalist of the lowest class, who delights in lowering the sense of scripture to his own dead level, by preferring in all cases the most circumscribed, inadequate, and unworthy explanations, where there is a choice. The chief merit of his book, as estimated by himself, consists in a German version corresponding with the Hebrew, as nearly as possible, in idiom, form, and rhythm. This method of translation, which is fashionable in Germany, and for which the language affords great facilities, was applied to scripture on a large scale, first by Rückert in his version of the Prophets. In order to attain his purpose, Sachs seems to have sacrificed all purity, propriety, and elegance of diction. The very opposite extreme to that of Sachs has been preferred by Ewald in his work upon the Psalms, forming the first volume of a general work on the poetical books of the Old

Testament. Of this work upon the Psalms the second part has come out first, containing the translation and commentary, while an introduction is to occupy the other. So far from sacrificing German style or idiom to exact imitation, he has sacrificed the peculiar form and spirit of the Hebrew poets to a kind of measured prose or irregular blank verse, which he has chosen as the dress of his translation. Those who know Ewald as a grammarian will be surprised to learn that in this work the philological element is almost swallowed up in the logical, historical, and soi-disant philosophical mode of exposition. Nothing can be more characteristic of the author than the confident precision and authoritative tone with which he determines the chronological order and historical occasion of the several Psalms. We are inclined to think that this first extended specimen of Ewald's exposition, since he attained his present standing as a Hebrew grammarian, will rather injure than advance his reputation. Like many other celebrated writers he has thrown into the back-ground that in which his strength consists, and spent his labour in transmuting sense to nonsense, by enveloping the simple exposition of the scriptures in a fog of transcendental metaphysics. Besides this general fault, there are some things which betray a lamentable want of taste and judgment, such as his substituting *Jahve* for *Jehovah*, which (even admitting all that he asserts) is very puerile and wholly inconsistent, as one of his reviewers well observes, with his writing *Jordan* instead of *Jarden*. In some respects his language is more Christian than that of Gesenius, De Wette, and the like; but such expressions are to be interpreted by the rules of Hegel, whose follower he is. The only interesting fact which we can add, without transcending limits, is that Ewald recognises David as the author of some Psalms, which De Wette looks upon as doubtful, viz. Ps. 3, 4, 7, 11, 101, and parts of Ps. 19 and 24. The 62d he ascribes to Jeremiah, the 42d, 43d, and 84th to Jeconiah or Jehoiakim. It is somewhat remarkable that nearly at the same time with this book of Ewald, there appeared one on the same subject by his admirer and disciple, Hitzig.* This, however, is not so extensive in its plan, being merely introductory to a work in preparation. It contains a translation of the Psalms, with *critical* notes, i. e. notes upon the text. The version, so far

* Some account of Hitzig's work on Isaiah is given in our last number, pp. 94, 95.

as we have seen it, is free from the defects and faults of Ewald's; but the author's textual criticisms are completely spoiled by a mania for conjectural emendations, which we supposed had been buried in the tomb of the Capelluses and Houbigants and Lowths of other days. We must wait for the Commentary before we form a judgment, but our present prepossession is, that Hitzig's work will be, in all respects, superior to Ewald's, and, except in point of taste, to De Wette's also.

Roman Catholic Exegesis.

A new edition of Bengel on the Apocalypse, which appeared at Stuttgart in 1834, has called into existence an extraordinary specimen of exegesis by a Roman Catholic layman, J. A. Boost. It is entitled "An exposition of the Revelation of John, in the spirit of history and religion, being a refutation of Bengel's exposition." It forms an octavo volume of 114 pages, and was published at Darmstadt, in the duchy of Hesse. The author hurries over the first six seals, in respect to which he agrees very much with Bengel, and lays out all his strength upon the seventh. The subject of ch. 10, he thinks, is the revival of letters and science after the conquest of Constantinople, with its results, the discovery of America and the art of printing. The little open book (v. 2), which was sweet in the mouth and bitter in the belly (v. 9, 10), represents the freedom of the press, with its specious advantages and calamitous effects! The two witnesses in ch. 11, are the orders of monks and nuns, who seemed to be destroyed by the progress of false *illumination*, but are constantly reviving. The temporary advantage gained over monachism by the new light, was followed by reformation and revolution. The woman in ch. 12 is the Virgin Mary, the mother of the church. The *two wings of a great eagle* (v. 14) represent the protection afforded to the church by the double eagle of the imperial Austrian standard. The dragon is the devil. The beast rising out of the sea (ch. 13) is the English revolution. The other beast (v. 11) is the French revolution. Mr. Boost finds even the tricoloured cockade in this chapter. The number of the beast (v. 18) is LVDōVICVS, which he strangely explains to mean, "the murderer of Louis, regicida revolutionis." The *leopard* (v. 2) is England, the *bear* Scotland, the *lion's mouth* Ireland, the *ten horns* democracy. Babylon (ch. 14) is Paris; the second angel proclaims the alliance of the great powers in the east

of Europe, the battle of Leipzig, the downfall of Paris, &c.; the third angel proclaims the restoration of religion, retarded by the depravity of man. In ch. 16: 10, when the fifth vial is poured out, it is the demagogues, or revolutionary radicals, who gnaw their tongues with pain, because their plans do not succeed. The *kings of the east* (v. 12) are the great powers in the east of Europe, allied in opposition to the antichrist of revolution. These conquer when the seventh vial is emptied (vs. 17, 18), France is divided into three parts (v. 19), and Paris receives the punishment which it escaped in 1814. The *mother of harlots and abominations of the earth* (ch. 17) is the reformation in England! Ch. 18 is a song of triumph over the fall of England, and particularly London, *that great city* (v. 21). After the destruction of France and England, the faithful are to form one body, and those who have gone astray are to be re-united with the hundred millions in Europe who still adhere to the true faith. The rider, whose name was *Faithful and True* (ch. 19: 11), is Ferdinand, the new emperor of Austria. The last three chapters relate to the restoration of heretics and the absorption of all religions in the church of Rome. One great means of this blessed consummation is the restoration of the Jesuits. This tissue of extravagant absurdities might teach a useful lesson to some Protestant interpreters of prophecy.

The German Periodicals.

Tholuck, in his *Anzeiger*, gives a rapid sketch of the German theological journals, from which we glean a few facts that may interest our readers. There are four works devoted to literature in general, which have not been without their influence on theological learning. The oldest of these, the *Jenaische Litteraturzeitung* (Jena Literary Gazette), has now but a limited circulation, and is the advocate of obsolete opinions. The *Hallische Litteraturzeitung* (Halle Literary Gazette) contains more solid learning, and gives valuable information with respect to books; among its contributors are such men as Paulus, Bretschneider, and the theologians of the same stamp at Halle. Both these journals are described as belonging to the *ancien régime* of rationalism. The *Berliner Jahrbücher* (Berlin Annals) are of a more modern cast; their philosophical shibboleth is that of Hegel; but the theological department is entrusted, for the most part, to young writers. The *Heidelberger Jahrbücher* (Heidelberg

Annals) and Göttinger Anzeigen (Göttingen Review) are of less importance theologically, especially since the multiplication of works exclusively theological. The Leipziger Repertorium and Berliner Litteraturzeitung give lists of all new publications, with analyses and brief critical notices of the more important. All the works above named are of a general character, but include theology as one of their departments. Among the Catholics of Germany theological journals are not yet very popular. The Neue Theologische Zeitschrift (New Theological Journal) of Pletz, a distinguished theologian and church dignitary of Austria, has but five hundred subscribers. The journal for the (Catholic) clergy of Freiburg, edited by the celebrated Hug, expired with the seventh number for want of aid. Better success has attended the Tübingen Quartalschrift (Tübingen Quarterly), and new Catholic journals have been set up at Bonn and Giessen, which possess considerable literary merit. Among the Protestants, the Predigerbibliothek (Preacher's Library), edited by Röhr, court-preacher to the duke of Saxe-Weimar, is the organ and standard of old-fashioned common-sense rationalism, which sets itself as much in opposition to the vagaries of German philosophy as it does to the truths of genuine Christianity. By a great proportion of German theologians, whether infidel or Christian, this form of doctrine is considered obsolete. To the same school belongs the Allgemeine Kirchenzeitung (General Church Gazette), but with less pretence to literary merit. Its tirades against orthodoxy, mysticism, and Hegelianism, are said to be written, for the most part, by country clergymen. As occupying middle ground between decided rationalism and genuine Christianity, Tholuck mentions the Zeitschrift für Theologen (Journal for Theologians) by Illgen of Leipzig, which is chiefly devoted to church-history; the Evangelische Zeitung (Evangelical Journal) of Tübingen, which contains elaborate articles on theological literature; and the Studien der Württembergischen Geistlichkeit (Studies of the Württemberg clergy), which contains a greater variety of matter, and has a more practical character. The Theologische Studien und Kritiken (Theological Studies and Criticisms), edited by Ullmann and Umbreit, though it admits a great diversity of sentiment, may be considered as decidedly in favour of evangelical religion; and while many of its articles would be regarded as heretical with us, it has certainly exercised a salutary influence on the young German clergy and students of

theology, by combining a high degree of literary merit with a religious spirit. In this last particular its character has greatly risen since the principal conductor became intimately associated and attached to Tholuck. Rheinwald's Repertorium is the best periodical in Germany for fulness and variety of intelligence and criticism on theological subjects. The editor is a professor at Bonn, but the work is published at Berlin. Its plan embraces all departments of theology in the widest sense, and its contents are chiefly lists and notices of books, with articles or paragraphs of ecclesiastical intelligence, and now and then a dissertation on some subject of church-polity. We have often been indebted to its pages, and believe that, for a foreigner who wishes to be fully informed of what is going on among all classes of the German theologians, it is the most valuable of their publications. To the above list must be added the *Litterarischer Anzeiger für Christliche Theologie*, conducted by Tholuck himself. His own articles are always full of talent and mostly of instruction, and the fact that, even with the help of friends, he can issue a small sheet twice in ten days, is only another proof of his astonishing activity, versatility, and fertility of mind. His journal is characterized by learning, genius, taste, deep piety, and a liberality which would with us be called latitudinarianism, and which is strongly contrasted with the calm, firm, strenuous orthodoxy of the *Evangelische Kirchenzeitung*, edited by Hengstenberg, which does not fall within our present scope, as it is not a theological but a religious journal, that is, according to the German terminology, it is designed for general not professional circulation.

German Theological Seminaries.

The peculiar organization of the German universities is generally known, with its good and bad effects upon professional education, particularly that of theologians. With respect to the theological seminaries of Germany there has been less said and written in this country. These are institutions intended to complete the training of students in theology after leaving the university. They are few, and the number of students is limited. The most noted establishments of this kind are at Herborn in Nassau and at Wittenberg in Prussian Saxony. The studies and exercises of the members are practical, that is, intended to prepare them directly for pastoral duty. The systematic study of theology, and its kindred sciences, is presupposed. As the directors of these

seminaries are excellent men, and few seek admission but the conscientious votaries of truth, it is not surprising that their influence is good, and that some of the best pastors in the church of Prussia have been seminarists at Wittenberg. The utility and proper organization of such seminaries has been recently a subject of discussion. From one publication on the subject we shall give an abridged account of the routine of duties in the *Predigerseminar* in Wittenberg, of which the writer whom we quote had been a member. Of the two teachers in this institution, one is required to be an actual pastor; both are preachers. They deliver lectures, exegetical, historical, and dogmatical. The first are on the more important parts of the New Testament, especially the *pericopes* or *lessons* of the Prussian liturgy. The critical study of the text is presupposed. The lectures are designed, not so much to explain the passage, as to show how it ought to be explained in preaching. The technical term applied in Germany to this branch of theology is *Topik*. Alternately with these instructions, lectures are delivered on *Apologetik* or the evidences of religion. The historical lectures are not on the general subject of church-history, which the members of the seminary are supposed to have previously studied, but on the history of preaching, church-discipline, and forms of worship. With these is connected the reading of the best ancient and modern sermons. Besides the lectures, exegetical and theological disputations are held, in the Latin language, under the direction of the teachers, who also conduct *homiletical* and *catechetical* exercises, by which are to be understood practical exercises in the art of preaching and of popular instruction. Morning prayer is accompanied with sacred music, and immediately followed by a lecture. On Saturday and Sunday there is also evening prayer, which, on Sunday, is followed by an exhortation from the *Ephorus* on the duties and dangers of the pastoral office. It is the custom of the house to celebrate Luther's birth day in a religious manner, and, in 1830, a similar respect was paid to St. Augustin. Besides the public exercises of the house, there are various formal and informal societies among the students for religious conference, mutual aid in study, and improvement in music. The musical members sometimes give concerts, and a student is often waked upon the morning of his birth day by the instruments and voices of his friends. The present instructors of this seminary, we believe, are Heubner and Ross.

Tholuck's Sermons.

Tholuck has published an additional volume of sixteen sermons preached before the university of Halle, with an interesting preface on the decline and revival of church-going in Germany. While he justly ascribes the former to the growth of infidelity among the clergy, he shows that a mere return to orthodox piety will not be sufficient to re-fill the churches. Among the means which he considers necessary to secure that end, is a thorough and scholar-like acquaintance with the scriptures. He also recommends the practice of lecturing at times, instead of preaching, on the scriptures in their order. Might not both these suggestions be made useful in America? Tholuck is entitled to be heard upon this subject, as his own preaching not only attracts crowds to the long-deserted academical *Gottesdienst*, but has been blessed to the spiritual benefit of many.

New Work on Daniel.

The book of Daniel is, next to the Pentateuch, the most important subject of dispute at present, between the believing and unbelieving critics. The first serious attack upon the genuineness of that invaluable part of revelation, since the days of Porphyry, was made by Bertholdt in his introduction to the Bible, and followed up by Bleek of Bonn, and other writers of inferior note. The cause had, by some good men, been given up as lost, when a powerful reaction was produced by the appearance of Hengstenberg's work (*die Authentie des Daniel*), which was reviewed in the *Biblical Repertory* of 1832. A year later, the same distinguished champion of the truth published, in the second volume of his *Christologie*, a masterly dissertation on the seventy weeks. About the same time, one of his pupils and adherents in the faith, Hävernick, afterwards professor at Geneva, now at Rostock, brought out a complete work on Daniel, which is universally regarded as an admirable specimen of oriental learning and exegetical talent, and an able, if not a satisfactory, defence of the genuineness, authenticity, canonical authority, and inspiration of the book. These publications of Hengstenberg and Hävernick, made so strong an impression on the public mind, by their logical precision and philological depth, that the neologists have been under the necessity of trying to counteract the dangerous reaction. This has been attempted by Dr. Cæsar von Lengerke, in an exposition of Daniel, published at Königsberg in 1835. This work undertakes to establish

the mythical character of the book, not partially, but out and out. In this the author excels his rationalistic predecessors, both in boldness and consistency. Von Lengerke's work is not considered by the friends of truth in Germany as having driven the defenders of Daniel from the strong position actually gained; but it seems to be admitted that he has exposed some errors and defects upon the part of Hävernack. If this should excite that young but distinguished writer to supply what is deficient in his work and make it perfect, the cause of truth will be a gainer by this controversy, as by every other. The more the rationalists write in opposition to Hengstenberg and his school, the more will they expose their weakness and the badness of their cause.

New Works on Chronicles.

Another part of scripture, which had long been given up to the neologists as lawful prey, has also met of late with able champions. We refer to the books of Chronicles, on which De Wette and Gesenius have been wont to lavish their contempt without restraint, as a bungling compilation, scarcely worthy to be named as an authority. Those who are familiar with the writings of these learned men, will recollect how coolly De Wette sets aside the positive statements of the inspired historian, and how modestly Gesenius undertakes to know the meaning of a Hebrew phrase better than the author of the Chronicles. To this critical presumption a severe check has been given by two recent works in vindication of the Chronicles. The latest, by Movers, has not reached this country; the other, by Keil, we have long had in possession and intended to review. The author, another pupil and follower of Hengstenberg, has copied, with wonderful success, the perspicuity, exactness, and strict logic of his master, and we trust that his labours (as professor at Dorpat) will be blessed, not only in their direct effect upon his hearers, but in a wider influence exerted through the press, in vindication and elucidation of the word of God. The estimation in which Keil and Hävernack are held by their former teachers, Hengstenberg and Tholuck, is an earnest of the good which may be looked for at their hands. It is one of the most encouraging signs of the times in Germany, that while some of the most distinguished pupils of the rationalistic leaders are receding from the precipice to which their gifted teachers had enticed them, the Christian theologians are sending out recruits, who will be able to do battle for the

truth, when the standard-bearers themselves shall faint or be discharged.

Hegel and Schelling.

To those who know any thing of German philosophy, it may be an interesting item of intelligence, that a schism has occurred in the sect of the Hegelians, on the question whether Hegel's system recognises *the personal duration of the human soul*. Göschel, a distinguished leader of that school, has written in defence of the affirmative position, while by other Hegelians he is charged with a desertion of his principles. He has also been attacked by some anti-hegelians, who charge upon the system the denial of the doctrine of immortality. Among these assailants is a second Fichte. From some expressions of the periodical writers, there would seem to be a chance of Schelling's superseding Hegel in his turn, and again becoming lord of the ascendant. This sort of resurrection would be something quite unparalleled in Germany; but Schelling certainly has this advantage, that, though his philosophy is looked upon as dead, he himself is still alive, and lecturing with great applause as an honorary professor at Munich, with a *Von* before his name, and the rank of a privy counsellor. His opinions are said to have been greatly changed, and he is now a Roman Catholic. His great work on the four ages of the world (*Weltalter*) is, we believe, in preparation still; we have heard that he has several times begun to print it and then cancelled the impression.

Raumer's Palestine.*

A valuable addition to the apparatus of biblical inquirers has been furnished by Von Raumer of Erlangen, in his work on Palestine. It is highly commended by Hengstenberg and Tholuck, or by writers in their journals, for the skill and judgment with which it is adapted to a particular class of readers, not the learned but the learners, such as students of theology and educated laymen. "Those who know how hard it is, in a work requiring original research, to give only the results, without forcing the reader to participate in all the labours of investigation, will admire the self-denial of this author." The work evinces likewise a laborious and

* Palaestina, von K. v. Raumer, Prof. in Erlangen. Mit dem Plane von Jerusalem zur Zeit der Zerstörung durch Titus, und dem Grundriss der kirche des heiligen Grabes. Leipzig. 8vo. pp. 358.

faithful study of authorities, though Tholuck's review complains of a defect in the distinction made between the authorities themselves, as more or less entitled to belief, and Hengstenberg's refers to a few errors arising from a want of thorough intimacy with the Hebrew text. Both admit, however, that scarcely any source of information seems to have been neglected; the author has even availed himself of statements only extant in English and American periodicals. Another point in which the work has very signal merit, is the elegant conciseness of its style, which not only renders it entirely perspicuous, but has enabled the author to incorporate more matter than the limits of the book would seem to suffer. But the crowning merit of the work is its religious spirit, and the author's constant reference to higher interests than those of geographical science. He seems never to forget that the land which he describes is the Holy Land; and though he properly dispenses with mere exclamations and pious forms of speech, he keeps the reader in perpetual recollection of the dignity of his subject. Who, says Hengstenberg, would praise a description of England, in which there was no mention of her trade and manufactures? Yet England would be more without her trade and manufactures than Palestine would be without her God! These merits are so great, and the defects which have been pointed out so unimportant, that the book may be confidently spoken of, as one of first-rate excellence. The volume of Ritter's General Geography, which has recently been published or is shortly to appear, will contain a new edition of his Palestine. The only point in which it is expected to excel Von Raumer's, as a book for students, is its general surveys and descriptions of the country, from which Von Raumer has abstained for fear of indulging his imagination, and confined himself to the precise statements of travellers who have been upon the spot.

Ministerial Qualifications.

The examination of candidates for ordination is thus described by a writer in the *Evangelische Kirchenzeitung*. A candidate, from twenty to twenty-six years old, appears before a consistory to which he is a stranger. He exhibits written exercises previously prepared, and is sometimes required to furnish others in the presence of his judges, after which he is subjected to an oral examination, with some half-a-dozen others, for about five hours, more or less. The subjects of examination are the Greek and Hebrew text

of scripture, Systematic Theology, Church History, Homiletics, and in some cases Logic. He receives a mark denoting his proficiency, and then the door is open for his entrance to the fold, to feed the flock which Christ has purchased with his blood. Whether he only knows the truth, or really understands it; whether he only understands the truth, or really believes it; whether he has a gift for winning souls, or is cold and blockish; whether he has lived a blameless life, or quite the contrary—are questions never asked. The things complained of, in this system, by the writer whom we quote, are, first, the total disregard to religious or even moral character, and then, the too exclusive requisition of professional acquirements, without reference to general knowledge or preparatory education. A young man is often passed by his examiners, even with applause, because he writes good Latin and is a good Hebraist, though he cannot write or speak his mother-tongue correctly. As a remedy, the writer urges that the examinations should be more comprehensive and, at least in part, conducted by actual pastors. His plan indeed is, that the first examination (for the *licentia concionandi*) should be held by theological professors, and relate especially to theoretical knowledge; the second (for ordination) by other clergymen, and relate to the application of the knowledge possessed. The statements of this writer, if we had room to quote them, might be useful in correcting two mistakes somewhat current in this country; the idea that the modern German clergy are, as a body, very learned; and the idea that the German university system is better adapted to prepare men for professional activity than ours. As to the latter point, the writer referred to thinks the establishment of theological seminaries, in which the students may be subject to inspection and control, a measure essential to the completeness of the universities and the welfare of the church. As to the other point, he draws a contrast between the German pastors of the present day and those who lived at the time of the reformation, or at the beginning of the seventeenth century, not only as to orthodoxy and religious character, but in point of erudition. What names, for example, can be found among the modern clergy of Hamburgh, Lubeck, and Bremen, to be placed in competition with those of Wolf, Fabricius, Hinckelmann, Pfeiffer, and Carpzov? Another sentence from this interesting article we quote for the consideration of our brethren at home, allowing them to value it at what they think it worth. After speaking of the

best means for excluding heretics and unbelievers from the ministry, he asks: "But in order to produce fair flowers, is it enough to root out all the weeds? Sced, living seed, is wanted. Mere negative purification is the curse of the present age in politics; it must not find its way into the church. When the ecclesiastical approval of Marmontel's *Belisarius* was withdrawn, 40,000 copies were sold, before the proceedings in the case were closed. The end is not to be attained by warnings or denunciations, but by men; by having the right men set in the right places."

New Churches.

In Prussia, as in England, the need of new churches begins to be acknowledged. Under the influence of English example, Frederick William has already founded several in the suburbs of Berlin. Most, if not all, of these have been supplied with evangelical and devoted pastors, among whom is Otto von Gerlach, a name dear to some in America and many more in Europe. A general increase in the means of accommodation and the number of pastors has become a frequent subject of discussion. It is computed that the population of protestant Germany has, at least, doubled since the Reformation, while the protestant clergy is scarcely more numerous than then. The majority of the present pastors, being worldly men, feel little solicitude to make a change which might diminish their own incomes. But the faithful shepherds, of whom there are not a few, especially in Wurtemberg and Western Prussia, are anxious that their number should be multiplied, the rather as the number of candidates is much too great for the existing vacancies, and as the proportion of sincere and godly men among them constantly increases. Of the two ways in which the want may be supplied, by increasing the number of pastors in the parishes, and by dividing the parishes themselves, the latter seems to be preferred by those who are best qualified to judge. Some, however, are in favour of appointing deacons, in the episcopal sense, to act as under-shepherds to the pastors, an arrangement which exists in some of the German states, but not in Prussia. There the organization of the individual churches is essentially Presbyterian, and includes an order of deacons who, like ours, are supposed to attend to the wants of the poor. The clergy in the western Prussian provinces appear to be attached to this system, and such of them as feel the need of some improvement in the church, while

they urge the multiplication of pastors, with separate parochial charges, wish the diaconate, as it exists, to be made efficient, by appointing deacons who shall labour among the poor, not by preaching, but by bringing them to church, providing them with work, reclaiming them from vicious habits, superintending Sunday schools, and dispensing such instruction as they can, in strict subordination to the pastors. On the other hand, the friends of true religion in Berlin and the adjacent provinces, seem partial to the constitution of the English church, and would therefore prefer the transformation of lay-deacons into ordained ministers of an inferior order. As Presbyterians, we prefer the former method, but should heartily rejoice to see either realized, the rather as we know that the German theologians are too deeply versed in history, and some of them, at least, endowed with souls too large, to be infected with the mania of exclusive high-church prelacy or believe in the theory of triple ordinations. The question of church government is looked upon in Germany as something settled, and we have it on the authority of a professor of church history in Prussia, that the divine right of bishops is one of the few doctrines which no protestant in Germany seems able to believe.

Persecution of the Tyrolese Protestants.

Eight or nine years ago three men residing in the valley of the Ziller, near the confluence of the Ziller and the Zem, in the Tyrol, declared themselves Protestants, since which time more than three hundred have followed their example. Against these converts there has raged a persecution, not by fire and sword, now obsolete, but by the more refined and galling arts of modern bigotry. The Austrian Toleration Act, or rather Edict, requires every person going over to the Protestants, to receive six weeks special instruction from his parish priest before the final step is taken. This instruction was refused to the converts of the Zillertal. They must therefore remain in the church and be disciplined as heretics. Their children are, against the parents' will, presented in the church for baptism by Popish sponsors. Being thus made "catholics," they are forced to attend the public schools, and, at the age of eight or nine, to receive their "first communion." The priests refuse to solemnize the marriage of heretics, a circumstance which has caused two of the converts to go back. They are not allowed to purchase land or houses, and those who had families before, are unable to

hire servants. They are of course not allowed to hold religious meetings, nor even to visit the sick among themselves, who are infested without mercy by the priests, one of whom assured a dying man, just as he breathed his last, that he was certainly going straight down to the devil (*schnurgrade zum Teufel*). Not only are the heretics denied what they consider Christian burial, but the mode of their interment is contemptuous and disgraceful. Three of their number obtained access, five years since, to the Emperor Francis, when at Innsbruck, since which time none are allowed to leave the valley. The number of priests in the valley is increased, and they are indefatigable in exciting prejudice against the converts, and confirming others in ignorance and bigotry, by means of pretended miracles, &c. At the same time they try to make their victims still more miserable by exciting groundless fears, and raising false reports of what the emperor intends to do, by way of punishing the heretics. The object of these priests of Baal would be greatly furthered, if the little flock could be provoked or seduced into any act of insubordination or fanatical excess. But they have hitherto been so sustained and guided by divine grace, that their conduct, as a body, has been blameless. In their domestic and municipal relations they have set a beautiful example of forbearance and submission. This is the more remarkable as they have had no spiritual guide from the beginning. Each household is a little church, where God is worshipped and the Bible read, together with some writings of Luther, Arndt, and Müller. Their benevolence is such that all the power of the priests is insufficient to deter the poor from coming to them. These details are taken from a paper in the *Evangelische Kirchenzeitung*, which was probably designed, not only to excite a general sympathy, but to secure the intercession of the Prussian government with that of Austria, in behalf of these poor sufferers, whose voice can never reach the throne, through all the complex folds of a paternal but tyrannical police. We trust that long ere this the Protestant member of the Holy Alliance has prevailed upon his colleague to call off his blood-hounds, or the pope's, from these oppressed lambs of the Saviour's flock.

Projected Work on Missions.

In order to satisfy the growing curiosity of German Christians with respect to foreign missions, a repentent, or assistant professor, at Erlangen, has projected a series of missionary

biographies, and another of missionary travels. The first was to open with the life of Pliny Fisk, to be followed by the lives of Brainerd, Eliot, Schwartz, Vanderkemp, Martyn, Parsons, Carey, Morrison, Newell, Judson, and many others. The other series was to open with the travels of Tyerman and Bennet, to be followed by translations or abridgments of Ellis on Polynesia, Jowett on the Mediterranean, Philip on South Africa, Anderson on Greece, Smith and Dwight on Armenia, Kay on Caffraria, Gobat and Kugler on Abyssinia, Wolff on Asia, Gutzlaff and Abeel on China, Yate on New Zealand, Temple on the Mediterranean, Ellis on Madagascar, Henderson on Iceland, Henderson and Pinkerton on Russia, Brewer on Constantinople, Groves on Persia. The editor intends to incorporate with the narratives, or append to them as notes, various geographical and historical statements which lie scattered through the missionary journals, and throughout the series he will have reference, not only to the edification and entertainment of his readers, but to the promotion of historical and geographical science, by means of the information brought to light by missionaries, but as yet existing only in a loose and scattered state.

Religion in High Places.

A society of young ladies in Berlin published, some time since, a memoir of the princess Louisa Henrietta of Brandenburg, first wife of the elector Frederick William, who, it seems, was an eminently pious woman, and the author of some favourite German hymns. The *Evangelische Kirchenzeitung*, in noticing this little book, expresses a wish that some one would prepare an account of the manifestations of true piety in various members of the royal race of Brandenburg and Prussia. The writer seems to intimate that Frederick the Great was the only interruption to the line of pious rulers in this family. The present crown prince, or heir-apparent, is believed, on good authority, to be a sincere Christian. The king's pretensions to that character are greatly lowered by his inordinate attachment to the theatre. In no other respect is he believed to go beyond the strict simplicity and moderation of a Christian gentleman. His personal manners and his mode of living are extremely plain, and he is certainly a steadfast friend to orthodox religion, in opposition to the infidel theology. In such a king and such an heir-apparent, Prussia is highly favoured. It is such examples that make despotism respectable.