

THE  
BIBLICAL REPERTORY.

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No. I.

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ART. I.—*Survey of modern German Works on Interpretation.*

FOR reasons which have been too often stated in this miscellany to need a repetition now, we think it important that the American student should have some acquaintance with the German works which relate to the study of the Scriptures. We do not, indeed, wish to see a criticism which puts all the foundations out of course introduced into our church; we dare not rejoice in the scepticism which already creeps into some minds with regard to the canonical integrity, the authenticity, and the inspiration of the Bible. But we are persuaded, that if the church consents to close her eyes upon the increasing facilities for biblical investigation which are possessed in Germany, and to turn away from the controversies which are there waged, she will find herself in a field of battle without armour, or, if armed, with the mail and greaves and heavy weapons of a former age, wholly unsuited to the emergency, and the new modes of attack.

With these impressions, we are about to lay before our readers a succinct review of recent German publications, in the biblical department. As our object is to give information, we shall borrow from every source which is accessible to us. The works

which we mention are, in some cases, beyond our reach, and we rely upon the information of our periodical journals. Some of them have recently come to our hands. Let it be observed, that in the bibliographical notices which follow, we claim no originality. In particular, we are indebted to the copious remarks of Drs. Umbreit and Lücke.\*

The works which had appeared as late as the end of the year 1830, upon subjects connected with *Old Testament and Oriental Literature*, merit some notice. They are such as these: First, GRAMMARS. *Elementary Instruction in the Hebrew Tongue: for schools and private use*, by Moses Heinemann. Berlin. 1830.† This work does not pretend to do more than give the mechanism of the language, without entering upon the reasons of its forms and changes. Dr. Schroeder has a pamphlet upon the Noun, entitled: HEBREW NOUNS, *being a supplement to Hebrew Grammars for schools, and especially for self-instruction*, by Dr. Joh. Friedr. Schroeder. 1830. Brunswick.‡ From experience in teaching, the author had been led to see the necessity of something more clear and methodic in the arrangement and deduction of the nominal forms. He endeavours to improve upon Gesenius, and sometimes refers to Ewald, but without entering into their conflicting claims. Among the curiosities of literature, which serve to show that Hebrew roots may coexist with flaming fancies, is Dr. Moritz Drechsler's *Basis for the scientific arrangement of the entire fund of words and forms, first in the Shemitic, and then in the Indo-Germanic languages*.§ This youthful Quixote runs a tilt against the whole array of empirical grammarians, and, like Murray and Ewing, disdains to stop his research any lower down than the constituent elements of speech, the letters of the alphabet. He sees mysteries in a Mem or a Resh, which go, when explained, to unlock all the stores of philology.

In the *criticism of the Old Testament*, a place must be given to the writings of Hirzel of Zurich, already known by his treatise

\* *Theologische Studien und Kritiken*. This Journal is peculiarly interesting, as among its contributors are such men as Gesenius, A. Tholuck, Schleiermacher, Ewald, Ullmann, Nitzsch, de Wette, and Hupfeld.

† *Elementarisches Unterrichtsbuch bei Erlernung der hebräischen Sprache. Zum Schul- und Privatgebrauch*, von Moses Heinemann. Berlin. 1830. x. u. 122. S. 8.

‡ *Die hebräischen Nomina, eine Beilage zu den hebräischen Sprachlehren für den Schulgebrauch, insbesondere aber für solche, welche sich selbst unterrichten wollen*, dargestellt von Dr. Joh. Friedr. Schröder. Braunschweig. 1830. vi. u. 58 S. 8.

§ *Grundlegung zur wissenschaftlichen Konstruktion der gesammten Wörter- und Formenschatzes, zunächst der Semitischen, versuchsweise und in Grundzügen auch der Indo-Germanischen Sprachen*. Von Dr. Moritz Drechsler, Privatdocenten auf der Un. Erlangen. 1830. xxvi. u. 308 S. 8.

tise de *Pentateuchi versionis Syriacæ, quam vocant Peschito, indole* (Lips. 1825). His new work is upon the Scriptural Chaldaisms. *De Chaldaismi Bibliici origine et auctoritate critica Commentatio. Car. Rod. Hagenbachio, Theol. Lic. et in Universit. Lit. Basil. Præf. P. O. a S. Ven. Theolog. Basil. Ordine Summis in Theologia Honoribus ornato amico inter paucos colendo eorundem studiorum officiorumque vinculo juncto congratulandi causa scripsit Ludovicus Hirzelius Turicensis. Lipsiæ. 1830. 4to.* The review of this work, by de Wette, is highly respectful. The Chaldaisms of the Old Testament are accounted for upon the supposition, that the Hebrews always retained among them; in every age, some traces of the Aramaean dialect which the patriarchs carried into Canaan.

The Alexandrine version of the Pentateuch has been subjected to a close and able examination, by Dr. Toepler, a Hungarian pupil of Gesenius: *De Pentateuchi interpretationis Alexandrinæ indole critica et hermeneutica. Scripsit Theophilus Eduardus Toepler Hungarus, Philosophiæ Doctor, Seminarii Regii Theol. Halensis Sodalis. Halis. 1830. pp. viij. 68. 8vo.* He finds reason to conclude, from a collation of the mistakes in this version, and from the exchange and confusion of similar letters, that the copy used by the translator must have been in the character now extant; and also that the vowel points, the division of words, and the diacritical mark of the Shin and Sin were wanting. He characterises the translator in a number of striking particulars.

Few controversies have been conducted with more rigour in Germany, than that which concerns the composition of the book of Genesis. The question whether it is a whole, and the work of a single author, or whether, agreeably to the whim of Wolfe respecting the Homeric poems, it is a patchwork of various documents, has given employment to some of the ablest critics. In 1830, Prof. Staehelin, of Basle, advanced into the field, with *Critical Investigations of Genesis*.\* He declares himself opposed to the disintegration of the book into many fragments, as attempted by Vater, and agrees, in a measure, with Ewald, who in his work on the "Composition of Genesis," maintains that there is manifest an entire unity of plan in the whole work. He dissents, however, from the learned Professor of Göttingen, in opposing the hypothesis of Astruc, Eichhorn, Ilgen, and de Wette, viz. that it is formed from two pre-existent documents, marked by the use of the two divine names. He thinks it plain, after laborious research, that there is undeniable evidence of the

\* Kritische Untersuchungen über die Genesis. Basel. 1830. iv. u. 119 S. 8.

reality of such an origin. Umbreit dissents again, so far as to agree with Ewald in the individuality of the author, while he assumes anterior records, fragments of which he believes to have been incorporated. Long may we remain free from the spirit which prompts men thus wantonly to dig about, and unsettle the foundation of our hopes! The American student will need a long training in the new school of Germany, before he will feel himself competent to settle the genuineness of scriptural passages, upon merely critical grounds. The noble predictions of Isaiah, have been torn asunder and mutilated, until they seem scattered leaves of the Sibyl. An attempt has been made by the school of Hengstenberg, (whom with all the heart we bid God speed!) to place the integrity of Isaiah upon a sure basis. This has been especially essayed by Kleinert, who, in his recent work, *Upon the genuineness of the predictions contained in the book of Isaiah*,\* has had the boldness to denounce Gesenius and de Wette as the dangerous corrupters of the scriptural fountains. His own work, though liable to pretty severe criticism, in a literary view, deserves to be ranked among the most interesting signs of the times. While it falls very far below the works of Hengstenberg, in force, perspicuity, and finished execution, it appears to us to carry the warfare even farther into the enemy's country, and to expose the rottenness of rationalism with a bolder hand than Hengstenberg himself. Kleinert's work is not likely to produce as much effect, or to obtain so durable a fame, as the *Christologie*, and the defence of Daniel, especially the latter, which is a masterpiece of genuine criticism. There is something bizarre in Kleinert's style and manner, which impairs his dignity, and renders him obscure. The pervading tone of his discussions is sarcastic. This very circumstance, however, will, we hope, do good, if rationalists are susceptible of shame. He has certainly asserted the absurdity, the more than childish folly, of the reigning school of critics, more explicitly than any German writer whom we know. We are sorry to see, even in some who have approached the nearest to the truth, a sort of tacit admission, that the principles of criticism which the rationalists hold, are sound, while their deductions are *inconsequent*. All that they can do, therefore, is to meet them on their own ground, and defeat them. Kleinert, however, says and proves, that the ground itself is a ground of sheer absurdity. In other words, he takes what we would call the English ground of faith and

\* Ueber die Echtheit sämmtlicher in dem Buche Jesaia enthaltenen Weissagungen. Ein kritischer Versuch von Adolph Friedrich Kleinert, ordentl. öffentl. Prof. der alt- und neu-Testam. Exegese, wie auch der orientalischen Sprachen an der russisch-kaiserlichen Universität zu Dorpat. Berlin. P. 1. 1829.



common sense, instead of the German ground of scepticism and nonsense. This fact, we are afraid, will hinder his success, even among the quasi orthodox of Germany, who seem, unhappily, too slow to learn this lesson. No one, however, has, in our opinion, learned it more completely, than the excellent Hengstenberg, and it may be, that his caution in assailing the very axioms of neology, is only a proof of his superior judgment, and his Christian prudence.

In the same rank of pleasing harbingers stands the Dissertation of Steinwender upon the testimony of the Old Testament to the divinity of Christ: *Christus Deus in V. T. libris historicis.—Commentatio, quam judicum piorum non minus quam doctorum fidei commissam esse voluit* Georg. Lud. Steinwender, *S. S. Theologiæ Licentiatus, in Academia Albertina privatim docens. Regiomantii*, 1829. vi. & 67 pp. Svo. This is too literal and antiquated a method of interpretation for the liberal indifferentism of Germany: and the reviewer, in a journal which leans towards orthodoxy, says: "To the author of this treatise, who means well in his little book, (although he is rather profuse with his *impie* and *imprudenter dictum* to those who differ from him,) we recommend a careful perusal of Herder on the Spirit of Hebrew Poetry,—a work by no means antiquated, even now."\*

Upon the general subject of Criticism and Interpretation, a compendious *Introduction to all the books of the Old and New Testaments*, by J. A. Mueller, appeared in 1830.† The author adheres closely to Eichhorn, with here and there an idea of his own.

In the department of Interpretation, properly so called, we name the following works: *The Lamentations of Jeremiah. A new translation, with notes*, by K. W. Wiedenfeld. *Elberfeld*. 1830.‡ The author's intention was to attract public attention to these beautiful and pathetic elegies, by a metrical and tasteful version. The notes exhibit learning and judgment. *Prophetæ minores perpetua annotatione illustrati a Dr. Petro Four. Ackermann, Canon. Reg. Lateran. Claustro-neoburg. C. R. Ling. Hebr. Archæol. Bibl. et Int. in Libr. V. T. Professore Publ. et Ordin. Viennæ*. 1830. pp. 798. Svo. The Roman Catholic author of this commentary, collects the opinions of

\* Studien und Kritiken, Anno 1831. p. 428.

† Einleitung in die sämtlichen Bücher der heiligen Schrift Alten und Neuen Testaments. Herausgegeben von Johann Adolph Müller, Prediger zu Hohenwalde bei Frankfurt a. a. O. Zwickan. 1830. iv. u. 252 S. 8.

‡ Jeremiah's Klagelieder, u. s. w. von K. W. Wiedenfeld, Dr. der Philosophie, u. evang. Pfarrer zu Gräfrath im Bergischen. Elberfeld. 1830. 119 S. 8.

the ancient writers, always with a tender regard to that interpretation, quem tenet, et tenuit Sancta Mater ecclesia.

In *Biblical Archæology*, a new edition has been issued of de Wette's *Manual of Hebrew-Jewish Archæology, with a sketch of the corresponding History*.\* A work by Meyer has the title, *Solomon's Temple, measured and depicted: with plates*.† To which may be added, Dr. Theoph. Phil. Christiani Kaiseri, *Theol. Professoris Erlangensis etc. etc., Commentarius in prioris Geneseos Capita, quatenus universæ populorum Mythologiæ Claves exhibent. Norimbergæ. 1829. pp. 192. 8vo.*

*The Exegesis of the New Testament* continues to be pursued with uninterrupted enthusiasm and vigour. We have before us the last number of Ullmann and Umbreit's Journal, for 1831, which contains a comprehensive review of the *literature* of this subject, brought down as far as the beginning of that year. Two works are placed at the head of this catalogue, which are already known by reputation to our readers: 1. *Scholz's Greek Testament: Novum Testamentum Græce. Textum ad fidem testium criticorum recensuit, lectionum familias subjecit, e græcis codicibus MSS., qui in Europæ et Asiæ bibliothecis reperiuntur fere omnibus, e versionibus antiquis, conciliis, sanctis patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas addidit, atque conditionem horum testium criticorum historiamque textus N. T. in Prolegomenis fusius exposuit, præterea Synaxaria Codd. K. M. 262. 274. typis exscribenda curavit Dr. J. M. Scholz. Vol. I. iv. Evangelia complectens. Lips. 1830. 4.*

2. *Lachmann's Greek Testament: with the simple title, Novum Testamentum Græce ex recensione Caroli Lachmanni. Ed. stereotypa. Berol. 1831. 8.*

Concerning the former of these, it is scarcely necessary to say, that public expectation has been very great. The biblical critics of Germany are by no means agreed as to its merits. The complaint is general, however, that it is exceedingly immethodical and obscure in its literary form and disposition. Especially is this the case in the order of topics in the Prolegomena. The favourite principle of Scholz is, that the 'genuine Apostolical text is to be sought in the witnesses of the Constantinopolitan Family. He assumes, and the position is strenuously contested, that the text was preserved entirely incorrupt in the first two

\* Lehrbuch der hebräisch-jüdischen Archæologie, nebst einem Grundriss der hebräisch-jüdischen Geschichte, von W. M. L. de Wette, der Phil. u. Theol. Dr. u. s. w. zu Basel. Leipz. 1830. 300 S.

† Der Tempel Salomo's. Gemessen und geschildert von J. F. von Meyer. Mit Zeichnungen. Berlin. 1830. 53 S. 8.

centuries; and that admitting the injury from *vitiis librorum*, and the loss of almost all the older documents of this class, it was still maintained in its purity in the so-called Constantinopolitan family. Dr. Lücke, in remarking upon this opinion, concedes that we cannot charge the readers and copyists of the first two centuries with intentional changes, but alleges that until the time of Origen, the greatest carelessness existed with regard to the purity of the text. The ‘holy bishops and presbyters,’ whom Scholz so often mentions, were by no means scrupulous librarii. Most of the German critics who speak of this recension, charge Dr. S. with want of accuracy in his collations.\* The text may be said to be substantially the Constantinopolitan. Much confusion is predicted as likely to arise from a text so variant from Griesbach and Schulz. “To be plain,” says Dr. Lücke, “we cannot but say, that, after what has been done in the criticism of the New Testament text, by Griesbach, Schulz, and finally Lachmann, this work appears to us a retrocession.”

As it regards the second work, viz. that of Lachmann, we find it characterised as the product of an original method, founded, however, on a hint of Bentley’s. Dropping the vulgar text altogether, and proceeding upon purely documentary grounds, the editor has aimed at the restoration of that text which was current in the Church at the close of the fourth century. This work is as much lauded by Dr. Lücke, as that of Scholz is disparaged. The comparison of the two editions will, we hope, soon enable our scholars to decide for themselves.

We proceed to give the title of a work, by W. F. Rinck, of Baden: *Lucubratio critica in Actu Apostolorum, Epistolas Catholicas et Paulinas, in qua de classibus librorum manu scriptorum quæstio instituitur, descriptio et varia lectio vij codicum Marcianorum exhibetur, atque observationes ad plurima loco cum Apostolorum Evangeliorum dijudicanda et emendanda proponuntur. Basileæ. 1830. Svo.* The critic to whom we owe this volume, was sometime pastor of a German church at Venice, and, while residing there, availed himself of the advantages offered by the Library of St. Mark. He accordingly collated, in a more accurate manner than had been done before, eight MSS. These were not unknown to Griesbach, (with a single exception,) but the collation of the latter was not made in person. Rinck rejects the system of recension assumed by Griesbach and Hug. He divides the whole apparatus of MSS.

\* Lücke. Studien und Krit. 1831. p. 895.—Hugs. Einl. I. p. 451. sqq. Dav. Schulz zu Griesb. Proleg. p. xcix.—Recens. der cura u. d. bibl. Krit. Reise in den wiener Jahrb. Bd. 27. p. 127.

into two classes, the western and the eastern. Each of these is divided again into families; the western class falling very naturally into the African and the Latin families. He separates mixed MSS., in which the Oriental and African text are blended. To the eastern class he assigns the greater worth.

The *Grammar and Lexicography of the New Testament*, have been prosecuted with assiduity and vigour, both in works specially devoted to these inquiries, and in commentaries. The small edition of Wahl's Lexicon, published last year at Leipsic, is not only cheaper, but more convenient and useful than the original: *Editio minor, Clavis N. T. philologicæ, Lips.* 1831. 4. The third edition of *Winer's Grammar*, (Leipsic, 1830. 8vo.) is an improvement upon those which have preceded. Being a book beyond competition in this field, it needs no recommendation.

In *Commentaries*, the press has not been at rest. The first three Evangelists have been treated separately, as well as upon the synoptical plan. Of the *Harmonies*, the following deserve notice. 1. An Exegetical Synopsis by Professor M. Rödiger: *Synopsis Evangeliorum Matt., Marc., et Luc., cum Joannis pericopis parallelis. Textum ex ordine Griesbachii dispertitum cum varia scriptura selecta. Hal.* 1829. 8vo. 2. A Synopsis, which includes the Gospel of John, by Dr. Clausen of Copenhagen: *Quatuor Evangeliorum Tabulæ synopticæ. Havnix.* 1829. 8. Both these works are placed in a high rank by Dr. Lücke. The next work of importance is the Commentary on Mark, by Dr. Fritzsche of Rostock: *Evangelium Marci, recensuit et cum Commentariis perpetuis edidit Dr. C. Fr. Augustus Fritzsche, in Acad. Rostoch. Professor Theol. Ordinarius. Lips.* 1830. 8. The abilities of the author as a critic are well known, from his former labours. The reader will, of course, look for no tendency towards evangelical interpretation in this volume.

Upon Luke's Gospel, exegetical works have been produced by Stein, of Niemegk,\* and by Professor Bornemann.† The former takes the singular ground that this Gospel was written for the use of the Samaritans; that Luke, if not a Samaritan, was a particular admirer of that people; and that the most excellent Theophilus was undoubtedly one of them. The pruritus novandi makes greater and greater drafts upon the common sense of German scholars. The comments of Bornemann are

\* Commentar zu dem Evangelio des Lucas, nebst einem Anhang über den Brief an die Laodiceer, von K. W. Stein, Ober-pfarrer zu Niemegk, Halle. 1830. 8.

† Scholia in Lucæ Evang. etc. scripsit Fr. Aug. Bornemann, Theol. et Phil. Doc. tor, Scholæ Afranæ Professor. Lips. 1830. 8.



valuable chiefly in a lexicographical and grammatical point of view.

The Gospel of John is illustrated by the learned work of Grossmann, upon the writings of Philo: *Questiones Philonææ*. Lips. 1829. 4., and by Hossbach's *Sermons on the first four chapters of John*. (Berl. 1831. 8.) Upon the Acts we have *Stier's Comment on the Discourses of the Apostles in their order and connexion*.\*

The Commentary of Professor Tholuck upon the Romans has passed through a third edition. Of this valuable work, the American public will soon be enabled to form an independent estimate, by means of a version which we are expecting from a source entitled to very high consideration. This distinguished advocate of Christian truth is still, and we suppose will scarcely cease to be, the object of abuse and bitter ridicule, with those who hate the light. The notorious Fritsche, for example, has assailed him, in a special publication upon *Dr. Tholuck's merits as an interpreter of Scripture*. Its coarseness and malignity must neutralize its influence, even among rationalists. Not a little of this malice may be traced to Tholuck's zeal, in promoting the republication and extensive circulation of Calvin's Commentaries. A Roman Catholic Commentary, upon the same epistle, by Professor Klee of Bonn, has also appeared. It is in the highest degree illustrative of the method pursued by the Papists, in wresting the words of Scripture to a conformity with the prodigious doctrines of their church. A third work, upon the same epistle, and one which has attracted some attention, is that of a layman, William Benecke of Heidelberg.† It is characterised by original thought, boldness of conjecture, reverence for the divine authenticity of the work, and a decided penchant towards mysticism.

The Epistles to the Thessalonians have engaged the attention of Prof. Pelt of Greifswald: *Ep. Pauli. ad Thess. illustravit etc.* Ludovicus Pelt, P. P. E. *Gryphiswaldiæ*. 1830. 8. A verbose and tedious, but learned production. These Epistles have received comparatively little attention in Germany. Their relation to the antichristian hierarchy makes them interesting in a high degree. Dr. Pelt vindicates the authenticity of the second Epistle, against Schmidt and De Wette. Dr. Lücke has prepared for the press and edited *The Life of the Apostle Paul*, by

\* Die Reden der Apostel nach Ordnung und Zusammenhang ausgelegt, 2 Theil. Leips. 1830. 8.

† Der Brief Pauli an die Römer, erläutert von W. Benecke, Heidelberg. 1831. 8.

the late Dr. Hensen, University Preacher at Göttingen.\* Schrauder has a work of the same character.† A third, of similar nature, is the "*Investigation of the chronological order in which the Epistles and the Apocalypse were written*," by J. F. Köhler;‡ in which he advocates the singular hypothesis, that the Epistle to the Romans was the first in order, and that the others are to be thus arranged: 1 Tim., Titus, 1 Cor., 2 Cor., 1 Thess., 2 Tim., Philem., Philipp., 2 Thess., Ephes., Galatians.

Here may be mentioned Commentaries upon the Catholic Epistles by Grashof,§ and on the Epistles of John by the infidel and eccentric Paulus of Heidelberg. These Epistles are literally translated, with an interpolation of paraphrase, upon his *philologico-notiological* method. Dr. Paulus is the inventor of this word, which is remarked upon even by the Germans, who can swallow almost any thing in the way of sesquipedalian terms. || The idle ravings of the learned man, which, in England or America, would at once be rejected as too wanton or too wild, even to demand investigation, have attracted much notice among his countrymen. Dr. Paulus is known as a wonderful innovator in terminology, as well as divinity. We indulge the hope, that his phrases will not be admitted into the Anglo-American language, which some of our translators from the German are engaged in constructing. The critic holds, that the first Epistle is directed to the Parthians, and sees an allusion to Gnosticism in every verse.

Among the works which we have mentioned, and in the various periodical publications which have come to our hands, within a few months past, we find abundant reason to believe that, even in Germany, there is a recession from the quagmires of neology and atheism, to the sure ground of inspiration. Amidst all their dreadful wanderings and hallucinations, it is a token for good, that the Bible still exists among them, and is studied; that they have not shut it up, nor cast it from them in disdain. That

\* Der Apostel Paulus. Sein Leben, Wirken, und seine Schriften. Von Dr. J. T. Hensen. Göttingen. 1830. 8.

† Der Apostel Paulus, erster Theil, oder chronologische Bemerkungen über das Leben des Apostels Paulus. Leipz. 1830. 8.

‡ Versuch über die Abfassungszeit der epistolischen Schriften im N. T. und der Apocalypse, vom Pfarrer J. Fr. Köhler. Leipz. 1830. 8.

§ Die Briefe der heiligen Apo J. P. J. und J. von Julius Werner Grashof, evang. Divisionsprediger zu Frier. Essen. 1830. 8.

|| Die drei Lehrbriefe von Johannes. Wortgetreu mit erläuternden Zwischensätzen übersetzt und nach philologisch-notiologischer Methode erklärt, von Dr. H. E. G. Paulus. Mit exegetisch-kirchenhistorischen Nachweisungen über eine Sittverderbliche, magisch parthische Gnosis, gegen welche die Briefe warnen. Heidelberg. 1829. 8.

holy document still remains to prove, at some future period, as we hope and pray, a lamp to their feet. With an orthodox creed, orthodox prayers, and orthodox hymns, we cannot but believe that multitudes believe and are saved, in spite of the God-denying apostacy of teachers and preachers.

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ART. II.—*The Religious Condition of Holland.*

THERE are few Presbyterians who have not frequently made anxious inquiry respecting the present condition of the Reformed Churches in Holland. Indebted, as we are, to this country for some of our most valuable theological works, and remembering, as we cannot but do, the noble stand which was there made against the encroachments of Arminianism, we are scarcely able to repress the solicitude of friendship, or the earnest question, whether sound theology and evangelical religion have survived the shock of war, or the more dangerous assaults of continental rationalism. Holland has been too much overlooked by American travellers. The more attractive churches of Germany and France have been amply described to us, while we have remained in total ignorance touching those of a country, which could once boast of a ministry inferior to none on earth in learning and piety. It is with more than ordinary satisfaction, therefore, that we proceed to furnish some details upon this interesting topic. We make a general acknowledgment of our obligation to Professor Hengstenberg's Journal, and proceed to cull such statements of the religious and ecclesiastical condition of Holland, as promise to be useful. We have also met with some highly interesting notices, of a more recent date, in the *Edinburgh Presbyterian Review*, a work lately established, which is worthy of the reputation of the church and city from which it issues. From this we have selected a number of striking parts.

In the years 1823 and 1824, the Rev. Theodore Fliedner, Evangelical Pastor in Kaiserwerth near Düsseldorf, made a tour through Holland, in which country he spent more than eight months. During this period, he made it his business to become accurately acquainted with the whole church-system of the Reformed Churches, and in order to bring down his statistics and narratives to the latest date, renewed his visit in the year 1829, previously to the publication of his Journal.\*

\* Travels for charitable collection in Holland and England, with a full description of the condition of schools, churches, prisons and pauperism in both countries;