

chisms, and books of devotion. The best writings of the best German theologians have been translated into Danish, and writers in our own language enjoy some amount of popularity. About ten years ago a magazine was in existence called the *Theologisk Tidsskrift* ("The Theological Journal"), which was very well written. We cannot discover whether it still exists. Scharling and Engelstoft, professors of theology in the University of Copenhagen, were the editors. Another magazine, written in German, was subsequently published at Schleswic—and *Norddeutsche Monatschrift*, &c. ("The North-German Monthly Magazine for the promotion of Free Protestantism.") In its political bearings it was opposed to the former. Although we have dropped a few words in favour of the Danes, we cannot say that the Danish Church is altogether in a satisfactory condition. The clergy in 1848 were antagonistic to the Government, demanding more secular power than the State was willing to concede. They are not friendly to the principles of religious freedom, and consequently have frequently come into contact with their brethren of the Duchies, who desire the greater development of the fundamental principles of Protestantism. The feud of races, too, acts in favourably upon the Danish Church. The common people appear to be pretty well satisfied with things as they are; and the Danish and German clergy of the South must be regarded as the sole belligerents.

In the *Allgemeine Kirchenzeitung* (General Church Journal), we find some particulars respecting the ecclesiastical condition of the kingdoms of Denmark and Sweden. Last year died two of the highest ecclesiastical dignitaries of the north—Dr. Mynster, Bishop of Zealand (Copenhagen), and Dr. Fare, Bishop of Lund. The Copenhagen bishopric is the continuation of the Catholic bishopric of Roskilde, which belonged to the suffragans of the arch-province of Lund. After the reformation, Lund became a simple Danish bishopric, subsequently a Swedish, whilst the Copenhagen bishopric, without metropolitan title however, was made the first in the Danish Church. Lund, though no longer arch-province, is still held in higher regard than the other bishoprics of Sweden, with the exception of the archbishopric of Upsala. Its gross revenue, about 20,000 thalers, makes it a desirable living. The Copenhagen bishopric, since the reformation, has been the highest point of clerical ambition. All who have held it have been the first theologians of the

Church, and have been chosen, almost always, from the theological faculty. This bishopric is not only first in point of order, but the greatest in point of revenue. The tithes, at the present price of corn, may amount to 20,000 thalers. Two ministers of state appeared as candidates for the vacant bishoprics, namely, Rinterdahl, the Swedish Minister of Public Worship, and formerly Dean of Lund, and professor in its University, as candidate for the province of Lund; and the former Danish minister without portfolio, Dr. Clausen, as candidate for that of Copenhagen. In Lund the clergy choose their own bishops in Zealand the Government makes the choice. The Swedish Minister of State as such, could exercise no influence over the ecclesiastics in their choice; in relation to these he is a mere private individual. Oersted, the Danish Minister of Public Worship, had the power, without consulting the clergy, to thrust Clausen on one side as a political opponent, he having belonged to a party in opposition to the Government in 1848. The disposal of the living must, therefore, depend upon political considerations, and the ministry had determined in favor of Professor and Court-Chaplain Martensen, while Clausen was the favorite of the public, the clergy, and the king. The King was not friendly disposed towards Martensen, and did not wish to have him for a confessor, as the deceased Mynster had been. The ministry would not give way however. It would have been a great humiliation, they considered, to place a political opponent at the head of the church; the minister of public worship gave his resignation, and his colleagues followed his example. Attempts were made to reconstruct a cabinet, but in vain, and the king was obliged to send for his former ministers. Oersted, however, would not accept of office unless Martensen were appointed to the bishopric. The king gave way; Martensen was nominated on political grounds; and the ex-minister, Clausen was rejected on account of his political influence.

Matters in the province of Lund were managed quite differently. Here the clergy had the right of presenting three candidates to the king, and the king generally selects the first—that is, the one who has had the greatest number of votes. Rinterdahl, the minister of public worship, had by far the greater number of votes. After him Thomandes, Dean of Gothenburg; and, lastly, Petterson, Vice-president of the Consistory of Stockholm. The clergy had here put forward three of the most distinguished names of the Swedish

Church; among whom Rinterdahl was the greatest favorite, because he is the zealous opponent of religious liberty, and because, that during the latter days of his administration he had passed the "Sacrament-law," which makes it impossible for various sects to exercise their religion. For the same reason the king named Rinterdahl Bishop of Lund. Not so, however, went matters in Denmark, where it was thought that Martensen could only assert his position through the Oersted administration. This minister was dismissed in December last, and Martensen's deposal was expected, because he had been named to the bishopric as Oersted's tool merely, and because Oersted himself had deposed a political bishop, Mourad, formerly a minister of state. Every one regarded Martensen as a politician, although he is so only in a very restricted sense. His deposal did not follow indeed; but his income, which Oersted himself had fixed at half only of that which had been enjoyed by former holders of the see, was again reduced one half, so that instead of tithes he receives 5,000 thalers from the state treasury, a sum which he has some difficulty in subsisting upon. Still he did not find himself permitted to retire; indeed, he fills the office very well, and stands better with the clergy now than even Professor Clausen.

Bishop Martensen, of whom we have been writing, has enriched the Danish language by his work, *Grundrids til Moralphilosophiens System*, &c. ("Sketch of a system of Moral Philosophy, for University Reading.") It is described as a work of much interest and ability. Bishop Möller has published a *Commentar over Pauli Pastoralbrevet*, ("Commentary on St. Paul's Epistles.") Many years ago he had published an able vindication of the genuineness of Paul's epistles from their internal evidences, which work must be taken as a useful introduction to the other. The Bishop has a high name in the Danish Church. P. M. Stilling has written forcibly on modern Atheism—*Den Modern Atheism*—dealing out hard blows to the Hegelian philosophy.

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