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I.

RECENT DOGMATIC THOUGHT IN THE NETHERLANDS.*

THE Dutch theology of the nineteenth century has been discussed more than once by both foreign and native writers. The following is a list of the more important treatises on the subject: CHR. SEPP, *Proeve eener pragmatische geschiedenis der Theologie in Nederland van 1787 tot 1858*, 3d ed., Leiden, 1859; D. CHANTEPIE DE LA SAUSSAYE, *La crise religieuse en Hollande*, Leyde, 1860; Dr. G. J. VOS, *Groen van Prinsterer en zijn tijd 1800–1857*, Dordrecht, 1886; *Idem.*, *Groen van Prinsterer en zijn tijd, 1857–1876*, Dordrecht, 1891; Dr. J. H. GUNNING, J.Hz., *Het Protestantsche Nederland onzer dagen*, Groningen, 1889; Dr. J. A. GERTH VAN WYCK, art. "Holland," in Herzog und Plitt, *Realenc. für Prot. Theol. u. Kirche*, vi, s. 254–266; JOHANNES GLOËL, *Hollands Kirchliches Leben*, Würtemberg (1885); Dr. ADOLPH ZAHN, *Abriss einer Geschichte der Evangelischen Kirche auf dem Europ. Festlande im 19ten Jahrhundert*, 2te Aufl., Stuttgart, 1888, etc. As secondary sources of information all these and other works may render excellent service, but the works of the representative theologians themselves will alone give an insight into the principles and nature of the successive tendencies.

Dutch theology during the present century has been subject to various influences. Its character has been molded in turn not only by Calvinism, which has always continued to live among the

* [Our readers are indebted for the translation of Dr. Bavinck's paper to Prof. G. Vos, Ph.D., of Grand Rapids, Mich.—EDITORS.]

gymnasia 416 professors (85 of religion); the Lutherans, 376 professors (76 of religion); the Socinians, 37 professors (8 of religion)—a total of 829 professors, of whom about 447 only, however, are regular professors. There are 2913 professors in the middle schools altogether, of whom 1628 are regular professors.

The Protestant gymnasia own property to the value of: Reformed (6), 652,529 florins; Lutheran (2), 300,383 florins; Socinian, 162,460 florins; total, 9,115,342 florins; to which the property of the two "Realschulen," amounting to 90,415 florins, is to be added—making a grand total of 9,205,757 florins.

The Lutheran Church has 8 theological seminaries, with 166 students; the Reformed Church has 5 theological seminaries, with 256 students. The Reformed Church has also 4 academies (professional schools) for law, with 311 students; and the Lutheran Church 1, with 54 students.

The libraries of the Protestant high schools (professional schools) and middle schools contain the following number of volumes: Reformed, 169,491 works, in 256,209 volumes; Lutheran, 148,518 works in 254,630 volumes; Socinian, 26,485 works in 40,263 volumes; total, 344,494 works in 551,102 volumes.

Vienna, Austria.

EDOUARD BÖHL.

CASPAR WISTAR HODGE. A Memorial Address. By FRANCIS L. PATTON. New York: Anson D. F. Randolph & Co., 1892. 4to, pp. 61.

A few words of appreciation of Dr. Hodge's life and work were prepared for the editorial pages of the January number of this REVIEW; but when Dr. Patton's address was heard, it was thought best to withhold them and to point our readers to it as the fittest expression of the mind and heart of us all. The hope was cherished for a while that the address would be published in this REVIEW. But even without that, it is best to direct our readers to it. Dr. Patton was Dr. Hodge's most intimate friend, and he brings a tribute to his memory which is worthy of his friendship and of the single-hearted friend whom he honors.

God's grace is free; but it has been His pleasure to follow with it the seed of His servants. And twice over Princeton Seminary has been permitted to enjoy the fruits of His covenant faithfulness. She would have been greatly distinguished among the schools of the prophets had she been given only those two masters in Israel, Archibald Alexander and Charles Hodge, whose united service of sixty-six years not only laid the foundations of her greatness but raised its structure. But the blessing was tripled. The work to which each had devoted his heart and life was supplemented by two sons of remarkable and remarkably diverse powers and attainments. The acute mind, penetrating genius and spiritual insight of Archibald Alexander makes him probably still "the goodliest man of all his sons," though he lacked the encyclopædic learning of Joseph Addison Alexander or the delicate culture of James W. Alexander. And the greatness of Charles Hodge could not be more enhanced than by the recollection that he was greater than even his great sons, though the one was a man of genius, of philosophical subtlety of intellect, of irenic geniality of disposition and of soaring eloquence in speech, and the other a man of deep and brooding mind, broad and exact scholarship, sound judgment and powerfully impressive personality. Princeton Seminary has closed a unique chapter in her history, and a chapter unique probably in the history of institutions of learning.

The annals of Dr. Hodge's quiet life are soon recited. He was born in Princeton on the 2d of February, 1830, and grew up a quiet, reserved, meditative boy, in an atmosphere laden with learning and piety. From the age of

twelve he enjoyed the intimacy of Dr. Addison Alexander, who had taken so strong a fancy to him that he insisted not only on directing his studies but also on personally conducting his education. Under his genial touch the young mind bloomed and ripened. His career in Princeton College, whence he graduated in 1848, was brilliant. He spent four years in the Seminary, teaching, meanwhile, in the College and at Edgehill School. His first charge (1853-1856) was the Ainslie Street Church, Williamsburg, N. Y., where he seems to have laid deep foundations, and whence he was called in 1856 to Oxford, Pa. In 1860 he returned to Princeton to take his place in the breach left by the untimely death of Dr. Addison Alexander. It was doubtless not without some hesitation that the quiet and reserved, but industrious, learned, thoughtful and judicious young pastor was selected for such a post. Certainly it was with fear and trembling that he accepted it. Nor can it be said that he gave obvious promise of his subsequent success immediately, unless it were to some few minds who could penetrate beneath appearance. His modest self-distrust was extreme, and he won the sympathy of his first classes before he won their admiration. But that, too, came quickly. Dr. Patton entered his class room in 1863, and testifies that he had already, in those three years, "elaborately organized his material in written lectures" and won the appreciation of the students for "his fine qualities as a professor." It was not long before all became aware that a light had arisen in the Seminary which was waxing very great.

I entered the Seminary in the autumn of 1873, just ten years after Dr. Patton. Dr. Hodge had then long been at the height of his powers. He held the students captive by his broad-minded candor, thorough exposition, wide and exact learning and transparent honesty of purpose and word. It was little, that we felt that he was incapable of unfairness to an opponent; what was of more value was that his own scorn of petty artifices of argumentation seemed to enable him to brush aside the petty artifices of argument in others and to keep before himself and us, as each question arose, those broad and deep principles on which sound decision really hung. It seemed impossible to present to Dr. Hodge a small or fallacious argument; we knew his mind would not entertain it. At that time Dr. Charles Hodge was still lecturing on New Testament exegesis and Dr. Wistar confined himself to three courses of public lectures—one including the topics of general introduction to the New Testament and the special introduction to the gospels, one covering the gospel history, and the third the history of the Apostolic Church. These courses were not all equally congenial to him or equally valuable to us. The first of them was a piece of duty work. He conscientiously applied himself to it, but he took no special pleasure in it; and though he gave us a well-studied account of the origin of the New Testament Canon and a history of the textual criticism of the New Testament (rather than a thorough exposition of it either as a science or an art), and a somewhat more adequate study of the origin and relations of the gospels, the work remained perfunctory. It was external to him. He put his heart, however, in his course on the gospel history. Here he was dealing not with externalities but with the heart of things, and he plucked the heart out of the subject. The breadth of learning displayed in this course was equaled only by the depth of insight exhibited into the historical significance of the separate events of our Lord's life and of their consecution. He met destructive criticism with constructive criticism. He vindicated the truth of the history not only by its external self-consistency, but by such an exposition of its underlying depths and internal harmonies as convinced us not only of its reality but almost of its necessity. And, in the process, he so opened to us the treasures of our Lord's discourses, and of the discourse that was spoken by His deeds

and the course of His life and death, that our hearts burned within us. In their own way, the lectures on the apostolic history were not inferior to those on the gospel history; they were wrought out with a thoroughness and grasp which reminds me, as I recall them, of no one so much as Weiszäcker, and with an insight much greater than his. But they did not take such hold on the students as the others. Besides these public lectures Dr. Hodge conducted a special class—a “seminary”—in exegesis. At first he felt around for a subject, and seemed to find it in the anti-gnostic passages of the epistles. But he soon settled down upon the Gospel of John as most congenial to his modes of thought and work. To the end, this special class on John met in his study weekly, and, under his guidance, stood face to face with the deep things of God. When Dr. Charles Hodge died (in 1878) Dr. Wistar added the care of the exegesis of the New Testament to his other work, and wrote an extensive series of lectures in exposition of Paul’s epistles. And, somewhat later still (about 1880), he opened another weekly special class—“seminary”—on the theology of the New Testament, which became very popular.

Dr. Hodge had very little taste for the mere external sides of the work of his department. Not that he neglected them or failed to make and keep himself abreast of progress in them. But his heart was in the understanding of the message of the New Testament—in its form, development, modes of presentation and innermost essence—and everything was of interest to him in direct proportion as it ministered to that one great aim of his life. He was saturated with New Testament thought, and was as familiar with its shades and the modes of its statement in the mouths of Peter or Paul or John as he was with the mental characteristics of his nearest friends—not, indeed, as if these rested on mere externalities of speech, or on the opportunities or impulses which had governed their speech, but in their roots. He lived habitually in the centre of his subject. This, as Dr. Patton remarks, determined also the subject-matter of his preaching; his sermons, while truly sermons, were also rich and fruitful studies in Biblical Theology. This made them, sometimes, hard listening to minds not prepared to appreciate their subtlety and power. But dry they never were, nor, from such a hand, could be. They were the essence of the gospel; and they rank in the minds of their hearers among the greatest of sermons. Dr. Patton (p. 38) speaks of his extemporaneous preaching at Nottingham, near Oxford, as if the knowledge of it were new to him. This surprises me. Dr. Hodge spoke frequently of it and the pleasure that it gave him. His mode of preparation for it was characteristic. After his morning sermon at Oxford was over—it was always carefully written and read—he went home and read over a *Quæstio* of Turretine before dinner. This matter he turned over in his mind as he drove to Nottingham, and never failed, he said, to find in it abundance of material for an acceptable sermon. He has frequently exhorted me, in consequence, to tell the students that they would find Turretine the richest mine of homiletical material outside the Bible. Dr. Hodge was thus not unfamiliar with the best dogmatic literature. But, in later years, he was not a reader of it. His theology, as Dr. Patton truly remarks, was an inductive theology, drawn directly from the Scriptures. No wonder it was the same in essence with that which Augustine and Calvin and his father (all notable Biblical scholars) had drawn out of the same Scriptures before him. To him the discourses of Christ in John, and next to them the epistles of the imprisonment, were preëminently his sources; on these he meditated long and from them he drank such draughts of mingled knowledge and adoration that the glory of the Father of his Lord and Saviour could not but be the central conception of his thought and the prime end of his life.

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