

THE
BIBLICAL REPERTORY.

JANUARY, 1833.

No. I.

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

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.

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;

The first volume contains an account of the author's travels from Nymwegen, by way of Arnheim, to Amsterdam and Rotterdam. The second is occupied with the information derived at the Hague, Leyden, Haarlem, Dort, Utrecht, Schiedam and Delft. Instead of classifying the results of his investigation under various heads, he connects them with different stages of his tour; thus, during his residence at Amsterdam, he takes occasion to speak of the worship and polity of the Reformed and Lutheran churches, and the condition of the Baptists; at Rotterdam, of the Remonstrants, Sunday-schools, and religious societies; at Utrecht, of the doctrines delivered from the pulpit, and the progress of infidelity in the Church; at Leyden, of theological study, and the universities.

The account of the Sabbath at Amsterdam is the more pleasing, as we are acquainted with the remarkable laxity of opinion and practice in relation to this ordinance, in the French and German churches. "The hum of the working-day, and the confused noise of business, which all the week prevail in every street, canal, market and dwelling of this commercial city, are now hushed. Solemn stillness every where reigns, and the Christian prepares himself for the Sabbath festival. From seven o'clock in the morning, at which hour the early service begins, until seven in the evening, when the latter service ends, the streets are filled with church-goers. There is preaching five times in the day; at seven, ten, twelve, two, and five o'clock, by more than fifty ministers; in ten churches by twenty-eight Dutch Reformed, in two by five French Reformed, in three by nine Lutheran, in one by three Remonstrant, in one by five Mennonists, and in two by five English preachers." The author, in connexion with these statements, is naturally induced to long for the time when the sound of labour and of merriment shall not profane the Lord's day in Germany.

The public preaching of the Dutch ministry would seem to resemble what is common in America, rather than the rhapsody and declamation of the German pulpit. Mr. Fliedner complains that the sermons are too doctrinal, too dull, and too long. An attempt to enliven their discourses begins to be made, by a number of preachers, in imitation of their great pulpit orator, Van der Palm. The Christian knowledge of the congregations is much promoted by the regular afternoon sermon, upon the Heidelberg Catechism, which, as among our brethren of the Re-

brought into comparison with Germany, and especially Prussia, by Theodore Fliedner, Evangelical Pastor at Kaiserwerth near Düsseldorf. Essen. 1831. Vol. I. pp. 392. Vol. II. pp. 594., with plates and maps, and an account of the most important publications in Theology of the nineteenth century.

formed Dutch Church in the United States, is gone through once a year. This formulary is very properly bound up with the psalms and liturgy. Mr. F. laments, in common with the more serious of the Dutch people, that this good custom of a purer age is beginning to give place, in many churches, to sermons upon miscellaneous subjects. The ingress of German Socinianism is bringing their Confession of Faith into disrepute. "The Heidelberg Catechism," says the Scottish writer, "was drawn up as a form of instruction for the Palatinate, about the year 1563, by order of Frederick III., Elector Palatine, who had removed from their offices the Lutheran clergy, and filled their places with Calvinistic teachers. Twenty years afterwards, when the church of the Palatinate came to be looked upon as the second among the Reformed Churches, its catechism was almost universally adopted by the Calvinists." The evening sermons, at five o'clock, which, in winter, are delivered by candle-light, are well attended. "They deserve," says the traveller, "to be imitated in Germany, as well because the stillness and solemnity of the night, and the cheerfulness of the lights in the short days of the year, produce a manifest effect upon the minds of preacher and people, as because the time is far more convenient for the great majority of the people, than the ordinary hour of afternoon-service." Sermons during the week are common; in Amsterdam almost every day, sometimes in several churches at once. There are, also, in a number of the cities, *Poor-sermons*, intended specially for the large class of poor persons, who are ashamed of their dress, and who attend upon these in their ordinary clothing. To the Reformed of Holland, what are called *Confession-sermons* are peculiar. They are delivered four times a year, on Sunday, in all the churches, partly for the confirmation of those who have made a profession of their faith, partly for the edification of the numerous youth who have not yet done so. As there is no constraint used with regard to a public profession, it is the case with many in Holland, as in America, that they pass through life without being church-members. This strikes the German traveller as something remarkable. It is true such persons can hold no ecclesiastical office, but offices of this kind are rather shunned than sought after, particularly when they concern the affairs of the poor. The author was greatly astonished to witness at the dwellings of pastors, the admission of men and women sixty and seventy years of age; and not less to observe that this admission took place in the presence of a few elders only, and without any ceremony or parade.

Psalmody and church music receive in Holland a regard which is unknown in other countries, and their collections of

spiritual songs are said to be unrivalled. The correspondent of the *Presbyterian Review* says: "We have seldom been more overwhelmed with the effect of sacred music in church, than in hearing the two following stanzas sung by a large congregation in St. Peter's church at Leyden :

<p>Restorer, Friend, Sole Hope, and Bliss ! We offer, for 'tis all we have, Such praise as once a sinner gave, The sinner who thy feet did kiss, The sinner, Lord, thou didst restore, A sinner now no more ;— " Accept the praise !" To thee such sinners raise, Though angels, round thee singing, This prayer are ever bringing, " Accept our praise !"</p>	<p>Thou didst not to be man disdain, When Thee the task thy Father gave His law to honour—us to save ; Yea, 'mid contempt, and wo, and pain, Thou travail'dst, great in power and grace, To save our ruin'd race ; We are not lost, But that thy blood has cost, Again Thou liv'st, and living, Us life again art giving— We are not lost."</p>
--	---

The religious instruction of youth is committed chiefly to persons called *Catechism-masters*, or, in the case of girls, *Catechism-mistresses*, and who pursue this as a regular calling. This is under the general supervision of the ministry, but it is thought by Mr. Fliedner, that the subject is much neglected; even more so than in Germany. In the larger congregations, the sick of the middle and lower classes are visited by persons appointed for that purpose, called "Siekentroosters," who are selected from the catechists. In the smaller congregations, and throughout the country parishes, the pastors perform this duty with fidelity. In all these respects, the usages of ancient times are regarded. The opposition of the Reformed to prelatical confirmation, led them to require a simple confession of faith, in order to admission to the Lord's table. If we may credit the accuracy of our traveller, there is not even that previous instruction or discipline which is common in Scotland. The want of religious instruction threatens the purity of the Dutch Reformed churches. In those of the Baptists of Holland, it has opened a door for deplorable error and infidelity.

Private assemblies for the cultivation of piety are still known; yet they are by no means so common as in former times, in consequence of the discouragement of the ministry, and because, since the ordonnance of 1817, a regular license is now made necessary. Such a restriction is the more remarkable, as they do not appear to have been charged with any enthusiastic or schismatical tendency. These meetings are opened and closed with prayer, yet it is customary, as the author testifies, to embellish them with the refectations of coffee and pipes.

The celebration of the Lord's Supper is conducted in a man-

ner similar to that which many American churches have derived from our Scottish ancestors. The officiating minister is seated at the middle of a long table, covered with white cloth, and around him are gathered the communicants, without distinction of rank; the king himself appearing in the midst of his subjects. At Rotterdam, where the author attended this solemnity, in the church of the Rev. Mr. Seharp, there were successively twenty-eight tables, each of which numbered not less than forty-eight persons. The service occupied five hours, and the Sacrament was at the same time administered in five other churches, and again repeated in the same, a week later. This is in pursuance of a Synodical order of 1817, which prescribes such an administration once in every three months. About the beginning of the Reformation, the communion took place only twice a year, as is now the case in Scotland. The greatest life and ardour of piety seems to be manifest in Rotterdam and Utrecht, where family-worship is still maintained, together with other domestic and social means of grace, by which the flame of zeal is kept up. Persons of both sexes, and of every rank, are represented as being vigorously engaged in efforts for the promotion of religion at home and abroad, by means of Sunday-schools, Missionary, Bible and Tract Societies, and associations for the internal melioration of prisons. The whole body of society is pervaded by a good measure of influential religion.

The Reformed Church of Holland received a severe shock from the political changes of 1795, and the following years. Its present constitution was afforded upon the restoration of the house of Orange. The *reglement* to this effect was draughted in 1815, by an ecclesiastical commission of eleven ministers, of whom one was from each of the ten provinces, and one from the French Reformed Church. The *Ecclesiastical Council* stands first in order, and consists of the pastor or pastors, and several elders: the deacons pertain to this only in a wider sense. It has charge of the public worship, Christian instruction, and the affairs of the congregation in general, and has jurisdiction "in the first instance," agreeably to the *reglement* alluded to. This council or consistory obtains even in military or garrison congregations, under the regular direction of old and experienced clergymen. The second judicature is the *Classis*, (Classicalmoderamen,) consisting of a number of delegated ministers, and one who is the elder of the *Classis*; it superintends the congregations and preachers of the *Classis*, holds visitations of churches, by means of two of its members, appointed for the purpose, has jurisdiction "in the first instance," over consistories, ministers and candidates; has the care of vacant churches, and judges of the

induction of new preachers. The Classis meets once in two months, and receives from the State, for its expenses, the annual sum of 14,000 florins. The third judicature is the *Provincial Moderamen*, (or *Synod*,) consisting of one minister from each Classis, and a single elder from all the Classes together. This body examines candidates, prosecutes the trial of consistories and clergymen to actual deposition, administers the provincial widow's fund, has jurisdiction "in the second and last instance," and convenes thrice a year in the principal city of the province. The fourth and highest judicature is the *General Synod*, consisting of one minister from each Provincial Moderamen, and a single elder from the whole; that is, (as there are eleven provincial synods,) of twelve members, annually commissioned. To these are added, a clerical secretary, residing at the Hague, nominated by the king; a treasurer, resident at Amsterdam, in like manner nominated by the king; a minister of the French Reformed churches, and a minister from the ecclesiastical commission for the Reformed churches in India. The three commissioners of the Reformed theological faculties at the Universities of Leyden, Utrecht and Groeningen, being only counselling assessors without the right of voting, we may regard the General Synod as comprising not more than sixteen individuals. The president and vice-president are nominated by the king. The minister of Protestant worship, as the king's commissioner or representative, is, *ex officio*, empowered to sit in this body, in case he belongs to the Reformed church; without taking any part, however, in its deliberations or votes. The General Synod meets annually, at the Hague, on the first Wednesday of July.

The first General Synod, under this new constitution, met in 1816; and has since been regularly held every year. It is the connecting link between the Church and the State, and has the general supervision of all the churches, ministers and inferior judicatures, but especially the care of doctrine and worship, and frames the ecclesiastical regulations and ordonnances; which, nevertheless, require the royal sanction in order to have the force of laws. The new constitution is supposed to give far more license than the old to such persons as are disposed to theological innovation. It is, however, but the shadow of that Presbyterianism which once existed. Instead of a minister and an elder from each congregation, in the Classis, which was the ancient proportion, as it is in the Reformed Dutch church in America, it is lamentable to observe one elder from all the churches. Even the Lutheran reviewer, in the "*Kirchenzeitung*," discerns that the church is shorn of its glory, when the "General Synod has more than 1,400,000 souls represented by a single ruling elder!"

As an indication that new theology, with a corresponding tenderness towards errorists, is gaining ground in Holland, we may observe, that the formula of subscription for candidates runs thus: that the probationer "heartily believes the doctrine comprehended in the symbolical books, *agreeing* with God's holy word." This ingenious participial phrase furnishes a happy postern for the escape of such as happen to dissent from the rigour of the articles of the Belgic Confession. "If we interpret the word *agreeing* (said a distinguished member of the Synod to Mr. Flicdner) as meaning *because*, it says too much, if *so far as*, it says too little."

In the Scottish traveller's account, we find a very earnest endeavour to make it appear, that there is no radical unsoundness in the Dutch church. He states, upon the authority of Dr. Mackintosh of Amsterdam, that no minister can be ordained, who does not really hold its ancient standards, unless he be guilty of gross fraud. He then attempts, by *a priori* reasoning, to evince that there can be no considerable divergence from these standards. Such divergence, he maintains, must be ascribed either to ignorance and indifference, or to want of candour and deceit. From such premises, to argue the purity of the church, will not strike the American reader as eminently logical. Neither is it satisfactory to say, as the writer does in the second place, "that the very fact of the Dutch Reformed church having persisted in cleaving to its original standards, seems to prove, that even in the worst times, a chosen band of the faithful was still preserved there, who would not bow the knee to Baal." Yet he is constrained to add: "the fate of the Dutch, in thus departing from their ancient principles, or in compromising them, by symbolizing with men and parties from whom their fathers would have recoiled, as from persons infected with the plague, has all along been such as every one who takes his views from the Holy Scriptures must have expected. They became truly, 'as salt which had lost its savour, good for nothing but to be cast out and trodden under foot of men.'" With regard to the above-mentioned declaration of Dr. Mackintosh, we have the statement of a Dutch minister, in these words: "I must reply, that this, for the greatest part, is the truth; but, nevertheless, such a subscription rather is *understood* than actually happens; the solemn declaration and subscription, which were dispensed with in the case of myself, and others, who were ordained with me, chiefly respected the so-called simony, or purchase and sale of preachers' places. This makes little difference, for, as I said, the subscription is at least understood, and thus *the doctrinal principles of 1618 and 1619 are still those of the church.*" We are con-

strained to observe upon all the statements of this anonymous Scotch writer, that they rest upon very scanty observation, and have much less verisimilitude than those of Mr. Fliédner.

Among the authors who have most influenced the opinions of the Reformed, there are two who may be compared with the German Ernesti and Michaelis. Like these, the Hollanders, Van Voorst and Van der Palm, have opened the way, far beyond their own intention, for the flood of neology. Van Voorst was Professor of Theology at Franeker, from the year 1778, at Leyden from 1800, and in 1827 retired from public life. Van der Palm was, from 1799 to 1804, General Director of public instruction, and since the year 1805, Professor of the Oriental languages at Leyden. Van Voorst regards the grammatical interpretation of the Scriptures as all-sufficient; and in this respect may be considered as following the track of Grotius and Ernesti. Like the latter, he rejects the idea, that any experimental acquaintance with divine things is required in an interpreter. His scholars go even further than himself in these opinions, and find less and less of evangelical meaning in the Bible. Van der Palm is, like Michaelis, by no means disposed to reject openly the system of doctrine hitherto current; on the other hand, he manifests profound reverence for the word of God, and is less disposed, even than the great German, to sneer at the miracles of the Scripture. Yet he coincides too much with him in the attempt to explain away all that is supernatural. This renders his influence most deleterious. A third name is that of the late Professor Muntinghe of Gröningen. Distinguished rather in historical than exegetical science, and somewhat decided in defence of general truth, he was inclined to make concessions to the adversary. Bosveld and Van Kooten are inclined to rationalism, as is Van Hengel, a pupil of Van Voorst, whom he succeeded in the chair of theology at Leyden. In his acute and elegant interpretations, he pursues the method which has already done its work in Germany, and begins to operate in America; he fixes the attention on the mere grammatical exposition of the text, or, to use the expressive language of a German writer, "does not conduct his disciples into the holy place of the saving Word, but with learned discourse detains them in the contemplation of the outer gate and its carved-work, until the time for entrance is flown." A holier spirit breathes in the publications of Stronek, and of Heringa and Royaard, Professors at Utrecht, and still more in those of the Baron de Geer, Professor at Franeker, a learned young nobleman, to whom not only Friesland, but all Holland, is anxiously looking for a noble defence of ancient faith and piety.

In Ecclesiastical History, the three most distinguished authors

are Upey, Professor at Gröningen, Dermont, and Broes. The last of these is a clergyman of Amsterdam, principally remarkable for his learning and the soundness of his theological opinions. Upey and Dermont produced, in the years 1819—1827, a History of the Reformed Church of the Netherlands, in four volumes. According to Mr. Fliedner's account, the work is characterised by national pride and rationalism.

Systematic Theology has been cultivated by the above-named Van Voorst and Müntinghe, yet their method is biblical. To these we may add Borger and Heringa. The latter advocates the 'accommodation' principle of Semler and Teller. They prefer, in common with most of the new school of Dutch theology, the name of *Rational Supernaturalists* to that of *Rationalists*; perhaps, because the meaning of the latter has been too signally expounded in Germany. Borger has endeavoured to excite a dread of mysticism among his countrymen, and from all the notices which are before us, we are led to fear, that Holland is ere long to lose all attachment to her ancient standards, and lapse into the Arianism, Deism, or Atheism of the neighbouring countries.

In Homiletical and Catechetical Theology, the author gives the highest place to Kist, a pious and popular preacher at Dort, Van der Palm, Dermont, Borger, J. Wys, Van der Roost, Francis Van Eck, Donker Curtius, Verwey, Prios, Coquerel, and Teissedre l'Auge. The simple-hearted and faithful Egeling of Leyden, and Prios of Amsterdam, have contributed most to catechetical instruction.

"By universal consent of his countrymen," says the Edinburgh correspondent, "Van der Palm of Leyden seems to hold the first place among the preachers of the Reformed Church. He is now enjoying a vigorous old age as an *emeritus* professor, yet preaches occasionally, and we had the pleasure of hearing him twice. As an 'eloquent orator,' in our hearing at least, he has never been surpassed. In each of several distinct features of pulpit oratory, indeed, he might have been so, but in the combination and harmony of many eminent gifts, in the great and equal power that pervaded his faculties, and in the judgment that controlled and directed them, we search in vain for his superior in all our recollections of the past. Van der Palm's appearance in the pulpit was uncommonly prepossessing; his figure and features being commanding and handsome, his expression full of mild dignity, and his eyes beaming with intelligence and goodwill. Scarcely had he commenced, when you were struck with the gracefulness of his manner, and as it gradually advanced with the interest of his subject into energetic, yet chastened action.

you might conceive it arresting and fixing the attention even of the deaf. His mastery of his mother tongue, aided by a voice manly, clear and tuneful, evidently astonished and delighted his countrymen. Its harsher gutturals seemed quite to disappear, except when they gave extraordinary force to passages of terror and sarcasm; while the softer, together with its numerous liquids and open vowels, so much reminding us of our Scottish Doric, gave a no less remarkable mellowness and fluency to those of an opposite kind." "The preacher, like a true evangelist, boldly threw himself on his subject, his own sense of its importance, and on God's gifts to him as an ambassador. You had the dignity of Scotch preaching, without its metaphysical dryness and laboured dialectics, and the sentiment of the English, without its elap-traps and bombast. But while the eye, the ear, the judgment and the memory were all addressed and consulted, it was only that the conquest of the heart and conscience might be the more certain and complete."

The principal Theological Journals are four which appear at Amsterdam. ("Vaderlandsche Letteroefeningen," "Boekzaal," "Godgeleerde Bydragen," and Nieu Christelyk Maandschrift.") It is painful to learn, that not one of them is decidedly orthodox. The *Letteroefeningen* is thoroughly rationalistic, and assails the antiquated system and its adherents with biting raillery. The other three pursue a course as regular, smooth, and undecided, as their own canals; leaving their neology to be presumed, not so much from what they advance, as from their suppression of evangelical truth. Divine truth, in its fulness of extent, has no advocate in the periodical press of Holland, and the pious author is constrained with grief to compare the present religious condition of the country with that of Germany, during the period of Semler's influence. In his opinion, the pernicious seed sown by English deism, French materialism, and German rationalism, has long been germinating under ground. This was the less difficult, as the ground had been broken up by some of their own grammatical interpreters. It now appears, that the true friends of the Dutch church were those who, since 1823, in spite of the odium with which they were overburdened by the false liberality of their ecclesiastical brethren, sounded the alarm against neology, which was then in sheep's clothing. Among these, one of the most eminent was *Da Costa*, who, in his "Complaint against the Spirit of the Age," "The Sadducees," "Spiritual Tocsin," and other writings, effected something towards the alarm of slumbering Christians. The majority of the preachers, and almost all the people, arrayed themselves on the side of truth; for here, as in Germany, and we suppose everywhere else, the laity, as a body,

remain incorrupt long after the rage of innovation has destroyed the clergy. Da Costa was quickly surrounded by a number of rallying believers, such as the French ministers Bähler and James, Capadose, a physician; the celebrated poet Bilderdyk, some of whose works have been translated into English; Baron Zuylen van Nieveld, Van der Biesen, Thelwall, and Molenaar. Nevertheless, the conjecture of Mr. Fliedner is but too well founded, that there is not vitality of religion in Holland, to preserve the orthodoxy of their acknowledged formularies.

We pass now to the brief consideration of the other Protestant Churches of Holland; and first of the *Lutheran*. The very fact that the Lutherans in Holland were Dissenters, and that they were long struggling for complete toleration, may serve to account for the tendency to latitudinarianism, which is undeniable. Connecting themselves with the liberal party in politics, they caught something of the same spirit in religion. Their civil disabilities are now in great measure removed, yet the progress of false doctrine has not been arrested. In the year 1780, the church in Amsterdam, at that time the largest Lutheran church in Europe, numbered among its pastors three neologists, Muetzenbrecher, Baum and Sterk, who scrupled not to promulge their doctrines without disguise. Towards the end of the year 1786, a representation was made by one hundred and twenty-six members of the church to their ecclesiastical superiors, complaining "that the three above-mentioned preachers spoke very seldom, if ever, of the Holy Trinity, the divinity of Christ, and his meritorious sufferings, or the justification of the sinner by faith alone; that they perverted the scriptural proofs of these topics, endeavoured to disprove the existence and influence of the devil, and continually delivered moral discourses, without referring to the foundation of Christian virtues, or mentioning faith and the operation of the Holy Ghost." The three pastors were acquitted, in May, 1787. Against this decision, two thousand members of the church protested without effect. In the meantime, two of the orthodox pastors died, and their places were filled by neologists, so that a single defender of the truth was left, *Hamelau*, a pious, but aged man. Under these circumstances, some hundreds of the communicants, in 1791, united in forming a true (*Herstelden*) Evangelical Lutheran Church, and called as their pastors *Hamelau* and a minister from Rotterdam, named Scholten. Their number so greatly increased, that, in 1792, they called a third, and in 1804, a fourth pastor. The last of these, Meyer, is still operating happily upon the public mind. This church of Amsterdam, with which a number in other places are connected, under the common name of *Hersteld*.

numbers nine thousand souls. The heterodox (or *Nietherstelde*) has at present twenty-two thousand, and still retains the name of the *Evangelical Lutheran Church*. They are also known by the name of new-lights. After this separation, they made very earnest endeavours to have the points of difference treated as matters of small moment, but in vain. The seven *Hersteld* churches have ten preachers, and their whole number is reckoned at between eleven and twelve thousand. On account of their adherence to pure doctrine, they are more respected by the Reformed than are the old party; yet Mr. Fliedner laments that their orthodoxy is not, in all cases, accompanied with a corresponding warmth of piety. The *Niethersteld* Lutherans have been making rapid advances in rationalism. From their numerous preachers our author heard nothing but dry ethics. The attendance upon their ministry is small and decreasing. Instead of Luther's catechism, every pastor uses that which suits his own caprice. The number of members, in the whole of their forty-six churches, is forty-seven thousand; under the care of fifty-seven pastors. In 1818, they established a theological seminary at Amsterdam, in which all candidates for the ministry are required to study, under the professors Plushke, Ebersbach, and Sartorius.

The *Remonstrants*, celebrated as they are in ecclesiastical history, cannot be regarded as forming a distinct ecclesiastical community. They affect to be called simply the *Remonstrant Church Society*. In 1809, they had forty preachers and thirty-four congregations. They have at present twenty-one preachers, twenty congregations, (to which may be added five irregularly connected,) and about five thousand members. This decrease is remarkably great. Since the year 1795, they have received support from government. The rejection of all creeds and confessions is a well-known characteristic of the body; and the articles presented by Episcopius to the Synod of Dort, were expressly stated not to be terms of communion. Neology reigns almost universally among their preachers, who are permitted, not only to believe, but to teach what they will. Conynenburg, the late president of their theological seminary, is a low rationalist. His place has, however, been supplied by Amorje van der Hoeven, of Rotterdam, a descendant of Arminius, who, though not decidedly evangelical, is inimical to rationalism, and appears to be a sincere inquirer. In 1796, the Remonstrants made a proposal to all the evangelical churches of Holland, in favour of free and open communion. A single Baptist church first united in this, and in 1817 and 1819, the Reformed and Lutheran churches agreed, that all accredited Protestants of other confessions,

whose lives were exemplary, should be admitted to join them in the communion of the Lord's Supper.

The *Mennonists*, or *Baptists*, have no distinguishing tenets, except their rejection of infant baptism, and of oaths. They have ceased to decline military service and civil affairs. They repudiate all confessions and creeds, and are rapidly sinking into Arianism. The modern catechism of Hoekstra is a sufficient proof of their theological degradation. "With regard to their boasted tolerance and liberality, (we here avail ourselves of the words of the Journalist,) they are no better than other neologists. They tolerate their own views, and impugn those who, in the exercise of this freedom, entertain doctrines more conformable to the Scriptures; as appears from their conduct with regard to their once honoured and beloved preacher, Jan Ter Borg. This man having discovered the true faith in Christ, preached it with earnestness, connecting with it the doctrine of election, which, according to the rooted opinion of two centuries, is, in Holland, inseparable from evangelical belief. The consequence was, that nearly all the members forsook the assembly, and the preacher was distinctly advised, that he might have free scope for his speculations, if he would consent to lay down his public office. To proceed more directly against him was not compatible with the tenet of freedom in doctrine. Ter Borg was not ready to take the hint." Upon the accession of a new teacher in the theological seminary, in 1827, to whom the office of preaching might be committed, Ter Borg voluntarily resigned his charge; having previously, after more mature study of the Scriptures, been relieved of all doubts as to the divine institution of infant baptism. Doyer, preacher at Zwoll, admits to the communion those who have been baptized in infancy, without anabaptism: but he is not so much one of the regular Baptist "Society," as of the remnant of ancient Flamingers, or refined Anabaptists. The sum total of all the Baptists in Holland and the Netherlands is about thirty-two thousand. In 1809, there were one hundred and thirty-three congregations, and a hundred and eighty-five preachers; in 1829, only a hundred and eleven congregations (with eight affiliated assemblies) and a hundred and nine preachers; and thirteen were vacant.

The *Collegiants*, or *Ryosburgians*, who symbolized with the Anabaptists, but acknowledged no regular ministry, have expired as a sect. A society called *Christo Sacrum* was founded in 1797, upon the principle of allowing each of its members to hold his own doctrines, and retain his previous ecclesiastical connexion. It is *in articulo mortis*, being pervaded by the disease of infidelity, and will die, says Mr. Flicdner, upon the decease of its aged founder, Van Haastert.

The *Jansenists* (or Church of Utrecht, as they call themselves) had, in 1809, thirty-three churches, still maintains the right to read the Scriptures, with other peculiar tenets, yet strangely clings to the supremacy of the Pope, and, daily dwindling, is likely to fall back into the darkness and corruption of Romanism.

Education is in Holland a state affair, and not, as in Germany, connected with the ecclesiastical polity. Upon the restoration of the House of Orange, it received new patronage and a favourable impulse. Mr. Fliedner laments, that it is too little regulated by a spirit of religion, that emulation is made the predominant motive, that schools are opened and closed without prayer, and conducted without the reading of the Bible, and that the popular school books are merely moral, and not Christian. The first classical instruction is communicated in the Latin schools, to which boys go from the elementary schools, at the age of ten years. The youth proceeds thence either to the Athenæum or the University. The Latin language is used in lectures and in the replies of the students. The university students are represented as being actuated by great literary enthusiasm. The academical course extends through the whole year, with the exception of a summer vacation of three months. Since 1820, the king of the Netherlands has made the courses at the universities free to all theological students, making up the loss of fees to the professors. He also makes a present of two hundred florins annually to every minister's son who is pursuing his education. All students, in whatever faculty it may be, bring to the officers of the university their church certificates; yet they are under no particular spiritual or pastoral care, which the author justly censures.

In addition to the religious and benevolent societies, which Holland enjoys in common with other Protestant countries, there is one which merits particular notice. It is the *Society for the Common Good*,* which owes its origin to a simple but pious Baptist minister, named Van Nieuwenhuizen, who formed the plan in 1784. The seat of its operations has been, since 1787, in Amsterdam. It has for its objects the illumination of the lower classes, and the promotion of general morality, in correspondence with the principles of religion. In 1829, its auxiliaries were a hundred and ninety-two, and its members thirteen thousand one hundred and seventy-four. It is not without concern that Mr. Fliedner remarks the absence of genuine evangelical principle from an association which must operate so largely upon popular education.

Our readers must already have observed, that since the date of

* Maatschapy tot Nut van't Algemeen.

the volumes upon which we have been commenting, great political changes have taken place in Holland and the Netherlands. These cannot but have communicated a shock to the ecclesiastical structure of the Reformed Church, and we await, with solicitude, some satisfactory tidings from a land endeared to us by so many recollections of noble daring in the cause of liberty, and yet nobler enthusiasm in the restitution of primitive faith and order.

ART. III.—*A General View of the Progress of Ethical Philosophy, chiefly during the seventeenth and eighteenth centuries.*

By the Right Honourable Sir JAMES MACKINTOSH, L. L. D., F. R. S., M. P. 8vo. pp. 304. Philadelphia: Carey and Lea, 1832.

THE first important event in human history, after the creation of man, was his revolt from God. This single act was followed by a continued series of deeds opposed to the laws given to the human race by their Creator. Depravity of conduct necessarily connected itself with obtuseness of perception in regard to moral truth, thus favouring the introduction of rules of life, not certainly ascertained to coincide with the will of God, even as far as that will might be known. Each step in the progress of depravity, accelerated by every maxim of life that did not coincide with the divine law, increased the darkness, and tended to unfit the human mind to legislate for itself and others, in relation to moral conduct. What should we anticipate in the formation of ethical systems, by such creatures, in such circumstances? That they would be well suited to the actual condition of man, and especially, that they would lead him back to the way of life which he deserted by his sin? On what theory of the human mind and heart could we anticipate any thing but the reverse of all this? Take an analogous case. Suppose the inhabitants of a distant province in Russia should revolt from the emperor, and then for a season be tacitly allowed to pursue their own course. Suppose individuals should at length purpose the establishment of laws for their internal regulation, as also with an eye to avert the anger of their lawful prince, but without any particular regard to his published codes for the whole empire. Let this attempt at legislation for themselves be made too, after all records of existing laws have been banished from their libraries, and their contents generally forgotten. There would remain some fragments of ancient institutions, and, in some instances, we may