IX. The Confessional Relations of the Heidelberg Catechism. By Dr. E. V. Gerhart, Lancaster, Pa.

X. The Theological System of the Heidelberg Catechism. By Dr. M. Kieffer, Tiffin, Ohio.

XI. The Genius of the Reformed Church as compared with the Roman Catholic and the Lutheran Confession. By. Prof. T. Appel, Lancaster. Pa.

XII. The Organism of the Heidelberg Catechism. By Rev. Thomas Appel, Greencastle, Pa.

XIII. The Theoretical and Practical Mission of the German Reformed Church in America. By Dr. Philip Schaff, Andover, Mass.

XIV. The Theological Seminary at Mercersburg. By Dr. B. C. Wolff, Mercersberg, Pa.

XV. The Necessity and Use of Creeds. By Rev. J. B. Russell, Pittsburg, Pa.

XVI. The Heidelberg Catechism in the Dutch Reformed Church of America. By Dr. De Witt, New York.

XVII. The Fortunes of the Heidelberg Catechism in the German Reformed Church in America. By Dr. Bomberger, Philadelphia.

XVIII. The Educational System of Religion. By Rev. D. Gaus, Harrisburg, Pa.

XIX. Creed and Cultus. By. Dr. H. Harbaugh, Lebanon, Pa

XX. Catechetics and Catechetical Instruction. By Rev. B. Bausman, Chambersburg, Pa.

ARTICLE VIII.

LATEST GERMAN THEOLOGICAL WORKS.

BY PROF. W. F. WARREN, OF BREMEN.

(1.) *Die Psalmem Uebersetzt und Ausgelegt*, von Dr. Ferdinand Hitzig, Professor der Theologie in Heidelberg. (Vol. I. 8vo. pp. xxxi and 312. Price, 2 Thaler). This is the title of a new commentary upon the Psalms, the first volume of which, reaching to the 55th, has just been issued. A former work of Dr. Hitzig's (*Die Psalmen, Historischer und kritischer Commentar nebst Uebersetzung*, 2 *Bde.*) appeared in 1885 - 36, and created no small sensation by the boldness of its "positive" criticism. De Wette having endeavored in his Commentary (1811) to throw doubt and suspicion upon most of the results of contemporary and former biblical scholars without substituting anything reliable in their place, Hitzig seems to have felt himself called upon to complement his predecessor's negative and destructive work by setting forth the positive results to which the new and "only truly scientific" principles of biblical criticism must necessarily lead. Accordingly he set himself to the determination of the real authorship, age, etc., of each Psalm from internal, philological, and rhetorical characteristics.

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The result was a denial of Davidic origin to all but *twelve* (to wit, 3, 4, 7, 8, 11, 12, 13, 15, 16, 17, 18, 19), the attributing of a score or more to Jeremiah (5, 6, 14, 22–41), and the assignment of more than half of the entire Psalter (all beyond the seventy-third) to the age of the Maccabees! This was pretty resolute criticism, but seems to have only prepared the way for von Lengerke, who in 1847 quite distanced his Heidelberg predecessor, by refusing to the "sweet singer of Israel" the authorship of a solitary Psalm in the whole collection. This however was so manifestly overdoing the thing that it failed even to endanger Hitzig's position as the main representative of the extreme school of what Delitzsch calls "omniscient, positive criticism," in the department of Psalm interpretation. During the thirty years which have elapsed since this position was accorded him, the scholarly works of Hengstenberg (1842–47), Vaihinger (1845), Tholuck (1843), Ewald (1839), J. Olshausen (1853), Hupfeld (1855–62), have appeared, and in them the pretended results of the Heidelberg critic have been abundantly discussed. Accordingly he now reappears to retract, as he tells us, whatever the continued study of the subject since his *debut* in 1835 has led him to abandon or modify, and to expose the weakness of that which has been urged against such of his positions as he still maintains. The work proves far less controversial, however, than one would expect from the author's peculiar position, and indeed from his brief preface. We have not found time to compare all his new results with the old; but from a somewhat extensive examination we are led to believe that his retractions are by no means numerous or important. The first and second Psalms are still attributed to Alexander Jannaeus, twelve only allowed to David, and the latter half of the whole book again relentlessly assigned to the Maccabean age. The author's is the simple old-fashioned plan; first a general introduction to each Psalm, then an original poetic version of it, and, under this, brief philological, critical, and explanatory notes, nearly as compressed and dense as De Wette's. Its typographical outfit is remarkably neat and comfortable to wearied eyes. Vol. II. will complete the work, and is already in press.

(2). *Die gegenwärtigen Partien in Staat und Kirche. Neunundzwanzig akademische Vorlesungen*, von Stahl (Berlin: 1863. pp. viii and 393. 8vo.). These lectures of the late Dr. Stahl of Berlin constitute probably the most popular course he ever delivered. Their theme is: "the Parties of the Present, in State and in Church." They were prepared and for the first time read 1850–57, and were repeated four times, the last being in 1856–57, when the writer had the pleasure of hearing them. At that time so great was the enthusiasm of students, and even of the public, that the most spacious auditorium could not contain the crowd which struggled for admission. Often have we waited nearly an hour in the midst of a patient throng before the door, that we might be sure of a chance when once the hall should be opened. Men of almost every rank and station were there: generals, parliament members, artists, cadets, actors, merchants; every class was represented. What Sir William Hamilton says of the enthusiasm

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with which Cousin's Lectures on the History of Philosophy were greeted in Paris might be applied to Stahl's course on the Parties of the Present, year after year. He was often requested before his death to publish them, but he desired to reserve them for his disciples in the University. His political position is well known. He believed in kings by divine right, denied every form of popular sovereignty, maintained the inviolable sanctity of all rights based upon historical developments or inheritance, abhorred all written constitutions, and only desired that the absolute power of the sovereign should limit itself (not be limited) by the Christian principles embodied and taught in the church, and by regard to the varied interests of all classes represented in the organically interacting, but in no sense authoritative, institutions and factors of the national organization. In Lectures 2 – 24 he characterises and criticises the *political* parties of the present; in the remaining the religious and ecclesiastical. Lectures 2 – 6 are devoted to the parties of the Revolution; 7 – 9 to the liberal party; 10 12 to the constitutional party; 15 to the constitutional monarchy, as distinguished from the last-named party; 15, 16 to the democratic party and to North American Democracy; 16 – 20 communism and socialism; 21 – 24, to the party of legitimacy. His own fraction of this party he denominates "Institutional Legitimatist," to distinguish them from the absolutists on the one hand, and on the other from the admirers of parliamentarian constitutional monarchy. The section on North American democracy is exceedingly interesting to an American, exhibiting as it does the exact estimate which the great theological and royalistic statesmen of Prussia had formed of our government before the flames of civil war broke out. While he will not allow to European democracy any close affinity with the American, and while he finds in the history of the American colonies much to excuse our form of government, he cannot nevertheless justify the Revolution, or regard our institutions as either theoretically or practically superior to monarchial ones. Of New England, however, and of her influence upon the whole nation, he says not a few handsome things; adding that "if ever a people were called by origin, history, and circumstances to a democratic organization, that people was the population of New England." To her he attributes the *democratizing* of all other colonies, their decision to revolt against England, etc., "New England is the prototype and leader of North America." The portion relating to ecclesiastical parties is less important, especially as the anonymous editor has taken the liberty of omitting the two final lectures. He doubtless did so under the impression that, as his maturest views on the subject had already been given to the public in the enlarged second edition of his work on Church constitution, published soon after his death, these older lectures would prove superfluous. We think it would have been better to have given them as contributions toward the history of the development of the distinguished Doctor's views.

(3). *Babel, das Their, und der Falsche Prophet. Biblisch-symbolische Studie über Offenbarung Johannis* 13 – 19. *Nebst eine Einleitung in die Apokalypse,*

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von A. Ch. Laemmert. Pfarrer zu Weil in Würtemberg. (Gotha: 1863. pp. 130.) — This little essay is a modest contribution to a freer and more spiritual method of interpreting the symbols of the Apocalypse, particularly the three chief of them, Babel, the beast, and the false prophet. Instead of seeking their antitypes in certain definite historical personages, empires, or hierarchies of the post-apostolic or present age, the author finds them in the grand chronic antagonists of the kingdom of God, Satan, and depraved man. He finds the real Babel (Babylon is only the Greek for it) in that rebellious human pride and self-sufficiency which commenced its monument on the plain of Shinar, and has been busy building and building ever since. The beast and false prophet are older than Mohammedanism or French Socialism; both appear in the primitive temptation in Paradise, and have been active ever since, wherever Satan has seduced the sense or beguiled the reason of men. One of the closing passages may perhaps give the reader some idea of the writer's theory and style: "From the beginning of the world to the end rise up Satan and man in his pride in opposition to that authority of the Eternal King, which he has transferred to the Lamb, the son of man, as King, Prophet, and High Priest. The former, as liar and murderer, avails himself of the grand, beastly, and mendacious powers of the earth, in order, by means of trickery and force, lies and murder, to prevail over the kingdom of God; the latter, in reliance upon his own spiritual powers, erects his own proud unchristian and antichristian structure. Both labor in company, and are long time associated with each other; but their covenant is no covenant of love, but only a common antagonism to the Lord and his people. Satan and his associates hate man, even when he is building the Babylonian tower of pride and false worship; for man would like to rule over all, even over his allies from the deep. But proud, ungodly-minded man shall be brought to nought, when the friendship, as it must necessarily come, shall be dissolved. Long doth the church resist these hostile forces; but as she, like ancient Israel, absorbs more and more of the bad leaven of human pride, and the satanic agencies of falsehood and sensuality and malice and lovelessness, and becomes on the whole lukewarm and ever more lukewarm, the world and the kingdom of darkness receive so much the more power, and that which was once slain by the word of God revives anew. The evil powers become ever stronger, the sufferings of the genuine spiritual Israel ever greater, with the flow of years. Nevertheless, for the elect's sake, for the sake of the poor worm Jacob, for the sake of his own great name and sacred blood, the Lord has compassion upon all those who have kept their fidelity, the virgins who have remained undefiled by the lusts and vices of the world and of idolatry, as also upon many a wavering soul who is purified and preserved by afflictions, so that its raiment is also washed white in the blood of the Lamb, and plunges the whole kingdom of darkness, after sufficient probation, into destruction, to rear the luminous, eternal city, having the glory of God; now old things are passed away, behold all things are become new! The work of the Lamb that was slain is accomplished; Babel annihilated, the beast, the false prophet, the devil, and

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with him death and hell, are delivered over to the lake of fire, the second death." — One finds here and there, scattered through the little book, not a few new and suggestive thoughts, exegetical hints, etc., and not a few felicitous passages verifying his conclusions by squaring them with the general doctrinal systems of the church and with universal Christian life. Some parts, however, strike us as fanciful, and tend to leave the mind in an unsatisfactory state. As to the Apocalyptic chronology, he supports (with Bengel) the view according to which the several seals, trumpets, woes, vials, etc. represent *continuous* history, notwithstanding the dissent of Hengstenberg, Ebrard, and so many others. The part entitled "Introduction to the Apocalypse" contains a very timely essay on the philosophy of prophetic vision.

(4). *Geschichte des Alten Bundes.* (Leipzig; 1863.) — This is a volume of Lectures on the History of the Old Covenant from the pen of the late Professor F. R. Hasse of Bonn, best known as the author of a remarkably thorough and valuable monograph on the *Life and Views of Anselm of Canterbury* (2 Vols. 8vo. 1843, 1852). Dr. Hasse was born in Dresden 1808, became Privat Docent in Berlin 1835, sometime after Professor of Theology in Greifswald, and since 1842 in Bonn. He died the 14th of October last. Compared with Kurtz's "History of the Old Covenant," the work before us might seem superficial and unimportant, but it should be remembered that a course of academic lectures are not to be compared in these particulars with thoroughly elaborated and exhaustive treatises. And if it lacks some of the excellences of the corresponding portion of even Kurtz's "Sacred History," it is also free from some of the latter's defects. His portrayal is far more objective than Kurtz's. While in the latter you can scarcely read two pages without discovering something to remind you of his peculiar school of Lutheranism, Hasse might almost defy a stranger to detect his personal views of Christianity as a system or as a life. As lectures they must have been superior, as a book they will not live long.

(5). For the benefit of all interested in the study of the slow revolutions going on in the constitutions of the different German evangelical churches, we will here call attention to the most important publications of the past year bearing upon this point. It may be well to premise that the different parties are as follows: 1st, the *Ultra Presbyterians*, contending for complete independence of the state and a thorough organization of the church in each state, in strict accordance with the principle that all ecclesiastical power resides in the people (Drs. Schenkel and Rothe); 2d, the *High Church Episcopalian* party (lost its main pillar in Dr. Stahl; not large or influential); 3d the *Compromisers*, aiming at a combination of the synodal and consistorial organizations, such as shall secure the peaceful co-operation of autonomic and secular authority (embraces the greater part of the theologians of the Union, such as Nitzsch, Lechler, Beyschlag, Sack, the Krummachers, etc.).

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The old-fashioned *consistorial* system still has a few advocates among the High Lutherans, while the only voice that has as yet been heard in favor of *Congregationism* is that of Pastor *Diedrich* and his five or six adherents among the separated Lutherans.

R. ROTHE. *Zur Orientirung über die gegenwärtige Aufgabe der deutsch-evangelische Kirche* (in 1 und 2 Heft of Schenkel's *Allgemeine k. Zeitschrift*).

D. SCHENKEL. *Die Kirchliche Frage und ihre protestantische Lösung im Zusammenhang mit den nationalen Bestrebungen und mit besonderer Beziehung auf die neuesten Schriften*, J. von Döllinger's und Bischof von Ketteler's. Elberfield: 1862. 8vo. pp. viii and 386. Price, 1¾ thaler.

The above have produced a profound sensation in all circles. In the former Rothe goes completely over to the radicals in doctrine as well as in government. Although he had formerly been reckoned among the "*Gläubigen*," he now demands, as a condition of the salvation of the church, the abandonment of all further confessional recognition of the Trinity or Atonement; from Nicaea and Anselm we must finally break. Though in his "Theologische Ethik" he had written: "If at the present day the majority of those who belong to our church come to decree the creed, the doctrine and cultus of the same, in a word her whole action, then will this church organized according to their notion, if indeed she can bring such an one into being, have little left her that belongs to the Christian church" (Vol. III. p. 1041), he now hesitates not to demand the re-organization of the church on just this principle. Even Baden does not yet realize his ideal, while all the Prussian and other attempts at church reform are only working the destruction of what remains of Protestantism. Schenkel's work possesses considerable polemical, or better perhaps apologetical, value in those parts which reply to the charges and insinuations of Döllinger and von Ketteler. The name which the party give their system is borrowed from the political world — "Ecclesiastical Constitutionalism." Its relation to old-fashioned Presbyterianism is that of a pure democracy to an aristocracy.

STAHL. *Die Kirchenverfassung nach Lehre und Recht der Protestanten* (8vo. pp. x and 484. Price, 2 thalers, 4 groschen).

This is a new and enlarged edition of Stahl's well-known work, and might be entitled "Plea for Episcopacy." It received its last corrections from the hand of its author but a few days before his death.

PROF. TH. HARNACK. *Die Kirche, ihr Amt, ihr Regiment*, etc. (Nuremberg. Price, 16 groschen).

DR. ADAM VON HARLESS. *Etliche Gewissensfragen hinsichtlich der Lehre von der Kirche*, etc. (Stuttgart. Price, 10 groschen).

Pamphlets from well-known Lutheran theologians, both distinctly disclaiming Stahl's views.

K. KIRSCH. *Die Aufsicht des Geistlichen über die Volkschule* (Leipsic).

The above list embraces all the important literature of the subject during the past year. One should compare, however, the discussions of the "Kirchentag" and the periodical literature.

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