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THEOLOGICAL ENCYCLOPÆDIA

AND

METHODOLOGY.

BASED ON HAGENBACH AND KRAUTH.

BY

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Exegesis, etc.*

PART I.

INTRODUCTION AND EXEGETICAL THEOLOGY.

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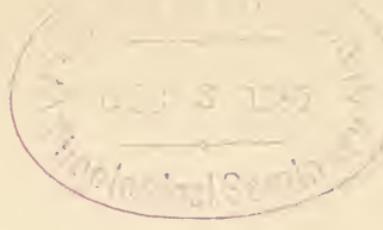
TO
MY TWO TEACHERS
WHO FIRST OPENED TO ME THE BEAUTIES OF THE
ORIGINAL LANGUAGES OF SCRIPTURE,
REV. FREDERICK A. MUHLENBERG, D. D., PROFESSOR OF GREEK
IN THE UNIVERSITY OF PHILADELPHIA,
AND
REV. JULIUS W. MANN, D. D., PROFESSOR OF HEBREW
IN THE THEOLOGICAL SEMINARY OF THE
EVANGELICAL LUTHERAN CHURCH AT PHILADELPHIA,
THIS BOOK IS
RESPECTFULLY DEDICATED.

In Preparation.

Part II. HISTORICAL THEOLOGY.

Part III. SYSTEMATIC THEOLOGY.

Part IV. PRACTICAL THEOLOGY.



P R E F A C E.

This book has been prepared to meet the wants of theological students, and is published because we wish to use it as a text-book in our classes, instead of delivering oral lectures. It aims to present a summary view of what is embraced in theological knowledge. Its design is not so much to teach Theology as to show where Theology is taught. We have tried to avoid, on the one hand, a minuteness which impairs unity, and on the other, a condensation which runs into obscurity and dryness.

Though German Theology is especially rich in this department, very little has been published in English. The writer is greatly indebted to the MANUSCRIPT LECTURES of CHARLES P. KRAUTH, D. D., LL.D., *late Norton Professor of Theology in the Evangelical Lutheran Theological Seminary at Philadelphia*, who for many years lectured on THEOLOGICAL ENCYCLOPÆDIA to his students. Dr. Krauth followed Hagenbach as a general guide, but his lectures were far superior in style, spirit, and practicalness.

These pages are now sent forth with the earnest prayer that they may not only be of value to students of Theology, but also to those of the clergy, who continue their studies amidst the engrossing cares of active pastoral work.

R. F. W.

AUGUSTANA THEOLOGICAL SEMINARY,
Trinity Monday, June 1, 1885,
Rock Island, Ill.

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THEOLOGICAL ENCYCLOPÆDIA AND METHODOLOGY.

OUTLINE NOTES.

INTRODUCTION.

SECTION I.

DEFINITION OF THE SCIENCE.

Encyclopædia of Theology is that branch of the theological science itself, which presents a summary view of what is embraced in theological knowledge. It explains the inner organization of the science of Theology, and maps out its divisions as a grand whole, and shows them in their relations to one another. It introduces us to Theology, whose acquaintance it will take us years to cultivate. Its design is not so much to teach Theology as to show you where you will find Theology taught.

Derivation of word. How distinguished from *Encyclopædia Britannica*, Johnson's *Cyclopædia*, Kitto's *Cyclopædia of Biblical Literature*, Schaff-Herzog's *Encyclopædia of Religious Knowledge*. Importance of study. Theological Encyclopædia a branch of Universal Encyclopædia. Importance of obtaining a general idea of the range of human knowledge. The recognition of the organic whole of the sciences must precede the definite pursuit of a specialty.

LITERATURE.*

Among the writings of the Early Church Fathers of special value are :

1. Chrysostom's *Six Books on the Priesthood*, written about A. D. 385. It is worth reading in the original Greek. Translated into English, German, Swedish, etc. The best English translation is by B. Harris Cowper. London, 1866.

In this celebrated treatise Chrysostom portrays the theoretical and practical qualifications, the exalted duties, responsibilities and honors of the ministerial office. "Nevertheless the book as a whole is unsatisfactory. A comparison of it with the "*Reformed Pastor*" of Baxter, which is far deeper and richer in all that pertains to subjective experimental Christianity and the proper care of souls, would result emphatically in favor of the English Protestant Church of the seventeenth century." (Schaff).

2. Augustine's *Four Books on Christian Doctrine*, written about A. D. 397. Translated into nearly all the European languages. The best English translation is by Professor Shaw, published by T. & T. Clark, Edinburgh.

A compendium of exegetical theology for instruction in the interpretation of the Scripture. The fourth book added in A. D. 426 is one of the best treatises on Rhetoric extant.

The best recent works are :

3. Hagenbach's *Encyklopädie und Methodologie der Theologischen Wissenschaften*. Tenth edition, revised by Prof. Kautzsch. Leipsic, 1880.

An excellent work, lately translated into English, and edited by Drs. *Crooks and Hurst*. New York: Phillips and Hunt, 1884.

Valuable additions to the Bibliography have been made by adding the titles of English and American books in each department, but, on the whole, the work is carelessly edited, and for the inexperienced student, the literature given is no guide whatever, for the very reason that no selection is indicated.

4. Zöckler's *Handbuch der Theologischen Wissenschaften in Encyklopädischer Darstellung*. 3 vols. Pp. 684, 772, 612. Nördlingen. 1883, 1884.

This voluminous work is a most valuable contribution to the Science of Theology. Dr. Zöckler has been assisted by some of the

*) It is not the writer's aim to give a complete Bibliography of each subject. Only the *very best* books will be selected. For a good list of works on *Encyclopædia of Theology*, compare article in Schaff-Herzog's *Encyclopedia*. A fuller list is given in the works of Hagenbach and Zöckler, mentioned below. The article in Herzog's *Real-Encyclopædie* was originally written by Hagenbach, and re-written for the second edition, by Dr. Plitt.

most eminent scholars of Europe, among whom we may specially mention *Cremer* of Greifswald, *Harnack* of Dorpat, *Kuebel* of Tuebingen, *Luthardt* of Leipsic, *v. Schéele* of Upsala, *Strack* of Berlin and *v. Zezschwitz* of Erlangen. A translation of this work is announced by T. & T. Clark of Edinburgh, to be published in the *Foreign Theological Library*.

5. *Räbiger's Theologik oder Encyklopädie der Theologie*. Leipsic, 1880.

A good work, but of a speculative, critical and rationalistic tendency. It is announced in Clark's *Foreign Theological Library*.

Books on this subject in English are scarce. We may mention:

6. *Bickersteth's The Christian Student*. With a full list of Books on Religion. Fourth edition, corrected. London, 1844.

Designed to assist Christians in general in acquiring religious knowledge. Destitute of scientific form, but eminently practical.

7. *Briggs' Biblical Study*. Its principles, methods and history, together with a *Catalogue of Books of Reference*. New York, 1883.

8. *Hurst's Bibliotheca Theologica*. A select and classified Bibliography of Theology and general Religious Literature. New York, 1883.

9. *M'Clintock's Lectures on Theological Encyclopædia and Methodology*. Cincinnati, 1883.

Very incomplete.

In Swedish but few works have appeared. We may mention:

10. *Reuterdaahl's Inledning till Theologi*. Lund, 1837.

11. *Eklund's Om Theologiens Begrepp och Inledning*. Lund, 1874.

Prof. Eklund will shortly publish a new and much enlarged work, with a copious literature.

SECTION II.

PLACE IN THE STUDY OF THEOLOGY.

Its position is at the beginning and at the end of theological study. It precedes, as an outline map accompanies a geography. It follows as a review. It is the handbook of theological study through life.

In the presentation of this science, two errors are to be avoided, —the one, a minuteness which impairs unity,—the other, a condensation which runs into obscurity and dryness,—the two errors of the too much and the too little. Bacon of Verulam compares the mechanical gatherers to ants, the idealistic dreamers to spiders, the true servants of science to the bee, gathering rich stores from every source. The vice of the olden time was the vice of the ant, the vice of modern thinkers, that of the spider, while the bee is only too rare in both.

SECTION III.

METHODOLOGY.

Methodology is the practical application of Encyclopædia ; for a true view of the nature and connection of a science leads to a right treatment of it. Introductory Encyclopædia, the more it recognizes its true problem, becomes more and more in its own nature methodologic in its character.

SECTION IV.

DIVISION AND ARRANGEMENT.

In our method of treatment, we will follow, in general, the plan of Hagenbach, with certain modifications and additions.

Our aim will be to prepare a work that will be of special value to students of Theology as well as to those of the clergy, who continue their studies amidst the engrossing cares of active pastoral work. We will seek, on the one hand, to give a select list of the most suitable text-books on the various branches of Theology, and on the other, also to designate the best works on special topics, for more advanced study.

Hagenbach presents his System of Encyclopædia in 114 sections, as follows :

INTRODUCTION.

Sections 1—21.

- §§ 1—4. Definition of Encyclopædia.
- §§ 5—11. Choice of a Profession.
- §§ 12, 13. Religion.
- §§ 14. Christianity.
- §§ 15, 16. The Church and Theology.
- §§ 17. The Theological School and the Ministry.
- §§ 18. Relation of the Ministry to the Theological School and to the Church.
- §§ 19, 20. General Education. The College and University.
- §§ 21. Formation of Character.

I. THEOLOGICAL ENCYCLOPÆDIA. GENERAL PART.

Its external Relations to the other Sciences, and the different Tendencies in it. §§ 22—33.

- § 22. Theology as a positive Science.
 § 23. Theology as an Art.
 § 24. Theology in its historical development.
 § 25, 26. Relation of Theology to preparatory culture.
 § 27. Relation of Theology to the Fine Arts and to general culture.
 § 28—30. Relation of Theology to Philosophy.
 § 31, 32. Predominant Theological Tendencies.
 § 33. The Relation of the Student to these Tendencies.
Appendix. History and Literature of Theological Encyclopædia.

II. SPECIAL PART OF THEOLOGICAL ENCYCLOPÆDIA.

Of the Departments of Theology and their mutual Relations. §§ 34—114.

- § 34. Division.
 1. EXEGETICAL THEOLOGY. §§ 35—56.
 § 35. Exegetical Theology.
 § 36. Of the Holy Scriptures as the object of Exegesis.
 § 37. Division. Relation of the Old Testament to the New.
 § 38. The Old Testament.
 § 39. The New Testament.
 § 40. Auxiliary Sciences to Exegesis.
 § 41. The Original Languages of the Bible.
 § 42. The Hebrew Language.
 § 43. The Semitic Dialects.
 § 44. The Hellenistic-Greek Dialect. The New Testament Idiom.
 § 45. Knowledge of Things. Biblical Archæology.
 § 46. Biblical Isagogics. Canonicity.
 § 47, 48. Biblical Criticism.
 § 49, 50. Textual Criticism and Higher Criticism.
 § 51. Relation of Criticism to Exegesis.
 § 52. Hermeneutics.
 § 53—55. Exegesis.
 § 56. Method of Exegesis and Exegetical Helps.
 2. HISTORICAL THEOLOGY. §§ 57—78.
 § 57. Historical Theology.
 § 58. Sacred History.
 § 59. History of the People of Israel.
 § 60. Life of Jesus.
 § 61. The Lives of the Apostles and the Founding of the Church.
 § 62. The Doctrine of the Bible in its historical form and development.
 a) Biblical Dogmatics.
 b) History of Dogmas.
 c) Biblical Psychology.
 § 63, 64. Church History.
 § 65. Epochs of Church History.
 § 66. Necessary qualifications of the Church Historian.

- § 67. Method of Studying Church History. History and Literature of Church History.
- § 68. Auxiliary Sciences to the Study of Church History.
- § 69. Special Departments of Historical Theology.
- §§ 70—73. History of Dogmas.
- § 74. Patristics and Symbolics.
- § 75. Patristics.
- § 76. Symbolics.
- § 77. Ecclesiastical Archæology.
- § 78. Statistics.

3. SYSTEMATIC THEOLOGY. §§ 79—95.

- § 79. Systematic Theology.
- § 80. Dogmatics.
- § 81. Apologetics and its relation to Dogmatics.
- § 82. Polemics and Irenics.
- § 83. Method of Dogmatics.
- § 84. Of the article *De Deo*.
- § 85. Of Man. Anthropology.
- § 86. Of the Person of Christ. Christology.
- § 87. Of Salvation. Soteriology.
- § 88. Of the Doctrine of the Church and the Sacraments.
- § 89. Of the Last Things. Eschatology.
- § 90. Of the Doctrine of the Trinity and of Predestination.
- § 91. Orthodoxy and Heterodoxy. History and Literature of Dogmatics.
- §§ 92—94. Christian Ethics. History and Literature of Christian Ethics.
- § 95. Systematic Theology, in its order of Study.

4. PRACTICAL THEOLOGY. §§ 96—114.

- §§ 96, 97. Practical Theology.
- § 98. History and Literature of Practical Theology.
- §§ 99, 100. Catechetics.
- § 101. Methodology of Catechetics. History and Literature.
- §§ 102, 103. Theory of Public Worship. Liturgics.
- § 104. The Acts of Public Worship and their relation to Art.
- § 105. Methodology of Liturgics. History and Literature.
- §§ 106, 107. Homiletics.
- § 108. Methodology of Homiletics. History and Literature.
- § 109. Pastoral Theology.
- § 110. Auxiliary Sciences to Pastoral Theology. Pedagogics, etc.
- § 111. Methodology of Pastoral Theology. History and Literature.
- § 112. Church Government. History and Literature.
- § 113. Methodological Summary of Theological Science.
- § 114. Progress in Theological Knowledge necessary.

The work of Dr. Zöckler, already referred to, is of a far wider scope than that of Hagenbach. The Introduction or *Foundation*, as Dr. Zöckler calls it, embraces 117 large octavo pages, and is presented under twelve sections, under the general title of

**THEOLOGICAL SCIENCE IN ITS HISTORICAL DEVELOPMENT
AND ORGANIC DIVISIONS.**

1. Definition and Contents of Theology in general.
2. The *Christian* aim of Theology.
3. The *Evangelical* aim of Theology.
4. The *Churchly* aim of Theology.
5. The Relation of Christian Theology to the Secular Sciences.
6. History of Christian Theology.
 - a) In the Early Church.
 - b) During the Middle Ages.
 - c) During the period of the Reformation.
 - d) During the last two centuries.
7. " " " "
8. " " " "
9. " " " "
10. Retrospect. The development of Doctrine in the present and future.
11. Theological Encyclopædia and Methodology. Definition and History.
12. Plan and Scope of the present Handbook.

The remaining part of the first volume, pp. 119—684, is devoted to *Exegetical Theology*, an outline of which is also here given:

I. EXEGETICAL THEOLOGY.

1. The Doctrine of the Old Testament.

a) Introduction to the Old Testament.

By Prof. H. L. Strack of Berlin.

1. Definition of Old Testament Introduction.
2. History of the Science of O. T. Introduction.
3. Introduction to the Single Books of O. T.
 - a) The Pentateuch.
 - b) The Prophetical Historical Books.
 - c) The Prophetical Books.
 - d) The Hagiographa.
4.
5.
6.
7. General Introduction:
 - a) The Formation of the Canon.
 - b) The History of the Original Text of the O. T.
 - c) Translations.
 - d) Apocrypha and Pseudepigrapha.
 - e) Linguistic and Exegetical Aids.
8.
9.
10.
11.

b) Archaeology and History of the Old Testament.

By Prof. F. W. Schultz of Breslau.

1. The Geography of Palestine.
2. Israelitic Archaeology:
 - a) Definition, sources and history.
 - b) Domestic Antiquities of the Israelites.
 - c) Political Antiquities of the Israelites.
 - d) Sacred Antiquities of the Israelites.
3.
4.
5.
6. History of Israel:
 - a) Definition, sources and history.
 - b) The founding of the kingdom.
 - c) Its growth and decay.
 - d) Its preliminary restoration.
7.
8.
9.

c) The Theology of the Old Testament.

By Prof. F. W. Schultz of Breslau.

1. Definition and History of Old Testament Theology.
2. The Theology of the Ante-Prophetic Times.
3. The Theology of the Prophetic Times.
4. The Theology of the Times of the Apocryphal Books.

2. The Doctrine of the New Testament.

a) Introduction to the New Testament.

By Prof. L. Schulze of Rostock.

1. Definition of New Testament Introduction.
2. Problem and Method of N. T. Introduction.
3. History of the Science of N. T. Introduction.
4. Sources for a history of the N. T. Canon.
5. Introduction to the Single Books of N. T.
 - a) The Historical Books.
 6. b) The Epistles of St. Paul.
 7. c) The Epistle to the Hebrews.
 8. d) The Catholic Epistles.
 9. e) The Revelation of St. John.
10. General Introduction:
 - a) The History of the Original Text.
 11. b) History of Translations of the N. T.
12. Linguistic and Exegetical-critical helps to the study of the New Testament.

b) Biblical History of the New Testament.

By Prof. H. Schulze of Rostock.

1. History of the New Testament Times.
2. The Life of Jesus:
 - a) Problem, sources and history.
 3. b) The Chronological questions in the Life of Jesus.
 4. c) The History of Christ's birth and youth.
 5. d) His Entrance upon his Ministry.
 6. e) His active Ministry.
 7. f) The Passion Week.
 8. g) Resurrection and Ascension of Jesus.
9. The Times of the Apostles:
 - a) Problem, sources and chronology.
 10. b) The Times of Peter.
 11. c) The Times of Paul.
 12. d) The Times of John.

c) Biblical Theology of the New Testament.

By Prof. R. F. Grau of Königsberg.

1. Definition and History of the Biblical Theology of the New Testament.
2. The Doctrine of Jesus.
3. The Theology of Paul.
4. The Theology of John.

3. The Doctrine of the Bible as a whole.

a) Canonics or the Science of the Biblical Canon.

By Prof. W. Volck of Dorpat.

1. Review of the History of the development of the Old and New Testament Canon.
2. Contents of the Canon.

3. The inner Connection between the Canon of the Old and New Testaments.
4. The Perfection and Sufficiency of the Canon of Scripture.
5. The Inspiration of the Bible.
6. The Church-proof of the divine origin of the Bible.

b) *Biblical Hermeneutics.*

By Prof. W. Volck of Dorpat.

1. The History of the Theories and of the Methods of the Interpretation of Scripture.
2. The Subjective Conditions for a right method of Interpretation.
3. The Problems to be solved by the Interpreter.
4. The Difficulties of interpretation arising from the difference between the Old and New Testament Economies.

The first 497 pages of the second volume treat of *Historical Theology*, and this is presented under the following heads :

II. HISTORICAL THEOLOGY.

1. **Introduction to Historical Theology.**

By Prof. Otto Zöckler of Greifswald.

1. Definition and signification of Historical Theology. History of Salvation, Church History, General History.
2. Divisions of Church History.
3. History and Literature of General Church History.
4. Single departments of Church History.
5. Auxiliary Sciences.

2. **General Church History.**

By Prof. Otto Zöckler of Greifswald.

a) *The Ancient Church.*

1. General Characteristics of the Ancient Church.
2. First Period: The Church of Martyrs (100—323).
a) Chronological Survey.
3. b) The Single departments of Church History during the Ante-Nicene Period.
4. Second Period: The Times of the Trinitarian and Christological Controversies (323—692).
a) Chronological Survey.
5. b) Review of Single departments and their Literature.

b) *The Middle Ages.*

1. General Characteristics of the Church of the Middle Ages.
2. First Period: From Boniface to Gregory VII (692—1085).
a) Chronological Survey.
3. b) The Single departments and their Literature.
4. Second Period: From Gregory VII to Boniface VIII (1085—1303).
a) Chronological Survey.
5. b) Review and Literature.
6. Third Period: Boniface VIII to the Reformation (1303—1517).
a) Chronological Survey.
7. b) Review and Literature.

c) Modern Church History.

1. General Characteristics.
2. First Period: The Time of the Reformation. (1517—1648).
 - a) Chronological Survey.
 - b) Review and Literature.
3.
 - a) Chronological Survey.
 - b) Review and Literature.
4. Second Period: The Time of Transition. (1648—1814).
 - a) Chronological Survey.
 - b) Review and Literature.
5.
 - a) Chronological Survey.
 - b) Review and Literature.
6. Third Period: The Present Times. (1814—1883).

3. Archæology, History of Christian Doctrine, and Symbolics.

a) Christian Archæology.

By Prof. Victor Schulze of Leipsic.

1. Introduction to Christian Archæology.
2. Archæology of the Organization and Government of the Church.
3. Archæology of Christian Cult or Worship.
4. Archæology of Christian Life.
5. Archæology of Christian Art.

b) History of Christian Doctrines.

By Lic. Paul Zeller of Waiblingen near Stuttgart.

1. Definition of the History of Doctrines.
2. Relations to other departments. Value, meaning and divisions of the History of Doctrines.
3. Sources, history and method of the History of Doctrines.
4. First Period: From the end of the Apostolic Times to the Council of Nicæa. (100—325).
5. Second Period: From Council of Nicæa to Gregory I. (325—600).
6. Third Period: Ante-Scholastic period of the Middle Ages. (600—1070).
7. Fourth Period: The Scholastic-Mystic, period of the Middle Ages. (1070—1517).
8. Fifth Period: The Epoch of the Reformation. (1517—1675).
9. Sixth Period: Recent and most recent Times. (1675—1883).

c) Christian Symbolics.

By Prof. Gezelius von Schéele of Upsala.

Introduction.

1. The Holy Christian Church.
2. The Greek-Catholic Church.
3. The Roman-Catholic Church.
4. The Evangelical Lutheran Church.
5. The Reformed Church.
6. The Sects of Protestantism.
7. Attempts of Church Union.

Systematic Theology is discussed under the three heads of 1) *Apologetics*, vol. II. pp. 501—604, 2) *Dogmatics*, vol. II. pp. 605—772, and 3) *Ethics*, vol. III. pp. 1—78, as follows:

III. SYSTEMATIC THEOLOGY.

1. **Apologetics.**

By Prof. Robert Kuebel of Tuebingen.

1. Definition and Problem of Apologetics.
2. History of Apologetics.
3. Arrangements of the Matter and the Method.
4. First Division: Proof of the Christian Conception of God.
5. Second Division: Proof of the Christian Conception of Jesus Christ.
6. Third Division: Proof of the Christian Conception of the Holy Scriptures.

2. **Dogmatics.**By Professors Hermann Cremer and Otto Zöckler,
both of Greifswald.a) *Doctrine of Principles.*

1. Definition and Problem of Dogmatics.
2. Method of Dogmatics.
3. History and Literature of Dogmatics.
4. The Problem of the Doctrine of Dogmatic Principles.
5. First Part: The Postulates of Christianity.
6. Second Part: The Origin of Christian Certainty.
7. Third Part: The Sources of Christian Knowledge.

b) *System of Christian Doctrine.*

8. First Part: Doctrine of God. (Theology).
9. Second Part: Doctrine of Man and of Sin. (Anthropology).
10. Third Part: Doctrine of the Redeemer. (Christology).
11. Fourth Part: Doctrine of the Appropriation of Salvation. (Soteriology).
12. Fifth Part: Doctrine of the Church and of the Last Things. (Ecclesiology and Eschatology).

3. **Ethics.**

By Prof. Chr. Ernst Luthardt of Leipsic.

1. Definition and Encyclopædic position of Ethics.
2. History of Ethics: a) In the Early Church.
3. b) In the Church of the Middle Ages.
4. c) In the Church since the Reformation.
5. System of Ethics: a) Principle and Divisions.
6. b) Christian Ethics in its Personal Relation.
7. c) Christian Ethics in its Actuality.
8. d) Christian Ethics in its relation to Duties.

Nearly the whole of volume III, (pp. 79—612), is devoted to *Practical Theology*, which is arranged as follows:

IV. PRACTICAL THEOLOGY.

1. **Introduction to Practical Theology.**

By Prof. Gerhard v. Zezschwitz of Erlangen.

1. Position and Problem of Practical Theology.
2. History of Practical Theology: a) To the Reformation.
3. b) From the Reformation to the end of the 18th Century.

4. c) From the end of the 18th Century to the present times.
5. Introduction to the System of Practical Theology:
 - a) The Essence and Subject of the Practical Activities of the Church.
6. b) The Functions of Practical Theology.
7. c) The Order of the various departments of Practical Theology.
8. d) The Technics of Practical Theology as related to System.

2. The Single Departments of Practical Theology.

a) *Evangelistics.*

By Prof. K. H. Chr. Plath of Berlin.

1. Definition, contents and division of the science of Foreign Missions.
2. The Extension of the Church at the time of the Apostles.
3. The Mission-Method of the Apostles.
4. The Extension of the Church from the death of the Apostles to the migrations of the Nations.
5. The Mission-method of Post-Apostolic Times.
6. The Missions of the period of the migrations of Nations.
7. The Mission-Method of the Middle Ages.
8. Missions after the rise of Islam.
9. Mission-Methods of the latter part of the Middle Ages.
10. The Missions of the more recent times.
11. The Evangelistics of the Present.

b) *Catechetics.*

By Prof. Gerhard v. Zezschwitz of Erlangen.

1. Definition, name and problem of Catechetics in its wider sense.
2. Definition and division of the Art of Catechetics in its narrower sense.
3. The History of Catechetics.
4. The Doctrine of Catechetics in the Christian Church.
 - a) The positive foundation.
5. Continuation: b) The teleological aim.
6. Conclusion: Dialectic-didactic mediation.

c) *Homiletics.*

By Prof. Gerhard v. Zezschwitz of Erlangen.

1. Name, definition and problem of Homiletics.
2. The History of the Sermon.
 - a) During the Early Church.
 - b) During the Middle Ages.
 - c) During the period of the Reformation.
 - d) During the more recent times.
3.
4.
5.
6. The Theory of Homiletics: a) The Sermon and the Word of God.
7. Conclusion: b) The Preacher and the Congregation.

d) *Liturgics.*

By Prof. Theodosius Harnack of Dorpat.

1. Definition and Problem of Liturgics.
2. History and Literature of Liturgics.
3. The Foundation of Worship or Cult.

4. The Principal Acts of Divine Worship:
 - a) The Sacramental Acts.
5. Conclusion: b) The Sacrificial Acts.
6. The Liturgy of Divine Worship in its historical development.
 - e) *Poimenics or Pastoralics.*
By Prof. Theodosius Harnack of Dorpat.
 1. Definition and Problem of the Doctrine of Pastoralics.
 2. The History of the Care of Souls.
 3. The Theory of the Care of Souls:
 - a) Preliminary Conditions.
 4. Continuation: b) In relation to the whole Congregation.
 5. Conclusion: c) In relation to the Individual.
 - f) *Diaconics, or The Theory and History of Inner Mission. (Home Mission.)*
By Pastor Th. Schaefer of Altona.
 1. Principles: a) Orientation.
 2. b) Name, definition and encyclopædic position of Diaconics.
 3. c) The relation of the Diaconate and Inner Mission to the Church.
 4. History of Diaconics and Inner Mission.
 5. Practical: a) Necessary Conditions.
 6. Continuation: b) Methods of carrying on the work.
 7. The Work of the Diaconate and Inner Mission.
 - g) *Gybernetics or The History and Theory of Church Polity.*
By Prof. Theodosius Harnack of Dorpat.
 1. The Church and Churchdom.
 2. Brief History of the sources of Church Law.
 3. History of Church Polity: a) In the Apostolic Times.
 4. b) In the Old Catholic Times.
 5. c) In the Canonical-Catholic times.
 6. d) In the Evangelical-Catholic times.
 7. The Theory of Church Polity:
 - a) The Administration of the Church.
 8. Conclusion: b) The Constitution of the Church.

SECTION V.

THE CHOICE OF A PROFESSION.*

There is no occupation of man, in the choice of which, there is a full parallel to that of the Gospel Ministry. It is desirable in all occupations, and the more desirable as occupations rise in dignity and importance, that men should have an internal vocation to them.

* In this and the following sections of the Introduction, the writer is greatly indebted to the unpublished lectures of Dr. Charles P. Krauth, late Norton Professor of Theology in the Evangelical Lutheran Theological Seminary in Philadelphia, who for many years lectured on *Theological Encyclopedia* to his students. Dr. Krauth followed Hagenbach as a general guide, but his lectures were far superior in style and in spirit.

The holy ministry, because the highest of all human occupations, demands above all the internal vocation. What is a blunder as regards any other occupation, is, as regards the ministry, a crime—a crime against the man's own soul, the souls of men, and the glory of God.

The theological student should have a clear and satisfactory idea of the nature of the Gospel ministry. He ought to be able to give a decisive answer to the question: What urges you to the study of Theology?

Herder, in his twenty-fifth letter of his *Briefe ueber das Studium der Theologie*, says: "Perhaps no study has in all ages had so few to serve it with entire faithfulness, as theology; precisely, however, for the reason that it is an almost superhuman, divine—the most difficult study."

SECTION VI.

THE MOTIVES FOR ENTERING THE MINISTRY.

The motives for seeking the ministry vary very much.

1. Some enter the ministry who do not seek it. They enter it with an aversion sometimes almost avowed or yet more frequently suppressed. The former case is rare in our country, but is not rare where there is an Established Church, where men often enter the ministry to secure a particular revenue, of which the right of patronage lies in a particular family or can be controlled by it.

2. Some enter the ministry because the vow or earnest wish of a father or mother is upon them, a vow made or a wish expressed perhaps in a dying hour.

3. Some, because of vows made in the hour of peril, or in moments of intense emotion, as in Luther's case.

4. Some drift into the ministry by the mere force of circumstances, with hardly a distinct effort of their own will in connection with it.

5. Some commit themselves to preparation for the ministry and go on because ashamed to draw back. Men are often improperly urged to commit themselves in advance of earnest self-examination, fervent prayer, and calm consideration of the indications of Providence and of the judgment of those whom it is their duty to consult.

6. Some are drawn to the ministry by the conception they form in their childhood, of the glory and majesty of the

office. If such impressions were intelligently nursed through the riper years, the Church would less frequently be compelled to mourn over a want of ministers.

7. Some are attracted to the ministry by the intellectual interest which theological study inspires in their minds.

8. Some are attracted to the ministry by the spirit of Christian love. Their heart is their guiding star, and happy the man, who, having the qualities needed for the ministry, is thus drawn to it.

9. Some are led by their great activity of character; they desire the largest field of holy effort; they have something of the spirit of the world-subduing apostles, and of the true missionaries of the Church, in her various eras.

10. The full internal vocation of the most perfect kind unites and harmonizes all these legitimate tendencies. It involves 1) tender love to Christ and the souls he has redeemed; 2) deep interest in Divine truth, both as involving the intellect and the affections; and 3) the energy which is prepared to consummate, by hearty toil and meek endeavor, the will of God. (*Manuscript Lectures of Dr. Krauth*).

It will be sufficient in the beginning that a disposition and desire for both religion and learning should exist. Piety without learning is as incapable of forming a theologian, as is learning without piety. Not all students of theology are Timothies, of whom it may be said that they have "known the sacred writings from a babe" (2 Tim. 3: 15). A real study of theology serves naturally to increase the power of religious motives. Great importance should be attached to natural endowments. But how many sons of clergymen adopt the paternal calling in obedience to family custom, without being inwardly moved thereto either by natural endowments or by religious motives!

"If ever the service of the ministry was a mere routine, now it is no longer such. There is no research of scholarship, no philosophical skill, no power of historical investigation, no mastery in Philosophy, no largeness of imagination, no grace of life and character, no practical self-denial, no gift of eloquence to man by the written or the spoken word, no energy of character, no practical sagacity, . . . no living faith, and no large charity, which may not, through the length and breadth of our land, find the fullest employment, and which are not needed by the Christian Church. It wants its men of fire, its men of piety, its men of large discourse, its laborers in our streets and lanes, its minds of calm philosophy, its heroes and its saints. It needs its trained bands—and needs them in this our own country especially—to meet both Pope and pagan."*

* See Dr. Henry B. Smith's lecture on "Has Theology a valid claim to the devotion of our young men?" in his *Introduction to Christian Theology*, pp. 1—24.

SECTION VII.

THE CHARACTER OF THE MINISTERIAL OFFICE.*

The office of the ministry involves the supremest exercise of man's supremest faculties transfigured by the power of the Holy Ghost.

1. The minister should be deep in the knowledge of that Law which underlies all law, and thus is to be a deeper lawyer than the lawyer himself. 2. He should be a true physician, thoroughly understanding men, able to apply the divine remedies for the deepest diseases of the race. 3. He should be a true teacher of that knowledge which is above all human knowledge. 4. His work is the reproduction of the living Christ in the heart. 5. The functions of his office embrace all ages and conditions.

Into such a profession, so noble, so difficult, so responsible, no man should enter unadvisedly. He who contemplates entering it should (*a*) thoroughly examine himself as to the reality of the internal vocation he supposes himself to have. (*b*) He should carefully lay the evidence on which he is disposed to rely, before judicious advisers. (*c*) Above all, with fervent prayer, he should study those parts of the oracles of God which reveal the divine requirements for the ministry of the Word. (*d*) He should implore the light and guidance of the Holy Ghost, patiently, meekly waiting till, in the providence of God, the external vocation which God himself gives through His Church shall be set as the seal of His inward calling.

The inward vocation is not a revelation. Men are not inspired with it, even when there is good evidence that they have it. As a class, the men who insist most strongly upon their possessing it as an infallible ground on which they not only seek the ministry, but claim that others are bound to admit them to it, show least of the evidence on which the Church may legitimately rest her conviction that it is her duty to give them her call.

The internal vocation is an argument only to the man himself. If he submits his impression that he has it, to the

* Condensed from the unpublished lectures of Dr. Krauth.

Church, then he is bound by the judgment of the Church in his case. The internal vocation, which a man imagines he has, is in itself as distinct from a call to the ministry, as the persuasion which a man has that he is fit to be and ought to be President of the United States, is distinct from an election to that office. No man ought to seek an office without a conviction of his general fitness for it, or the existence of a conviction on the part of his friends to which he may modestly defer. Nothing perhaps has tended more to introduce unsuitable men into the ministry than the impression that it is necessarily something divine in a man's persuasion that he has been called. In nothing do men more frequently mistake their vocation than in the ministry. The presumption is in fact not something which is to be the touchstone to other things, but is a something which in itself is to be carefully tested. A man does not prove that he is fit for the ministry by insisting that he has been called; but helps to prove that he has been called, by showing that he is fit. A vocation to the ministry now is not miraculously given by God, but is imparted by Him through the Church.

SECTION VIII.

WHAT THE MINISTRY TEACHES,—RELIGION AND ITS NATURE.*

The minister teaches Religion, if not exclusively, yet at least primarily and pre-eminently. The minister is a teacher and the thing which he is to teach, is Religion.

Religion has been regarded by recent writers as having manifested itself in the three generic forms 1) of Law, 2) of Art, and 3) of Doctrine.

1) *Law* defines duty without inspiring the love which impels man to duty. 2) *Art* may inspire love, but the love it inspires is too vague to direct the mind definitely toward the supreme object of love and yet more to unite the heart with it. 3) *Doctrine* supplies the truth, which moulds the mind, kindles the heart and directs the powers.

* See the unpublished lectures of Dr. Krauth.

Doctrine embraces Law and Art, relieves them of their one-sidedness, supplies what they lack and directs them to their highest aims. *Legislators and artists* are also *teachers* of mankind in a certain sense, but what is beyond the ability of both law and art is accomplished by the *living word of doctrine* alone.

SECTION IX.

HISTORICAL FORMS OF RELIGION.

The preceding section may be historically illustrated by the Jewish, Heathen, and Christian religions.

Judaism was pre-eminently the religion of law; Classic Heathenism the religion of art; Christianity has unfolded itself in a faith, or system of doctrine. Christ is a teacher, the Apostles were teachers, the ministry is a teaching office.

We might express the parallels and antitheses of these three different religious systems, in their relation of these three elements of law, art and doctrine thus:

Judaism and *Heathenism* compared stand thus related,—Judaism has more law, more doctrine, Heathenism more art.

Christianity and *Judaism* compared stand thus,—equal in law, Christianity has more art and more doctrine.

Compared with *Heathenism*, Christianity has more law, more doctrine, equal art.

SECTION X.

PROTESTANTISM AND ROMANISM.

The gauge of doctrine is the gauge of Christianity. Doctrine is more prominent in Protestantism than in Romanism, because Protestantism is more Christian than Romanism.

Comparing *Protestantism* and *Romanism*, Protestantism has less positive law, more moral law, more doctrine; Romanism has more art.

Comparing *Lutheranism* and *Calvinism*, Lutheranism has less positive law, equal in moral law, more art, more doctrine.

The Lutheran Reformation in Germany bore predominantly the character of a re-action against the Judaism that had intruded into the Church, while the Reformation in Switzerland (*the Reformed*) was chiefly a re-action against paganism.

As pure Christianity conditions its elements of *law* and *art*, by its highest element which is *doctrine*, the *ministry* in its true function in the Protestant Church aims primarily at teaching men.

SECTION XI.

CHARACTER OF MINISTERS AS RELIGIOUS TEACHERS.

Although the teachers of religion as such belong pre-eminently to the order of teachers, they are yet distinct from the teachers of science, inasmuch as religion is not simple knowledge or science ; and hence can not be taught and learned simply and unconditionally in itself as knowledge.

The clergyman should be both preacher and teacher of religion. As a teacher of adults he holds a position midway between the teacher of youth and the academical professor. In his catechetical and his pastoral duties, the clergyman divides the function of training with the teacher of youth.

SECTION XII.

RELIGION AS KNOWLEDGE, ACTIVITY, AND EMOTION.

The religion which the minister is to teach is 1) *knowledge*, but not mere knowledge ; 2) *activity*, but not mere activity ; 3) *emotion*, but not mere emotion.

All definitions of religion which present one of these three to the exclusion of both the others, or two of these to the exclusion of the third, are defective, if not absolutely false. Mere knowledge is dead orthodoxism ; mere activity is legalism ; mere emotion is fanaticism ; but heavenly knowledge, applied by the Holy Ghost to the renewal of the affections and the producing of an earnest spirit, whose fruits are deeds of love, is the basis, and in its connection, the completion of true religion.

1. *Not mere Knowledge.*

No process of mental cultivation can make a man a Christian. Rationalism is the result of spurious intellectualism in one direction, as dead orthodoxism is in another. Were *knowledge* and *religion* identical, our own age would be more pious than former ages, the philosopher would be more saintlike than the humble Christian mother, men than women, adults than children. Were the intellect sufficient to make us Christians, the Church would not be an assembly of *believers*,—it would not be a Church but a school or university. Sectarianism and controversial tendencies have their origin chiefly in a false assertion of the claims of knowledge, and in a lack of purity and simplicity of faith. The experience of Christians also proves that religion is not simply Knowledge. Were religion purely intellectual, it would be strongest when the intellect is in its prime, and weak in old age, and upon the sick and dying-bed, while the truth is, that under precisely such circumstances, religion often appears in its highest perfection.

2. *Not mere activity.*

Christianity is in certain aspects a thing of doing, yet it is not a mere doing. It is the highest morality, the purest embodiment of consecration to duty, it is the supremest activity of men; but not these alone. True it is that *religion* and *morality* in the proper sense of both words, are inseparable, for there can be no true religion which is immoral, and no true morality which is not religious; but Christianity is not a thing of dead mechanical working. Morality without religion knows nothing of sin as such, but recognizes only moral deficiency; it therefore substitutes *self-improvement* for *repentance*. *Sin* and *repentance* are *religious-ethical* ideas. Morality is determined by the external condition of life; it needs no worship, and is based on the ideas of independence and self-determination. No man can be always working, yet every man should be always a Christian. Not those alone who work, but often most of all those whose sore trial it is that they cannot work, glorify God. Sometimes the religious element predominates, sometimes the moral. The most perfect state, however, is that in which religion transfigures morality, and in which morality attests the religious character.

3. *Not mere emotion.*

Christianity involves in a high degree the emotional. There may be deep religion with little knowledge and little power of external activity, but there can be no deep religion without deep emotion. We must be careful not to mistake sentimentality for piety, justification by sensation for justification by faith, temperament for holiness. The spiritual state of some vibrates upon the food they have taken; with some it fluctuates with the weather; some mistake their natural good humor for holy bliss; while others try to persuade themselves that mere poetic feeling is religious emotion. The love of Sacred Art, Church Music, gorgeous vestments, fine paintings of sacred themes, are mistaken by many for religious emotion.

SECTION XIII.

THE THREE-FOLD TASK OF THE MINISTER.

The task of the religious instructor is consequently three-fold: 1) to enlighten the understanding with sound knowledge, so that men may have clear views of truth; 2) to awaken emotion through that truth and by truth to strengthen and purify emotion; 3) to direct the will and the conscience, by the power of that emotion, to activity in making man holy, and in impelling him to do good to others. He addresses his work to the head, the heart, and the hand, and the union of the functions of these three parts makes the Christian complete. The vital force, immanent in all these elements, is faith. Faith makes knowing, saving knowledge; it makes activity holiness; makes emotion experience.

The religious teacher must, at the outset, fix his attention upon the *entire man*. He is to edify, to arouse, to teach, to guide, to admonish, to reprove.

SECTION XIV.

THE MINISTER AS RELATED TO THE CHURCH.

But as religion is not merely a matter of the individual in his isolation, the minister is to consider both himself and his hearers with regard to the bonds of fellowship, which are meant to unite men in the faith. He is not a private tutor, but a teacher in the Church and for the Church. His aim is to make men living members of the body of Christ. He contemplates man as either in the Church, or as one to be brought into it. The Christian minister himself belongs to the Christian Church. He is a part of the body of those who confess Christ, and by this fact all his duties are conditioned. He must be in the stream of the Church's life.

SECTION XV.

THE CHURCH AND THEOLOGY.

The minister is therefore, to be prepared with all the knowledge which adapts him to the wants of the Church. He ought to know all that the Church is, in her proper life, all that she has been, in order that he may know all that she needs, to become what God designs her to be. He must be enriched by the lessons of the Church's past, for his labor in preparing the way for the Church of the future. He must know the Church as she rests on her foundation, the Scripture, or rather, as she rests on Him of whom all Scripture is witness. The foundation of the Church is that of the Apostles and the Prophets. This is the foundation they *laid* and the foundation which they laid is Jesus Christ, therefore, other foundation can no man lay than that which is laid, which is Jesus Christ. The minister must know the development of the Church in faith and creed. He must know her history and practical needs—the need of the altar, the need of the pulpit, the need of the pastor and of the people. The preliminary to this knowledge is theological study.

SECTION XVI.

THEOLOGICAL STUDY.

The more perfect a religion is, the more does it tend to a scientific system. System is characteristic of Christianity in a higher degree than of Judaism, because it involves a more consummate measure of revelation; and Lutheranism over and against other forms of Christianity, Romish or Reformed, vindicates its internal perfection by the acknowledged beauty, comprehensiveness, and internal harmony of its system, in which it surpasses all others. So much is this the case that the Lutheran Church is confessed, even by those who are not of her, to be the Church of great theologians and of great theologians. Karl Hase, who is completely latitudinarian, compares the theological system of our Church to a glorious Gothic edifice, massive in architecture, and finished in beauty, even to the last of its marvelous adornings. We can conceive of men of intellect studying this system without receiving it in every part; but we conceive it impossible for a man of high intellect to master the system of our Church without admiring it.

SECTION XVII.

THE THEOLOGICAL SCHOOL.—THEOLOGIAN
AND PASTORS.

The wider the compass and the deeper the contents of theological science, the more necessary is the division of labor in its sphere. One class of workers looks to the development of the science in itself, another class uses it as the means for the practical ends of the ministry. The first class are the workers in the theological school, theologians in the most restricted sense of the word—teachers of those who are to become teachers of others. The other class consists of the direct teachers of the people, the pastors of the congregations. To the pastors various names have been given according to local and confessional usage, or with reference to their occupation or position in the Church. They have been called elders, presbyters or priests, bishops, clergymen, ministers, rectors, curates, curés, preachers, fathers, and confessors.

The Church is older than the theological school. The school grew out of the Church. Pastors are older than Doctors of Theology. We do not use the title *doctor of theology*, as implying that the holder of it has received a diploma, but in its true meaning as involving scientific acquirements. It is a happy thing when true men of God can work in both spheres. Such were most of the Reformers, mighty in the pulpit and in the professor's chair. Luther was probably the best pastor, as he was the greatest man, of his age. And almost without exception the great divines of the sixteenth century, were preachers as well as teachers. In our own day some of the greatest German theologians have combined both offices, as Stier, Nitzsch, Tholuck, Julius Mueller, Rothe, and Schleiermacher. The same is true of the Theologians of our own country.

SECTION XVIII.

RELATION OF THE THEOLOGIAN TO THE SCHOOL AND THE CHURCH.

The foundation of a good theological education, as of all other specific educations in the professions, is laid in a good general education.

The Church has a right to demand from all candidates for the ministry evidence of theological acquirement and of true Christian faith and piety, and during the first centuries herself trained all her teachers and pastors. The schools at Alexandria, Antioch, Cæsarea, Edessa, and Nisibis bear witness to the fact.

Since the rise of the University System of education, with its various faculties, especially on the Continent of Europe, the Protestant student belongs to the theological school during the period of his academical studies and derives his culture from that source rather than immediately from the Church. In this country, Theological Seminaries are as a rule under the direct control of the Church.

SECTION XIX.

THE UNIVERSITY AND COLLEGE.

The ordinary means of obtaining this general education is the College or the University.

The question,—whether the German lecture system, so much in vogue in many of our Theological Seminaries, is the best method of instruction or not,—has been much discussed. While the lecture should not be displaced altogether by any other method, it is certainly beneficial to combine with it other methods of instruction. Formal dictation can only become necessary through the force of circumstances, and with reference to a few leading principles, for want of a printed guide. A text-book in the hands of the students, accompanied by an oral

exposition of the professor is the favorite method of many. Occasional and *strict* semi-annual examinations, following a completed course, are absolutely necessary for true progress in theological knowledge.

The more you bring to the professional school, the more you carry from it. Which is the better method, *private* or *public* education? The favored few may have the power of choosing, but the mass of learners must be publicly educated. Many men must be driven to knowledge, spurred and lashed out of ignorance; most men need to be encouraged and drawn on to it. The men who are educated by force, or by persuasion, really create the general atmosphere of literature and learning, without which the self-made men so called, could never arise. Self-made men of the highest order are exceptional, and most even of these, have not become so thoroughly well-made, as to leave nothing to desire. No one is more anxious to provide a thorough education for others, than the man of vigorous mind, who has been denied the benefit of liberal training.

Therein demands a more conversational method of instruction. A lecture, properly so-called, should be extempore and fresh, carrying the hearers along with the current of thought; not declamatory or pathetic, but strictly methodical, dignified, and earnest, accomplishing its purpose by clearness and depth of thought instead of foreign ornamentation. As it is not designed for immediate effect, but to excite thought and mental activity on the part of students who think and act for themselves, it is of great importance that these latter should seek to retain the substance of the lecture by sketching it on paper, and afterwards reproducing it in its main outlines. Such a note-book prepared by the student, accompanied with marginal notes of inquiry and illustration, will be of great and permanent value. Little is gained by the mere attendance on lectures and listening to them, without subsequent writing. Especially stimulating, however, are *disputations* under the guidance of the professor, and independent societies for practice among the students.

SECTION XX.

HOW TO USE THE ADVANTAGES OF EDUCATION.

The first requisite to a real use of the advantages of education is a hearty responsive effort on the part of the pupil. There must be careful reading and listening, thorough fixing in the memory, and complete digestion of what has been read and heard. But more than this, the student should cultivate himself by judicious reading outside of the course of study. There should be preparation, appropriation, repetition and elaboration.

The study of encyclopædia and methodology helps to produce system into theological study. Preparation and repetition constitute the bonds of union between private industry and the objects sought in the hearing of the lecture. Discussion with fellow-students will provide the intellectual gymnastics by which the faculties are

strengthened and made trustworthy. Care however must be taken as to the *spirit* in which religious matters are discussed.

READING.*

There are certain rules which ought to be observed by the student, and which together constitute the Proper Method of Reading. These may be reduced to three classes, as they regard 1) the quantity 2) the quality of what is to be read, or 3) the mode of reading what is to be read.

1) As concerns the *quantity*, there is a single rule,—Read much, but not many works (*multum non multa*). Hobbes said “that if he had read as much as other men, he would have known as little.” The man who has one line perfectly grasped in his memory and understanding, may bring it to bear a thousand times in his life-time, while a man that has a confused knowledge of hundreds of books may never be able to bring a solitary line of them into practical use.

2) As concerns the *quality* of what is to be read, there may be given five rules.

a) Select the works of principal importance, estimated by relation to the several sciences themselves, or to your particular aim in reading, or to your individual disposition and wants. To know what books ought to be read in order to learn a science, is in fact frequently obtained only after the science has been already learned. Theological Encyclopædia aims to supply the advice which the theological student here requires.

b) Read not the more detailed works upon a science, until you have obtained a rudimentary knowledge of it in general. A *conspectus*,—a survey of the science as a whole, ought, therefore, to precede the study of it in its parts. In entering upon the study of such authors as Plato, Aristotle, Descartes, Leibnitz, Locke, Berkeley, Kant, Schleiermacher, etc., it is proper that we first obtain a preparatory acquaintance with the scope of their philosophy in general, and of the particular work on which we are about to enter.

c) Make yourself familiar with a science in its present state, before you proceed to study it in its chronological development. It is thus improper to study philosophy historically, or in its past progress, before we have studied it statistically, or in its actual results.

d) To avoid erroneous and exclusive views, read and compare together the more important works of every party. This applies, in particular, in philosophy, and in such sciences as proceed out of philosophy. The precept of the Apostle, “Prove all things; hold fast that which is good,” is a precept which is applicable equally in philosophy as in theology, but a precept that has not been more frequently neglected in the one study than in the other.

e) To avoid a one-sided development of mind, combine with the study of works which cultivate the understanding, the study of works which cultivate the taste.

3) As concerns the *mode* or *manner* of reading itself, there are four principal rules.

a) Read that you may accurately remember, but still more, that you may fully understand. Reading is valuable only as it may supply to us the materials which the mind itself elaborates.

* See Sir William Hamilton's *Lectures on Logic*, edited by Mansel and Veitch, pp. 486—493.

b) Strive to compare the general tenor of a work, before you attempt to judge of it in detail.

c) Accommodate the intensity of the reading to the importance of the work. Some books are, therefore, to be only dipped into; others are to be run over rapidly; and others to be studied long and sedulously.* Rapidity in reading depends, however, greatly on our acquaintance with the subject of discussion.

d) Regulate on the same principle the extracts which you make from the works you read.

WRITING.

Another important aid in culture is *writing*. First of all make valuable *excerpts*, especially from books not in your own library, and to which in future you may not have access. These excerpts are the more valuable if they are carefully arranged, numbered, and indexed. Some of the most precious things we read, should we take no note of them, after a time leave in the mind only a tormenting recollection that they were beautiful and valuable. We can neither recollect them sufficiently to use them, nor recall where we saw them. These excerpts form collections of material for all our future work, and a man may have in a narrow compass the quintessence of a good library, so far as its contents would be of use to himself. Herder calls *excerpts* the cells which bee-like industry constructs, the hives in which it prepares its honey. It is also an excellent plan to make *indexes* of good books which are destitute of them.

ORIGINAL COMPOSITION. †

The old adage, *nulla dies sine linea*, is a good one. It means that we should write something every day, and that we should take care not to write too much, *sine linea*. Herder's advice to the young man is this: "Young man, every day write something, put down what you might otherwise forget, write of the difficulties that arise, or of the solutions that have come. The *stylus* (our stylus is the pen) sharpens the intellect, gives precision to our language, develops our ideas, imparts delightful activity to the soul. I close as I began, *nulla dies sine linea*."

The great ancient orators are unanimous as to the necessity of writing to the formation of a finished orator. They never *read* their speeches, but always wrote them if possible. An ancient orator regarded an extempore speech as justifiable only in a case of insuperable necessity, and the ancients believed that no man who had not long and thorough culture as a *writer* could deliver an extemporaneous speech worthy of being listened to.

It is well to compose with sufficient rapidity to make a record of all our thoughts as they arise. Afterward revise with great care. After you are matured as a writer, compose rapidly, correct slowly. Do not risk the losing of one of your best trains of thought, by hunting up some trifle or settling some minute point in spelling that can be done afterward. You not only lose the train of thought, but you lose the tone of mind favorable to composition.

Though writing is so important, we should not be too early drawn to making public what we write, especially in print. Precocious writers are like precocious pippins; they are ripened untimely, because there is a *worm* in them, and about the time the healthy

* Compare also Bacon's celebrated essay, *Of Studies*.

† Condensed from the *Manuscript Lectures* of Dr. Krauth.

pippins reach their ripeness, the precocious fruit has rotted on the ground.

Niebuhr says, "there is no such thing as a wise young man," and adds "a young tree should grow wood and not be in a hurry to put forth fruit."

SECTION XXI.

FORMATION OF CHARACTER.*

Other men are good as men; ministers ought to be good, not only as men, but as ministers. The man who has not learned goodness is not educated for the ministry. A minister without a pure character, whatever may be his gifts by nature or education, is a failure, even regarded as such by bad and careless men. The formation and development of character, is as much, if not more, the end of training for the ministry, than is mere scientific culture. Those institutions who do not even attempt to mould the character of those who are preparing for the ministry, are fatally defective.

1. The student of theology ought personally to be by pre-eminence a Christian.

2. He should be a Christian *student*—should bring to his studies the earnest, patient spirit, characteristic of a truly regenerate man. He should fully realize, that he has chosen the noblest profession of them all, and that he owes it to his calling, to his Church, and to his Saviour, to pursue his studies with a consuming professional zeal.† He should aim to become a well-grounded theologian (1 Tim. 4: 15). Christian theology is a science—the science of divine things, and it cannot be mastered without profound study by day and by night, and through many years; it never will be fully learned here on earth. Whether a man has really mastered his profession or not, will be soon found out. They who belittle theology, partly perhaps because they have never studied it and thus do not know its rich contents, are simply dishonoring their profession.

3. His character should be shaped by the probabilities of the future, the hope of being called in due time of God through His Church to become a Christian minister. What is sometimes

* Condensed from the *Manuscript Lectures* of Dr. Krauth.

† See Dr. Henry B. Smith's lecture on "The spirit that should animate a true student of Theology," in his *Introduction to Christian Theology*, pp. 25–35.

confounded with the true vocation, to wit, a mere impulse or desire to be a minister, will prove not only futile, but perilous, if it lead a young man to neglect anything which may qualify him to respond to the vocation which shall come at length from the Church. There are young men, who puffed up with the idea that they have been inspired supernaturally with the conviction that they should become ministers, exhibit great arrogance and self-sufficiency. What care they for culture either of mind or character!

4. He should consider his professor not merely as his teacher, but as one who cares for his soul. The relation of the pupil to the professor should be one of tender confidence. He should not hesitate to open to him his doubts and perplexities, his difficulties of conscience, and all in which Christian sympathy and mature counsel can aid him. He ought to realize that the true professor is a near and faithful friend. The student who passes through the course without forming strong attachments to his teachers, and feeling the influence of their character, as well as receiving their instructions, has lost the richest of the gifts which it is possible for them to impart. If the professor be the true Christian man, what he is, is of comparable more value than what he knows. There is no education like that of personal association with noble men.

5. The Christian student should set before him a high ideal of character. And herein lies the great value of reading biographies of the great and noble men who have left their imprint upon the ages. There is no way in which moral impressions so healthy and deep may be left on the conscience and heart.*

6. In all his studies he should be animated by supreme love to truth. *a*) He should, first of all, be spiritually minded. He should have a living sense of the *reality* of God's Kingdom, as centering in the person and work of Jesus Christ. *b*) He should possess a spirit of reverential humility. "He cannot be a true divine who is not awe-struck and reverential, a humble

* See also J. Starr King's famous lecture "On Books and Reading," in his *Substance and Show*, pp. 354—388.

learner, before the mysteries of the Incarnation and of the Atonement, who does not feel and know that in these grand facts there is that which calls upon him to put off his shoes from off his feet, who has not the conviction that here is holy ground.”*

c) There ought to be an honest love of the truth for its own sake. To the fine remark of Augustine, “that no truth is perfectly known which is not perfectly loved”, we may add, “no truth is perfectly known which is not loved for itself alone.”

d) The student should also possess a trustful spirit,—a belief that, under the illumination of God’s spirit, the truth which is the substance of theology may be found.

7. Be fervent, constant, and thorough in prayer. Begin in the morning with prayer. Go not to your devotions at night so wearied that you are in the danger of falling asleep in the midst of them. Pray before you study and in your studies, and after your studies. *Bene orasse, bene studuisse.* It is better to pray often, than to pray at length.

8. Examine yourselves, your aims, the condition of your hearts, your progress or decline in the life of God.

9. Seek self-knowledge. Know especially your besetting sin. Be faithful in watching, strong in resisting, pitiless in weeding out. Your besetting sin may come in the form of indolence, or pride, or the love of sensuous enjoyments. We do not say *sensual*, for we speak to you as Christians. Clergymen are often charged with a peculiar fondness for the pleasures of the table. We need always to be on our guard. Avoid all use of wine for example’s sake. Avoid taking food at improper times, when it will cloud the reason or break your rest. The glutton is father of the drunkard. Avoid all habits, which, on an honest examination, seem to you to be inconsistent with the sublime truth that our bodies are “the temples of the Holy Ghost.”

In regard to the use of *tobacco* it may be said: *a)* that in any case, and to any man, the excessive use of it is reprehensible. *b)* Many use it to whom it certainly brings no benefit—if it has any good in it, it has none for them. *c)* If there be feebleness of constitution—lack of vital stamina—the use of

* See Dr. Henry B. Smith’s *Lecture* already referred to.

tobacco is likely to be very pernicious, if not fatal. *d*) If, on looking at the whole matter, there is fixed in your mind the slightest doubt of the propriety of this practice, avoid it wholly. Whether we eat or drink, or whatsoever we do, we should do it as unto the Lord, and to His glory. (1 Cor. 10: 31).

As to the grosser forms of sensuous enjoyment, to which we have referred as sensualism, better had that man never been born, who, with polluted soul, with an imagination loving to linger on impurity, profanes the approach to the temple, and at last ministers at its altar. Devils themselves may see something to pity, as compared with their own lot, in the doom of the lost ministers of Christ. The very confidence which clusters around the minister of Christ and the theological student may expose them to peculiar temptations; while it makes its most solemn appeal to them, above all men, to be pure in heart. There is a world of real meaning in St. Paul's words for a young minister, when he says: "*As sisters in all purity.*" (1 Tim. 5: 2). With some the besetting sin is ostentation in piety. They are in danger of becoming hypocrites. They run into cant and pious twaddle.

Some are passionate, some are bitter, some are officious and meddlesome. No minister is more certain to destroy his influence and make himself a general nuisance, than the one who is perpetually meddling with what does not concern him, however kind his feeling and good his intentions.

The besetting sin of some is levity of manners, trifling. Their actions and words seem to involve a want of earnest purpose. Be natural, be spontaneous, but never compromise your dignity as a man, and the sacredness and dignity of your profession as a Christian.

The besetting sin of some is proneness to tale-bearing, the betraying of confidence. Some are in danger of meanness, of littleness of feeling and conduct, of narrow and envious emotion.

Watch against all that is opposed to frankness and nobleness, all that is the opposite of manliness. The Bible title for ministers is "*Men of God*"—aim at being such.

10. Be careful in the choice of associates. "He that walketh with wise men shall be wise." As opportunity offers, cultivate the acquaintance of your superiors in knowledge and experience.

11. Finally, to a healthy character morally and intellectually belong, to some extent, bodily health and strength. Take exercise daily and judiciously, as much as possible in the open air. The day into which you put two hours of hearty exercise is two hours longer than the day in which you take none.

The feeble health of the student and of the minister is more frequently the result of an inexcusable neglect of the great divine laws of health, than the necessary result of their labors.

Do not try to make the brain and stomach do their full work together.

In the great majority of cases in which you feel indisposed, you will find the following simple rules very helpful:

- 1) Less study and more sleep.
- 2) Less stimulation and more air.
- 3) Less animal food and more exercise.

No theological teacher who has comprehended his duty should avoid entering into intimate relations with earnest students.

The means of theological study: *Oratio, meditatio, tentatio*. The practice of quiet and frequent self-communion, *meditation*, the trustful look and elevation of the soul to God in *prayer*, courage and *endurance* in the conflict against doubt, and against the influence of sloth and pride, hypocrisy and passion, bitterness and discouragement—these are the methods by which the theologian is developed into a *man of God*.

It is usual to demand physical qualifications, also, of the future servant of the Church, and not without propriety. A sound, physical constitution is a fundamental condition of ministerial effectiveness. Good lungs are a manifest necessity for the preacher. *Reading aloud* and *singing* are to be particularly recommended, and no less *outdoor exercise*. There has been a narrow age which condemned physical exercises like gymnastics, as not suitable for a theologian, through a perversion of 1 Tim. 4:8. Students need have no scruples with regard to indulgence in these forms of exercises, unless the ignorance or littleness of others creates an artificial difficulty. Prudishness in regard to exercise has sent many a theological student into a premature grave, and has sent many others, with little life, into the most taxing of professions. This prudishness in regard to exercise is a lingering of the old spirit of asceticism.

The great importance of social intercourse. The imprudence of forming marriage engagements before the end of the theological course.

SELECT LITERATURE
OF
SUBJECTS DISCUSSED IN THE INTRODUCTION.

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1. Harless' *Theologische Encyklopädie und Methodologie*. Neurnberg, 1837.
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3. Lange's *Grundriss der theologischen Encyklopädie mit Einschluss der Methodologie*. Heidelberg, 1877.
4. Rothe's *Theologische Encyklopädie*. Wittenberg, 1880.
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2. BOOKS AND READING.

1. Blackie, John Stuart. *On Self-Culture*. A Vade Mecum for Young Men and Students. New York, 1874. Very cheap editions can be had of this excellent work.
2. Hamerton, Philip Gilbert. *The Intellectual Life*. Boston, 1884.
3. *Hints for Home Reading*, a series of chapters on books and their use. Edited with an introduction by Lyman Abbott. New York, 1880.

In this small work we have some notable contributions by such authorities as Charles Dudley Warner, F. B. Perkins, Edward Everett Hale, Joseph Cook, and others. Priced lists of suggested selections of 500, 1,000 and 2,000 volumes of the most desirable and important books are also given.

4. Porter, Noah, *Books and Reading*, or, What books shall I read and How shall I read them? New York, 1881.

Especially interesting are the chapters which treat of "The Moral Influence of Books and Reading," "The Religious Character and Influence of Books and Reading," "A Christian Literature—how conceived and defined," "Biography and Biographical Reading," "Religious Books and Sunday Reading."

5. Watts, Isaac. *The Improvement of the Mind*. Edited by Joseph Emerson.

An invaluable little work, but sadly neglected of late.

3. MINISTERIAL EDUCATION.

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This work contains Mason's *Student and Pastor* and tracts by Doddridge, Cecil, John Newton, Scott, Watts, and others.
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4. Herder, J. Gottfried. *Briefe das Studium der Theologie betreffend*. 4 vols. Second edition. 1785.
5. Hood, Edwin Paxton. *Lamps, Pitchers and Trumpets*. Lectures on the Vocation of the Preacher. Two volumes in one. New York, 1872.
A quaint work, full of illustrations, biographical and historical, of every order of pulpit eloquence, from the great preachers of all ages.
6. Mathews, William. *Oratory and Orators*. Chicago, 1879.
Very suggestive and stimulating. Especially valuable are the two final chapters on "Pulpit Orators" and on "A Plea for Oratorical Culture."
7. Miller, Samuel. *Letters on Clerical Manners and Habits*. Philadelphia. No date.
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9. Parker, Joseph. *Ad Clerum*. Advices to a Young Preacher. Boston, 1871.
Fresh and inspiring, an excellent work.
10. Phelps, Austin. *Men and Books*. New York, 1882.
In twenty-two most interesting lectures, "delivered in response to the practical inquiries of students on the eve of entrance upon their life's work," Dr. Phelps discusses such subjects as "The Study of Men," "The Study of Literature," "The Choice of Authors," "The Study of the Bible," "Methods and Plans of Study," and other kindred topics.
11. *Preacher and Pastor*. Edited and accompanied with an Introductory Essay by Edwards A. Park. New York, 1849.
This work contains 1) Fenelon's incomparable *Dialogues on Eloquence*, 2) George Herbert's delightful little work *The Country Parson*, 3) an abridgment of Baxter's *Reformed Pastor*, of which a celebrated critic says, "there is scarcely anything superior to this valuable practical treatise, in close pathetic appeals to the conscience of the minister of Christ upon the primary duties of his office," and 4) Campbell's *Lectures on Pulpit Eloquence*.

4. FORMATION OF CHARACTER.

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2. Anselm, Saint, *Life of*, by R. W. Church. London, 1870.
3. Arnold, Thomas, *Life and Correspondence of*, by Arthur P. Stanley. New York, 1880.
4. Bernard, Saint, *Life and Times of*, by James C. Morrison. London, 1868.
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8. Carey, William, *Life of*, by J. Belcher. Philadelphia, 1853.
9. Chalmers, Thomas, *Memoirs of the Life of*, by William Hanna. 4 vols. New York, 1850.
10. Chrysostom, John, *Life of*, by Augustus Neander. London, 1845.
11. Deutsch, Emanuel, *Literary Remains of*, with a brief Memoir. New York, 1874.
12. Erasmus, *Life and Character as shown in his Correspondence and Works*, by Robert B. Drummond. 2 vols. London, 1873.
13. Fliedner, Theodore, *Life of*, translated from the German. London, 1867.
14. Guthrie, Thomas, *Autobiography and Memoir of*, by his Sons. 2 vols. New York, 1874.
15. Hall, Robert, *Life of*, by Olinthus Gregory. London, 1846.
16. Hare, Augustus J. C., *Memorials of a Quiet Life*. New York, 1872.
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18. Hodge, Charles, *Life of*, by A. A. Hodge. New York, 1880.
19. Huss, John, *Life and Times of*. 2 vols. Boston, 1863.
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21. Kitto, John, *Life of*, by John Eadie. Edinburgh, 1861.
22. Livingstone, David, *Life of*, by W. G. Blaikie. New York, 1880.
23. Luther, Martin, *Life of*, by Julius Köstlin. New York, 1883.
24. MacCracken, H. M. *The Lives of the Leaders of our Church Universal*. New York, 1879.

25. Macleod, Norman, *Memoir of*, by Donald Macleod. 2 vols. New York 1876.
26. Melancthon, Philip, *Life of*, by C. F. Ledderhose. Philadelphia, 1855.
27. Robertson, Frederick William, *Life and Letters of*, by Stopford A. Brooke. New York, 1878.
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34. Stier, Rudolph, *Life of*, by J. P. Lacroix. New York, 1874.
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The German and the Scandinavian Languages are especially rich in *Devotional Literature*. It is only necessary to refer to the works of such authors as Ahlfeld, John Arndt, Besser, Bring, J. C. and S. L. (Swedish), Dieffenbach, Emanuelson (Swedish), Francke, Funcke, John Gerhard, Paul Gerhardt, Gerok, Louis Harms, Löhe, Luther, Heinrich Mueller, Rosenius (Swedish), Christian Scriver, Tholuck, and others.

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6. Liddell and Scott's *Greek Lexicon*. Seventh edition.
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9. Spiers and Surene's *French-English Dictionary*.
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PART I.

THEOLOGICAL ENCYCLOPÆDIA, GENERAL PART.

Its external Relations to the other Sciences, and the different Tendencies in it.

SECTION XXII.

THEOLOGY AS A POSITIVE SCIENCE.

Theology, like law and medicine, is a positive or applied science. It does not deal with pure abstractions or with truth simply for truth's sake, but is conditioned by its relation to the life and needs of the Church and of mankind. Language is not studied by the Theologian as it is by the philologist. History is not to him what it is to the mere investigator and general reader. When science in theology is no longer hallowed, when it is considered as the end and not as the means, it falls from its great intent, and diffuses curses instead of blessings.

To the botanist every plant is as such alike. To the physician, on the other hand, a plant is interesting only as a part of *Materia Medica*. Theology is related to truth more after the analogy of the physician than of the botanist.

Theology manifests a closer relationship with law and medicine, the remaining positive sciences, than either of these bears to the other. The Theologian must possess the gift of oratory in common with the lawyer, and be closely connected with the work of the physician, particularly in the field of pastoral theology. He is accordingly required to unite in himself qualities which are usually presumed in both the lawyer and the physician.

SECTION XXIII.

Hence theology demands a high measure of practical adaptation to its ends. It is a science, in order that it may be an art, for art is applied science. The theologian thinks that he may move men to activity.

SECTION XXIV.

THEOLOGY IN ITS HISTORICAL DEVELOPMENT.

As Christian theology pre-supposes the existence of the Christian religion and the Christian Church, and embraces

those forms of knowledge and practical skill which arise from the characteristic features of that religion and Church, the scientific character of Christian theology cannot be comprehended apart from the development of these in history.

The origin and usage of the word *theology*. In order to understand the science of theology, the student must have a preliminary knowledge of its history. Various considerations led to a scientific treatment of Theology. The contents of Theology. The form of the various doctrines influenced by philosophy. The efforts made to reconcile theology and philosophy, faith and knowledge. The influence of Aristotle during the Middle Ages.

The *Apologists* of the second century. Origen (*d.* 254). Athanasius. (*d.* 373). Augustine (*d.* 430). Abelard (*d.* 1142). Thomas Aquinas (*d.* 1274). The Mystics of the 14th century. Reuchlin (*d.* 1523). The Lutheran and Reformed theologians of the 16th and 17th centuries. Spener (*d.* 1705) and Pietism. Kant (*d.* 1804). Schleiermacher (*d.* 1834).

It has been the task of modern Theology, before all else, to comprehend its own nature in the light of history, and to secure a clear idea of its relation to the present age. Some would ignore the whole of the historical development of theology and reconstruct everything anew from the beginning; others would return to the theology of the 17th century, while still others would build on the theology of the 16th century.

All that in other lands has acquired reputation as theological *science* is more or less closely connected with the course of development in Germany.

SECTION XXV.

RELATION OF THEOLOGY TO PREPARATORY CULTURE.

Like every positive science, theology presupposes a strictly scientific preparatory culture in the form of a good general education. It regards the pure sciences partly as *preliminary* forms of knowledge, and partly as *continuous* and *auxiliary*. The former are called *propædeutic* (see Greek derivation), the latter *boethetic* (see Greek). Some branches of knowledge are both propædeutic and boethetic, *i. e.*, we use them before we study theology, and use them while in its study—as for example, Latin, Greek, Hebrew, German and History.

SECTION XXVI.

THE RELATIVE IMPORTANCE OF THE PREPARATORY SCIENCES.

In their application to theology, the first rank among the pure sciences is taken by philology and history. The mathematical and physical studies take the second rank. "We

affirm, therefore," says Hagenbach, "that the classic humanistic culture is and abides the only firm foundation of a sound Protestant Theology."

The study of *philology* is of great importance for the cultivation of the mind. The scientific study of your own mother-tongue is absolutely necessary, but the power of language to cultivate the mind only becomes fully manifest when the ability to compare several languages with each other has been acquired. Besides the formal value for the cultivation of the mind, the knowledge of Greek and Latin is not only of great practical utility in the study of theology, but to the *Theologian* a matter of absolute necessity. In modern times the value of classical studies has been much discussed.

Of the necessity of obtaining a clear and accurate knowledge of the history of the ancient world, and of history in general, it is not necessary to speak.

While the study of languages and of history thus forms the real foundation for theological study, mathematics and the natural sciences are also of great value.

The formative value of mathematics is unquestioned; it affords the test of the mind's demonstrative power, and is sometimes called a practical logic, like the science of language. "Hence," says Herder, "as Pythagoras had inscribed upon the walls of his lecture-room, 'Without geometry let none enter here,' so the inscription on the doors of our higher institutions of learning should read 'Without geometry let none graduate.'"

The philosophical value of mathematics, however, has been overrated, and Bengel truly remarks, "Mathematics affords useful aid in certain directions, but it dethrones the understanding in relation to truths which lie outside its sphere." Mathematical modes of thought are as unsatisfactory in theology as the juridical.

The value of the study of the natural sciences, Astronomy, Biology, Chemistry, Geology, etc., especially in the department of Apologetics. It may truly be said, that in no other profession is *all knowledge* of so much service, as in the study of theology. In our day the neglect of certain theologians to acquaint themselves with natural science and its results is especially inexcusable. In the face of the ignorance that results, unbelief will be able to appeal more shamelessly and defiantly to the progress of those sciences.

The following table given by Zöckler may be of interest in this connection:

GOD.

Theology.

THE NATURAL WORLD.

The Natural Sciences.

A. *Theoretical.*Mathematics, Astrophysics,
Geophysics, Chemistry, Bi-
ology, etc.B. *Practical.*Medicine, Rural Economy,
Technics, etc.

SPIRITUAL LIFE.

Historical Sciences.

A. *Theoretical.*History, Philology, Ethnol-
ogy, Linguistics, etc.B. *Practical.*Juris-prudence, National
Economies, etc.

MAN.

Philosophy.

SECTION XXVII.

RELATION OF THEOLOGY TO THE FINE ARTS AND TO
GENERAL CULTURE.

In conjunction with scientific culture, it is desirable also that there should be a cultivation of the aesthetic feeling. A sense of the beautiful and of the ideal is needful in theology. No man without this can enter into the meaning of much that is most sublime in the Word of God.

The Theologian prizes true rhetoric as giving grace to style, and the principles of oratory as an aid in effective delivery. He should love nature, and if he loves her aright, he will find her a quickener to a fondness for painting, sculpture, and architecture in their holy relations and uses. In the pulpit, and hardly less at the altar, a refined taste will be a source of pure influence. Especially is music, when sanctified to its highest ends, a form of art which should be dear to the theologian and pastor. The pastor teaches as much almost by what he is as by what he says. And the real difference between different ministers is not so much in what they say and do as in how they say and do it. True culture, then, is one element of real force.

More attention should be given to stimulating the sense of the beautiful in early youth. Early practice in written as well as oral expression, and also in free discourse, will especially be of inestimable value to the future theologian. Rhetoric and poetry in the field of art are parallel with philology and history in the field of science. The great importance of art will become apparent in connection with Liturgies. Without a knowledge of music the theologian will

be debarred from entering on an essential department of Christian worship. Luther held that "next to the Word of God nothing is so deserving of esteem and praise as music."

SECTION XXVIII.

THE RELATION OF THEOLOGY TO PHILOSOPHY.*)

Philosophy is to be the constant attendant of theology, without, however, any mingling of the two in such a way as could possibly confound them. Each has its appropriate sphere, each must do its own work, though the influence of a pure form of either on the other is of the highest kind. Philosophy should be regarded as the *companion* of theology rather than as the antecedent to it. In regard to the usefulness of philosophy in theology, there has been a diversity of opinion from the beginning. The words of St. Paul (Col. 2: 8), imply no condemnation of a true philosophy, but the very contrary. He implies that there is a true philosophy which is no empty deceit, is not after the tradition of men, and is according to Christ. The Word of God pre-supposes a philosophy. Nor can there be thinking, nor a presentation of thought, which does not involve some philosophy.

The proper attitude of philosophy and theology lay at the bottom of the contests during the Middle Ages between the Scholastics and the positive theologians. Among the Scholastics themselves the struggle between the Realists and Nominalists had its influence upon theology. The Reformation was strongly opposed to the then dominant philosophy. Luther spoke with special violence against the Aristotelian philosophy and perverted reason, and barren speculation in general. In this respect he was an anticipative Bacon. The animus of Bacon and his method were but applications in the secular sphere of Luther's philosophical tendency in theology.

When we look back upon the Middle Ages we are compelled to acknowledge that with all the censure heaped in after times upon the barrenness of Scholastic speculation, it was wonderfully acute, and it has rich results to invite the scholar to a thorough acquaintance with it.

* Based on Krauth and Hagenbach.

Profound scholars in the history of speculative thinking, like Sir William Hamilton—the most largely traveled man in this walk among the English writers of this century—accord the highest praise to the scholastic philosophy in many of its aspects, and it rules very largely the ignorant world which derides it. In the Roman Catholic Church, since the Reformation, the Jansenists, who represent the purer and more reformatory tendency, were opposed to the philosophy most in favor in their Church. The Jesuits were in favor of philosophy, but the philosophy they favored was a philosophy which favored them.

Subsequently to the Reformation, the influence of the Aristotelian philosophy began, after a short reaction, to be more and more felt, as indeed in some of its aspects it well deserved to be. Luther's antagonism was in fact directed more against the scholastic abuses of Aristotle, than against Aristotle himself.

Modern philosophy has attempted to solve its problems by two great generic methods—the first, the method of experience; the second, the method of speculation, that is, of scientific evolution from ideas. Bacon is the great leader in the first, by his empiricism, and Descartes led in the second by rationalism.

The fundamental principle of *Bacon* (1561—1626) is, that truth is not to be sought from ideas by evolution, but through experience and induction. Very different estimates have been formed of the value of Bacon's labors and of his mental greatness. Maucalay's *Essay on Bacon* expresses very eloquently the accepted opinion; and in consonance with it a recent writer in our own country (Dr. Noah Porter) in his admirable work on the "Human Intellect" says: "Bacon was one of the most gifted benefactors of his race, and one of the greatest men of any people." And it must be conceded that, while his influence was injurious in intellectual science, it was of the highest value in the world of physical investigation.

Closely associated with the name of Bacon is that of *Thomas Hobbes* (1588—1679). The philosophical stand-

point of Hobbes may be described as an application of the Baconian method and principles to the study of man, and the results of this process were a psychology and a morals utterly antagonistic, not only to Christianity, but to religion in general. Neither God nor religion has any proper place in his system. Thoroughly materialistic, it bore in its consequences—speculative, civil, and moral—its own annihilation. The style of Hobbes is a model of the didactic, clear and deep as the pen of an engraver. Hallam says truly, that one could no more change a word or expression in it than in the exactest mathematical formula. It does its duty in distinctly expressing distinct thought.

Against *Descartes* (1596—1650) a powerful opposition arose in the Church. In the Netherlands his philosophy caused violent controversies. He is the great master of the system of philosophical rationalism.

Rationalism divides itself into two forms, dualism and monism. In the dualism of Descartes the opposition between the subjective and the objective is retained; in it, spirit is a real essence, and matter is a real essence, *two* essences, hence dualism. Monism, under the same general system of rationalism, is represented by Spinoza.

Over against its serious errors, the philosophy of Descartes has given to the world great and fruitful truths, out of which modern philosophy has developed most important results in every direction. He established the authority of reason in its own sphere, and on the witness of consciousness he constructed a barrier sufficiently strong to resist the efforts of skepticism and a narrow, false theology. He has marked the profound distinction between what pertains to soul and what pertains to body, and between the method proper in the study of thought itself and that which is proper in the study of its organs.

But not alone in method, but in results Descartes has great merit. Among other things, he has shed special light on the idea of the infinite, and has fixed upon it an argument for the existence of God. Pantheism still lifts its head, but Deism may

be said to have been philosophically annihilated by Descartes. The errors of Descartes' system have passed away, his truths still abide—they are fixed in the heart of modern philosophy, and it lives by them.

The immortal *Leibnitz* (1646—1716), the father of German philosophy, was at once one of the most independent thinkers and one of the profoundest scholars of his age, and of all time. His influence has been greatly felt in theology.

Spinoza (1632—1677) ceased to be a Jew without becoming a Christian. He attempted to establish an absolute unity on the basis of absolute realism or pantheism. His influence upon our time is larger than upon his own. He has greatly impressed himself upon much of the subtlest speculation of our century. The favorite heresy in the speculation of our time is pantheism, in some of its multiform shapes, and to this Spinoza has largely contributed. The English Deists and the French Encyclopædists brought the name of philosophy into disgrace; a philosopher came to mean, at least, a free-thinker, if not an absolute Atheist.

At the beginning of the 18th century, Wolf had introduced a modification of the philosophy of Leibnitz in a strictly demonstrative method. He was assailed by the Pietists at Halle, driven away in 1723, but restored to his chair in 1740. Philosophy now came into honor, and was considered a means of supporting orthodox views, until *Kant* (1724—1804) destroyed this connection. From the time of Kant it was impossible for theology to ignore the progress of philosophy, without destroying its own scientific character.

Not until the rise of *Fichte's* (1762—1814) absolute Subjective Idealism, of *Schelling's* (1778—1854) "Doctrine of the Absolute," and of *Hegel's* (1770—1831) "Doctrine of the Immanent Spirit," were the life questions of Christianity, which Kant had set aside by his moralism with its contracted scope, lifted again to become speculative questions of philosophy. Jacobi, Fries, and others pressed the distinction between faith and knowledge; others, as Herbart and his school, placed themselves in an attitude of indifference toward theology. *Schlei-*

ermacher, inclined as he was to profound speculation, and considered by his countrymen as the most finished logician of his time, a Plato in these last days, wished philosophy and theology to be kept apart, although his own theology is penetrated to the core by his philosophy. He considered that theology had nothing to do with speculation, any more than religion, which he considered, a matter of emotion, has to do with thinking.

The adherents of the school of Hegel, after their master's death, divided into two parts, of which one called the "right wing," was on the side of Christianity; the other, or "left wing," took ground against Christianity, and sank to the vulgar infidelity under the name of Nihilism. Others, under speculative influence, have attempted to form an independent philosophical foundation for Christianity, and to bring about a harmony between philosophy and revealed truth. At the present moment the anti-Christian or un-Christian philosophers seem wearied of the whole process of unaided speculation, acknowledge its barrenness and its inability to determine truth.

In this rapid, historical sketch, it is manifest that theology, without any formal connection with philosophy, has always occupied close relations either of sympathy or of antagonism to it, never of absolute indifference. It is clear, that whatever might seem to be the benefit of ignoring philosophy, it is impossible to ignore it. It is utterly out of the question to take an intelligent attitude to the theology of our day, without some philosophical culture, if it only be to reject philosophy. To trample upon it effectually we must have some knowledge of it. It will not do simply to be familiar with the old-fashioned common-places of philosophy. It is impossible, indeed, to comprehend, not to say the full meaning, but the very words, singly taken, of the most recent theologians of Germany, without a knowledge of the philosophical system which underlies their thinking and terminology.

The study of philosophy is therefore a necessity, and if, as is for the most part the case, there has been no attention given to it, or at least a very superficial one, in the preparatory

training of the student, it would be desirable to embrace, in the theological training proper, the most necessary elements of it as they bear upon religion. As we cannot battle with Romanism without understanding it thoroughly, so we must know infidelity in all its compass and subtlety to overthrow it. We can never expose the weakness of any system effectually, until we understand its strength. If it be granted, therefore, that all the philosophy of our time is perplexingly intricate and mischievous, still must we, in spite of this, and in some sense in consequence of it, study this philosophy thoroughly.

If it were confessedly pure and useful we might the better leave it to itself. The more sure we feel that it is the serpent which is luring men to eat the forbidden fruit, the more we should endeavor to put ourselves into a position to crush it beneath our feet.

But the study of philosophy need not be defended as a sort of necessary evil; on the contrary, it is of direct and incalculable value.

The mental confusion which is sometimes produced by philosophical study, or by what passes for it, is doubtless often the result of defects in the teacher or in the method. The terminology itself, especially in philosophers of the present day, is often pedantically abstruse; yet a knowledge of it is necessary. One great source of difficulty is the disposition of metaphysicians to use old terms in new senses. You carry from one system a set of terms with a certain meaning, and for a time the next system is a chaos to you, because the familiar terms have unfamiliar senses. It is more perplexing than to learn an entirely new language. Imagine a language which you were to study—every word of which was English in sound—and not a sound of which had an English meaning. The later metaphysicians persist in putting their new wine into the old bottle.

The object of the study of philosophy is not so much to furnish results all made up to the learner's hand, as it is to teach him to think philosophically. Fischer, in his "Life of Kant," says: "Times without number Kant declared from his professor's

chair, that no one was to learn *philosophy* from him, but only to *philosophize*." In this he merely echoed a famous ancient saying.

In the use of philosophical illustrations, especially in the pulpit, we should not only be careful to employ such as are in themselves intelligible, but we should be careful not to obscure by philosophical phrases what would be clear enough to an ordinary hearer if couched in ordinary language.

For this reason, and for others, it is a good exercise to endeavor, as nearly as possible, to express philosophical ideas in popular terms. Translate your author's language into your own. See how nearly you can express familiar philosophical ideas without using the ordinary term. Discuss subject and object without the use of these terms. Anything which requires the absolute and purely technical phrases of philosophy should be excluded from the pulpit, unless it be in sermons to the clergy, or in some other exceptional cases.

We should avoid the weakness which is so common, especially among those who know nothing of the great German thinkers, the weakness of sitting in judgment upon the systems of modern philosophy before we have mastered them.

As a pure, severe mental discipline, nothing perhaps is equal to a complete study of modern German metaphysics, for one any who has traced German thinking from Kant to this hour knows that there is a logical sequence between the so-called transcendental idealism of Kant, through the subjective idealism of Fichte, to the objective idealism of Schelling, and to the extreme views of Hegel.

Philosophy, should, however, not be studied in an isolated way; it should be conjoined with positive studies, with the study of history and of language. It is desirable that philosophy should connect its spirit with the highest practical ends of real life.

It is good advice, frequently given for the student, to take up a particular system and master it. Among the systems which give intellectual exercise of special value may be mentioned Plato and Aristotle, among the ancients; Descartes,

Leibnitz, Kant and his successors, German and French, down to Hegel and Cousin, among the Continental metaphysicians; among the English metaphysicians, Locke, Berkeley, and recently Bain, and Herbert Spencer; among the Scotch, Reid, Dugald Stewart, Brown, and Sir William Hamilton, with whose writings should be compared the views of his ablest reviewer, John Stewart Mill.

For the latest phases of German thought it is desirable to examine the philosophical writings of Schleiermacher, Schopenhauer, Herbart, Beneke, and Lotze. Among living representatives of philosophy in America may be mentioned, as worthy of study, McCosh and Porter.

When it is possible, read the author through in the original. Remember that you know more in understanding one page or one sentence of an author thoroughly, than in misunderstanding or in half understanding a thousand pages.

Read a philosopher as you read every great author, in the connection of his works with each other, or of the relation of the parts of his one work with the other parts, and also in its connection with its own time, and as largely as you can with the works which helped to originate it and which it helped to originate. Leibnitz, for example, is called the father of German philosophy—therefore in reading Kant, make yourself acquainted with Leibnitz. Kant was stimulated to a new investigation of the grounds of certainty by the skepticism of Hume. To understand Kant you must know something of the philosophical writings of Hume. Hume again derived his skepticism by applying to mind the principles which Berkeley had applied to matter. Berkeley had been driven to his idealism by way of reaction against the sensuous tendencies of the philosophy of Locke and the extravagance of the dualism of Descartes and Malebranche. To understand Kant, therefore, you must pay attention to the systems of all these writers in their mutual relations. But Kant himself stands neither at the end nor in the beginning of a new movement, but in the middle. To understand him, therefore, you must trace the progressive or reactionary system which either developed or controverted

his; and in fact you cannot master one great philosophical thinker without a knowledge of the systems of the whole past.

This, of course, in the case of one who does not devote his whole life to it, is not to be accomplished by actual perusal of the works of these men. Its practical benefits can be largely secured by good histories of philosophy. Many of the best systems also have large notices of the history of the various points. Sir William Hamilton's Lectures are more valuable for their historic notices than as the development of a complete system. Dr. Porter's work is rich in historical notices.

Philosophy is to be valued, but is not to be overvalued. Philosophy can invent nothing. As natural philosophy cannot make a species of plants, or really generate a gas, so cannot philosophy proper do more than discover what is; and even here its sphere, grand though it be among human sciences, is narrow and humble as compared with that of theology. Luther called reason, by which he meant what is often called philosophy, the old woman who makes weather, the mother of vapors. But the old woman cannot make weather or vapors; she can only watch them, and venture at times upon a prophecy, which is very apt not to be fulfilled. Philosophy cannot open to us the way to the heart of God, nor to the home of the redeemed. It cannot justify nor sanctify nor save. After the struggles of ages and the glorious triumph of the philosophic mind, the sentence of Mirandula still retains its force: "Philosophy seeks the truth; Theology finds it; Religion appropriates it."

SECTION XXIX.

THE DIFFERENT SYSTEMS OF PHILOSOPHY AS RELATED TO THEOLOGY.

The diversity of philosophical systems need not mislead us. Theology is able to make some use of all systems. It can apply to its own ends every philosophical system which acknowledges the essential distinction between God and the world, spirit and matter, freedom and necessity. But it can also find a soul of good in things evil, and knows how to ex-

tract benefits even from the systems of error: first, because great errors are often mingled with great truths; secondly, because error itself is instructive as a disease of the mind; and thirdly, because the error may be associated with an ability in the handling which may be useful to us in the defence of truth.

The diversities of systems should no more make us indifferent to the question which is the true one, than the multiplicity of religious creeds should make us careless in the formation of our faith. There is one absolutely true philosophy, as there is one absolutely true religion. The true philosophy is yet in process of discovery, as in a certain sense the true religion is in a course of ampler development in the Christian consciousness and confession.

But there is one great difference between the two. Philosophy is advanced by the unaided powers of the human intellect. Religion is set forth in its absolute perfection in the Word of God, and is reached by the Church under the supernatural aid of the Holy Ghost. Hence, while there may be a genuine eclecticism in philosophy, there can be none among theological systems. There must be on earth one part of the Christian Church at least, fellowship in which involves no association with doctrinal error. Those who imagine that the pure doctrine exists nowhere, as a whole, but is found in fragments, in all denominations, mixed with errors, imagine that no man can be in any part of the Church without ignoring some truth, or aiding some error. This is to concede that the gates of hell have prevailed against the Church.

The affectation of entire independence of the various schools of philosophy is a very weak one. A man must go either with existing systems, or vindicate his right to ignore them all by making a system of his own superior to all.

Speculation may be allowed a wide range, so long as it does not endanger *faith*; and we must not be too much in a hurry to imagine that faith is going to be hurt. It has a much more robust constitution than many of its friends are willing to credit it with.

One of the great errors in the philosophy of our time is the tendency to materialism. It makes the testimony of the senses supreme. It does away with the idea of God, of spirit, and of moral freedom.

But there has also been in philosophy an exactly opposite tendency—that of a false spiritualism, or idealism, which holds God and spirit, or spirit without God, or intellectual phenomena without spirit or substance, to be the only reality; denies that the world of matter has real being; and so far as it teaches freedom at all, teaches an unlimited, absolute liberty, in which the *ego*, the personal thinker, or the thought which involves no thinker, is deified.

A god without a world is not the God of Christianity. Christ was no materialist nor idealist. A spirit which has no flesh to triumph over is not the spirit of Christianity. A freedom which has no sense of responsibility to God, no feeling of dependence on Him, is not the freedom of His children. The Bible everywhere sets forth a parallelism of God and the world, of heaven and earth, of matter and spirit, realities not only by the side of each other, but often in antagonism. The parallelism is to move on forever, but the antagonism is yet to be overcome.

Out of this general admission of parallelism arise two opposite tendencies. One of these looks upon the opposition as fixed. This is the deistic view. The second, which confounds the elements, is the pantheistic. The deistic was the old form of unbelief; the pantheistic is the prevalent one. The one is the error of a shallow common sense. The other is the error of an unquenchable spirit of speculation. Deism is the more natural resource of the vulgar, and Pantheism, of the more refined intellect. In Deism, God and the world are not only distinguished, but are separated. It imagines a God who has created the world and then leaves it to itself. He is a mechanist, not a Father. Men are his manufacture, not His children; the universe is His workshop, not his home. God has no living relation to His creatures. Deism regards Him in its view as no more than the Establisher of Laws, under

which henceforth by necessity all things, and man as part of them, move; but it knows nothing of prophecy, of miracles, of mystery, or of redemption. It ignores all proper providence.

Over against Deism comes the philosophy of identity, which fuses and confuses what Deism had arbitrarily and mechanically sundered. The one is the Nestorianism of philosophy, the other its Eutychnianism. Nestorius separated the two natures of Christ, so as to make two persons; Eutyches intensified the one personality till the reality and distinction of two natures vanished before it. Like the first, Deism so distinguishes God and the world, that God is without the world and the world is without God. Like the second, the pantheistic identity so blends God and the world, that God is the world and the world is God, and there is neither *true* world nor *true* God.

The philosophic tendency of Pantheism has moved under two opposite impulses. Under the first it merges God in the world, and thus falls into Materialism; in the other it merges the world into God, and thus becomes Absolute Idealism. Over against this tendency theology can only link itself with the philosophy which acknowledges a living, personal God. No system that is not theistic as over against atheistic or pantheistic can be harmonized with Christianity.

SECTION XXX.

THE VARIOUS DISCIPLINES OR BRANCHES OF PHILOSOPHY IN THEIR RELATION TO THEOLOGY.

Philosophy constitutes a grand whole. There can be, therefore, no arbitrary ignoring utterly of certain parts of it as of no use to the theologian. The formal side of philosophy—*i. e.*, logic or dialectics—and the general basis of it—*i. e.*, psychology and anthropology—are of great value, although it is in the sphere of ethics as the philosophy of morals and religion that it comes into most direct contact with theology. In recent times, in the Continental training, the *Encyclopædia of Philosophy* has been made one of the subjects of instruction in the universities. This part of philosophical instruction is of

great importance to the theologian, as it gives him a wide survey and general knowledge of the whole ground, and puts him in the position for further and independent study.

Logic in its ordinary shape had lost the esteem in which it was once held. So great was the revolution through which philosophy had passed, that everything seemed to be unsettled. Men who were masters in logic seemed to be so erratic in thinking, that both their admirers and their opponents were tempted, for opposite reasons, to suspect that logic had in their case very little value. But with returning sobriety of thought men have come again to see that without genuine logic all philosophy becomes but a confused world of dreams.

Psychology, in its latest tendencies has shown more and more a disposition to link itself with natural science. So far as this opposes itself to a spurious spiritualism the movement is healthy; but the tendency must be guarded to prevent its running from one extreme to another, merging the spiritual in the bodily, and so swinging from spiritualism into materialism. The true philosophy of religion will always be dependent upon a sound psychology, on a genuine philosophic apprehension of the nature of the soul and of the different spheres of the soul—anthropology.

This brings us to the sphere designated of old as *Ontology* or *Metaphysics*. These terms have been exchanged for others, but in substance they still form the object of what is called speculative philosophy. If we accept the old Platonic-Aristotelian division of philosophy into physics, ethics, and dialectics, we have something analogous to the disciplines mentioned as propædeutic and boethetic. Philosophy and mathematics correspond with logic, the natural sciences with physics, history with ethics.

As we associate the arts with the sciences, the philosophy of the beautiful, *Æsthetics* or philosophy of art—presents itself with claims upon our notice. The position of these departments of philosophy to the professional studies is clear in the nature of the case. Natural philosophy is the foundation of medicine; the philosophy of law of the legal profession; and the philo-

sophy of religion and moral philosophy are the basis of theological study. All these branches, however, are useful to a theologian; but especially is the philosophy of art to be recommended, on the general ground of the desirableness of a cultivated sense of the beautiful in the theologian.

Finally, the history of philosophy is a necessary condition to the study of philosophy itself; but its value as an auxiliary is more naturally estimated at its place in the history of religion, of the Church, and of doctrine.

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3. Tennemann, W. T. *Manual of the History of Philosophy*. Edited by Morell. London, 1852.
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SECTION XXXI.

PREDOMINANT THEOLOGICAL TENDENCIES.

Closely connected with the relation of philosophy to theology, yet not dependent on it alone, is our judgment of the different theological tendencies, and of the position we should take to them. It is necessary, therefore, at this point to exhibit the character of these tendencies as they make themselves felt through every department of theology, although a complete understanding of them, and the most matured and intelligent decision in regard to them, is only possible when theological study itself has been carried out with great thoroughness.

It is the duty of the teacher to be entirely fair with what he proposes; to let his pupils see it in all its real strength. No man knows the weakness of a strong system who does not do justice to its strength, and no man understands the full strength of the views he advocates till he apprehends wherein they are, or seem to be, weak.

The instructor is not to think for the learner, but to aid him in honest investigation, that he may think for himself. And, even in furnishing materials of strength, he is to warn the pupil against the idea, that having the material of thinking is thinking itself.

SECTION XXXII.

THE RELIGIOUS AND SCIENTIFIC TENDENCY IN THEOLOGY.*)

It may be said in general that in theology there have existed from the beginning, and now exist and will probably exist forever, two mighty and inevitable tendencies which are distinct, yet not necessarily divided. One tendency may be called the religious, the other the scientific. One is internal, the other is affected by external influences ; one may be called historical, the other ideal. Now as one of these tendencies influences the other, healthfully or unhealthfully we have a desirable or undesirable result. When one is out of due proportion to the other, or seeks to repress it, we have sometimes Rationalism, Mysticism, Pietism, Idealism, or Fanaticism.

That these two tendencies are both, in their proper nature and limitation, healthy and promotive of each other's highest ends, is clear from the fact that they existed in the earliest *Church*, often in unison ; and only when they were exaggerated or one-sided did they come into conflict. The oldest heresies arise largely from the abuse of one or other tendency. Within the ancient Church Catholic the antithesis often repeats itself. Irenæus (*d.* 202) and Tertullian (*d.* 220) represent one side, Clement (*d.* 220) and Origen (*d.* 254) the other. Arianism and Nestorianism are anticipations of Rationalism. Pelagius rises up to represent the *scientific* as arrayed against the religious, and is met by Augustine (*d.* 430), who represents the religious as vitalizing and sanctifying science. He was incomparably more scientific and more religious than Pelagius.

In the Middle Ages we see the same illustrations of antithesis in the conflicts in regard to the Lord's Supper and other doctrines. Among the scholastics, we find an Abelard

* See Manuscript Lectures of Dr. Krauth.

(*d.* 1142), the brilliant nuisance of his era, representing the rationalizing, if not rationalistic, tendency; and opposed to him and it we have the glorious name of Anselm of Canterbury (*d.* 1109), and Bernard of Clairvaux (*d.* 1153). The mystics sought to give internal depth and life to the Church doctrine, but in their hands the positiveness of a well-defined faith often vanished in a vague idealism, and they commuted history into symbol and allegory.

In the Reformation the two tendencies appeared. *Luther* was the mighty opponent of rationalism, in the one extreme, as he was of a spurious supranaturalism in the other. He harmonized the two tendencies—the religious and scientific—and it was this which made him so absolutely great as a leader.

Zwingli more than any other reformer may be considered as the forerunner of rationalism. He was no thinker, but was essentially a man of activity. His sphere was more naturally in political life than in theology. He was fitted rather to be the leader of a revolution than of a reformation. In Calvin the Zwinglian tendency, rationalistic and radical, was checked, but not removed; and hence in the Zwinglian-Calvinistic Church arose Socinianism, which is rationalism systematized, and Arminianism, which is but rationalism not yet fully developed into consistency. The influence of English deism was felt in the eighteenth century in theology. The apologists of Christianity of that era too often defended it from a latitudinarian ground, which made that defense in some respects more mischievous than the assault, inasmuch as the admission of a friend carries more weight than the assertion of a foe. There arose on the continent a system of natural religion, or rationalistic theology, which planted itself by the side of positive Biblical churchly theology, as in fact, though not at first in form, a rival to it.

Under the influence of the philosophy of Kant and the spirit of the times, the rationalistic tendency grew stronger and stronger. Over against Rationalism at this era stood, for the most part *Supranaturalism* which, while as opposed to Rationalism contended for much peculiar to the old faith of the

Church, shared also in the infection of the time and abandoned much.

In the more recent conflicts *Pietism* has largely taken the place of the older Supranaturalism. The name Pietism comes to us from the time of Spener and Francke. The living piety of these early men, whose fervor was tempered with sobriety, was not reproduced in the mass of their followers. Pietism ran out into a pretentious Formalism—the Formalism of Pseudo-spiritualism, and finally became a Pharisaism with a thin robe of Christianity.

It is evident that, even at its best estate, Pietism lacked certain elements of the highest form of Lutheran Christianity. In Spener, as compared with Luther, there was a certain dryness and prosiness of mind. He lacked the large temperament, that harmony, proportion and depth of character which appear in Luther.

As compared with Melancthon and Chemnitz, Spener was destitute of clearness of thinking, of order and harmony in conception, of purity and simplicity of style.

The best Pietism has all the features of Christianity, but some of them are exaggerated, and some are pinched.

The Reformation was full of the spirit of piety, but it had no Pietism. Pietism, in its best shape is a pure Christianity in a feeble and *feverish* state of health, lacking force, freshness, and largeness.

Mysticism is not to be confounded with Pietism. In its purest form it is as old as the Church. Its spirit is that of direct communion with God; its abuse is a tendency to sink into *Quietism*.

To the purest and best Mysticism, the secret of God is revealed. It makes religion the intercourse, silent but deep, between the soul and God, the source of all its life and light.

The clearest thinkers have often been the deepest mystics. Gerhard's *Loci*, for example, show him to have been clear beyond even most of the great theological thinkers, while his *Meditations* show him to have been a true mystic.

In philosophy the better school of Mysticism is represented by a Pascal (*d.* 1662) and a Malebranche (*d.* 1715), two of the greatest names in the annals of human thought.

The deepest and most abiding movement of the theology of our day is that of *Churchly Positivism*, that of renewed fidelity to the truth of the Word as the Church confesses it. The pure doctrinal life of our Church has lifted itself out of the chaos of Rationalism and false philosophy in the Nineteenth Century, as it lifted itself out of the chaos of Romish superstition in the Sixteenth. So far as we are aware, there is not a theologian on the Continent of the highest order who holds the old Calvinistic system in its integrity as a system of faith, nor even as a mode of thinking. In our country Calvinism lingers as a mode of thinking, though it has died as a system of faith.

On the other hand, it may be said of Lutheranism that it was never held more purely, intelligently and fervently than it is at this hour by millions in Christendom, and among these are many of the princes of theology.

Every other system seems to bear the marks of decadence. No other appears able to vindicate itself alike by an appeal to the Word of God and to the highest science of the day.

The grand conflict of the time is among the three tendencies—1) the purely positive tendency of a fixed Faith, 2) the Nihilism of the various forms of unbelief, and 3) the unionistic Eclecticism and indeterminateness. The last of the three has the advantage of plausibleness. But the clear logic of the matter lies between the first and the second tendency. The decision, which will have to be made, is between a consistent thorough-going faith on the one hand, and a fixed unbelief on the other. Between the two Unionism must ultimately be ground to powder.

SECTION XXXIII.

THE ATTITUDE OF THE STUDENT TOWARDS THESE TENDENCIES.

The student must of necessity understand all these tendencies. If he be earnest, careful in investigation, prayerful and

watchful of his personal piety, he need have no fears that he will be swept away by the torrent of error in which his pursuit of the truth will compel him to swim. As long as a man's heart is above the water, his head cannot sink under it. Here, as everywhere, the promise is true that God will not permit us to be tempted beyond what we are able to bear. The conscientious examination which is given to the diseases of thought by him who expects to be the physician of souls, is like that which the medical student gives to the contagious disorders which are brought together in the hospitals. There have been instances of contagion in both cases, but the theological student may have a mightier safeguard than the student of medicine can have. With hearty love of truth he has the great amulet against, at least, fatal contagion. One thing is certain: if he cannot bear the contagious influence of a mere abstract knowledge of error when he is preparing for the ministry, with all the aids which Christian sympathy and sanctified learning bring around him, he is still less able to bear the contagion of the actual surroundings of after-life, where error is not the shadowy phantom of the mind, but comes in all the concreteness of actual seduction. To be ignorant here is not to be innocent. Our intellectual life lies in the same condition of toil and hazard as our natural life, and to be mighty in the truth, we must have met and fairly vanquished the false. We cannot strengthen others against the force or charm of error, unless we have met and overcome it ourselves. Very different before God and before his own conscience is the man who needlessly meddles with dangerous books and dangerous ideas, in the mere spirit of curiosity or of self-reliance, and the man who learns evil only to overcome it and to save others from its snares. "Prove all things"; and you can prove nothing without understanding it. "Prove all things; hold fast to that which is good". He holds fastest to the good who has put evil to the proof. That man has an armor of proof who goes forth to the hardest battle with holy purpose.

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 3. Frank, G. *Geschichte des Ration. und seiner Gegensätze*. Leipsic, 1875.
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PART II.

THEOLOGICAL ENCYCLOPÆDIA, SPECIAL PART.

The Departments of Theology and their Mutual Relations.

SECTION XXXIV.

THE DIVISIONS OF THEOLOGY.

Positive theology by its own nature divides itself into four main departments:

1) *Exegetical*, 2) *Historical*, 3) *Systematic* and 4) *Practical*. This according to Hagenbach is the proper division and proper succession of parts. There can be no serious dispute on the general correctness of this division, though there may be some in regard to the order of succession.

Exegetical theology corresponds to philology, *Historical* to history, *Systematic* to philosophy, and *Practical* to art. Individual qualifications often lead to distinct results, so that the student who excels in the study of languages usually becomes a good exegete, and he who has the historical faculty becomes a Church historian. Philosophical ability will find its proper field in systematic theology, and a talent for using the vernacular in artistic description, etc., indicates the coming preacher and liturgist.

The student must begin with Exegesis and first of all become acquainted with the Bible. Not until the mind has developed its powers by historical studies, and has acquired facility in the broad philosophical management of thought, will it be fitted to attempt the study of Dogmatics.

Every division, however, is only relative, for in every single department of theological study all the others are involved. Exegetical theology involves historical elements (Introduction, Archæology), as well as doctrinal (Criticism, Hermeneutics) and practical (Practical Exposition). The same is true of the other departments; in fact it would not be difficult to distinguish 1) exegetical, 2) historical, 3) systematic, and 4) practical elements in each of the four main departments. Each takes the hand of the other, and affords an outlook into the other.

In the arrangement of Theological Literature, or of a theological library, it is usual to place as a General Introduction to Exegetical Theology, 1) all books pertaining to *Encyclopædia of Theology*, and Theological Bibliography, as well as 2) all collected works of several or single authors, embracing the several Departments of Theology.

I. EXEGETICAL THEOLOGY.

SECTION XXXV.

DEFINITION OF EXEGETICAL THEOLOGY.

Exegetical Theology comprises all that relates to the exposition and elucidation of the Holy Scriptures. It consequently embraces Exegesis as an art, and all the branches of knowledge auxiliary to that art. Its results are presented in Biblical Theology, which is divided according to its historical and dogmatical elements, into Biblical History and Biblical Doctrine.

SECTION XXXVI.

OF THE HOLY SCRIPTURES AS THE OBJECT OF EXEGESIS.

The Bible is a collection of original or primary documents, either of a directly religious character, or pertaining to a history of religion. It was written in various ages and by various authors, mainly, but not exclusively, in Palestine. Considered as a whole it is bound in unity under the loftier idea of the Word of God. In it history and doctrine are related as in no other book. It has as its aim, the teaching of *one* religion, the founding of *one* Church. It is the source of Christian faith and of Christian life. This collection forms the Biblical Canon, as distinguished especially from the Apocrypha (the claim of whose canonicity is spurious) and as distinguished in general also from all human writings. The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Spirit is, as it were, incarnate, as in Christ Jesus, the Son of God is incarnate. It is God's Word mediated through man. The structure of the Bible is closely analogous to the structure of the Person of our Lord. Both the Bible and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect humanity are inseparably conjoined. There is nothing divine in the Bible, which is isolated from true humanity, and nothing human in the Bible, separated from true Divinity, so that although we recognize the human and divine elements as distinct, we receive them as inseparable.*)

*) See Manuscript Lectures of Dr. Krauth.

SECTION XXXVII.

THE RELATION OF THE OLD TESTAMENT TO THE NEW.

The Biblical Canon comprehends the books of the Old and the New Testaments or Covenants. On this double sense of the original Greek word, Dr. Knapp (of Halle) beautifully says: "We should read the Testament not as a lawyer, who goes over it critically, but as a child who inherits under it." The original implies a covenant under which we receive after the manner of a testament, a covenant by a will, coming into effect by a death, and hence the expression "New Covenant" is not to be allowed as a total synonym or substitute for "New Testament".

Though to the Christian Theologian, the New Testament assumes in certain respects a pre-eminence, as a direct source of the revelation of Christ, yet must he also make the Old Testament Scriptures the object of his diligent investigation. And for these reasons: 1) because the New Testament in the conception of the one only God, which lies at its foundation, rests upon the Old Testament. One grand Monotheism pervades both. The order of salvation, or the economy of grace, which comes forth in its clearness in the New Testament has its way prepared in the Old Testament. Both reveal one personal God in the same attributes, relations and general plans. 2) The verbal peculiarities, the language and the modes of thought found in the Old Testament, furnish the only clue to the meaning of the New. No man can be a master of the New Testament without a deep acquaintance of the Old. 3) The Old Testament is rich in matter, of inexpressible interest and value, a value which grows rather than diminishes with time. It is rich in instruction, rich in all that edifies. It is so glorious a book, that if we had not the New Testament, we might have denied that the Old Testament could have had an equal. 4) It is a divine Revelation. It, too, is God's book, and so linked with the New Testament in evidence, that both stand or fall together. What is a key without a lock, and what is a lock without a key !*)

*) See Manuscript Lectures of Dr. Krauth.

The Bible can never be rightly studied unless the two Testaments are comprehended in their unity and harmony. If the Old Testament is in the New in fulfilment, the New is in the Old in promise.

SECTION XXXVIII.

THE OLD TESTAMENT.

The Old Testament embraces the great original documents connected with the national and religious history of the Hebrew race down to a certain fixed point of time. The books of which it consists are ordinarily divided into 1) Historical, 2) Prophetical, and 3) Poetical books. But this division must not be urged too far, for the Books of Moses though historical, contain a great deal of poetry and law, the prophetical books contain also history, and Proverbs and Ecclesiastes though counted among the poetical books, are not poetical in the modern sense of the term. Still the division, in the main, holds good. It expresses the predominant character of the books with sufficient accuracy for popular designation.

The Old Testament does not form a chronological conjunction with the New. Between the period of its closed Canon, and the opening of the New Testament Canon, the world, as it were, lies fallow. Miracles and revelations cease until both again open with unexampled lustre in the person of our Lord. To this intermediate period belong the *Apocryphal* books of the Old Testament. The best of these are more in affinity with the Old Testament times than any other books. There are in all fourteen Apocryphal books, or portions of books, all but three of which were pronounced Canonical by the Church of Rome at the Council of Trent in 1546.

As forming the most important historical link between the Old and New Testament, as furnishing evidence of the interpretation of the Old Testament received in the Jewish Church in the era before Christ, as well as for their intrinsic beauty and excellence these books are entitled to the place they take in all the translations of the Scriptures made during the Reformation (even in the most Calvinistic ones, all the versions retain them). Let the Apocryphal books, so indicated as not to be confounded with the Canonical Scriptures, continue to stand where the old Reformers retained them, between the Old and New Testament. They are not, however, to be regarded as the Word of God, nor are any proofs for any doctrine of the faith to be drawn from them. In modern times, twice has an agitation been raised against them, each time begun in England (1825 and 1850). Up to 1826 they were printed in all Protestant Bibles, as also by the British and Foreign Bible Society, but since 1826 this Society has omitted them, and the American Bible Society has followed its example.

SECTION XXXIX.

THE NEW TESTAMENT.

The Old Testament stretches over an era of thousands of years,—from the Creation to a little less than four hundred years before Christ. Its history ranges over an immense period and the absolute time of its composition, without introducing the earliest documents which Moses may have used under divine guidance in the composition of Genesis, is more than a thousand years.

The history of the New Testament is confined to one generation, and the composition falls within one century. Its great theme is Jesus Christ, and the founding of his Church. The Old Testament tells us how the many sons of God formed one nation; the New Testament tells us how the one and only begotten Son redeemed and established a Church which embraces, or is to embrace all nations (*Krauth*).

SECTION XL.

SCIENCES AUXILIARY TO EXEGESIS.

To Exegetical Theology as necessary aids belong:

1. A knowledge of the original languages of Holy Scriptures (*Sacred Philology*).

2. A knowledge of the sciences which deal with *things* as over against *words*. This embraces Biblical Antiquities, Geography and Physical Science (*Biblical Archæology*).

3. A knowledge of the rise and history of the Canon and of its parts (*Isagogics* or Biblical Introduction and *Canonicis*).

4. A knowledge of the laws in accordance with which we are to judge the canonicity, genuineness, and authenticity of an entire writing as a whole (*Higher Criticism*), as also the laws which determine the incorruptness or integrity of the text in its individual parts (*Textual Criticism*). This is the Science of *Biblical Criticism*.

5. A knowledge of the rules of interpretation or the laws of exposition (*Hermeneutics*).

SECTION XLI.

THE ORIGINAL LANGUAGES OF THE BIBLE.

SACRED PHILOLOGY.

The Old Testament was originally written in the Hebrew language, with the exception of a few portions, which were written in Chaldee (Dan. 2: 4—7: 28; Ezra 4: 8—6: 18; 7: 12—26; Jer. 10: 11).

The New Testament was written in Hellenistic Greek, with the possible, but by no means probable, exception of the Gospel of St. Matthew.

The words occasionally occurring in the Bible, from other languages (Egyptian, Persian, Latin, etc.), are not to be considered elements of what we properly call the sacred languages.

SECTION XLII

THE HEBREW LANGUAGE.

A knowledge of the Hebrew language is indispensable to the theologian.

1. It is necessary as a means for the genuine study of the Old Testament. There is perhaps no language of equal importance whose contents are more imperfectly reached by translations than the Hebrew.

2. It is likewise indispensable to the proper exegesis of the New Testament.

a) For the New Testament idiom largely rests on the Hebrew. It is a Hebraizing Greek. The *Aramaic*, which was probably the early domestic vernacular of our Lord, and of most of the New Testament writers, is closely cognate with the Hebrew, and through it as well as through the Old Testament writings and the Septuagint, which is a Hebraizing Greek, the New Testament receives its Semitic impress. The New Testament, therefore, to use Luther's expression, "is full of the Hebrew mode of speaking."

b) The citations from the Old Testament can only be properly understood after being compared with the original.

c) The New Testament itself is to some extent, we know not how largely, a translation of what was uttered in the

Aramaic dialect. It is quite possible and indeed highly probable that both our Lord and his Apostles used both languages. That both languages were in general use, is universally admitted; the question, however, whether our Lord spoke for the most part in Greek, or in Hebrew (Aramaic), is not so definitely settled. Of our Lord himself it is expressly stated that on four occasions he made use of the Aramaic: when he raised the daughter of Jairus (Mark 5: 41); when he opened the ears of the deaf man (Mark 7: 34); when upon the cross (Mark 15: 34); and when he manifested himself to Paul near Damascus (Acts 26: 14). We are also definitely informed that St. Paul on certain occasions spoke in the Hebrew language (Acts 21: 40; 22: 2).

The Hebrew language is also of especial value to the philologist as it is a prominent member of the large family of languages known as the *Semitic* *). The Semitic languages are indigenous to hither Asia, and confined to Palestine, Syria, Phœnicia, Mesopotamia, Babylonia, Arabia and Ethiopia.

* The relations of the dialects may be seen from the following table, which is designed to include all Semitic forms of speech that can lay claim to linguistic individuality:

I. NORTH SEMITIC.	II. SOUTH SEMITIC.
1. Eastern.	1. Northern.
a. Babylonian.	Arabic.
b. Assyrian.	2. Southern.
2. Northern.	a. Sabæan, or Himyaritic.
Aramaic.	Mahri.
a. East Aramaic.	Hakili (Ehkili).
aa. Syriac [Dialect of Edessa].	b. Geez, or Ethiopic.
bb. Mandaean.	aa. Old Geez.
cc. Nabathean.	bb. Tigre.
b. West Aramaic.	cc. Tigrina.
aa. Samaritan.	dd. Amharic.
bb. Jewish Aramaic.	ee. Harari.
[Daniel, Ezra, Targums, Talmud].	
cc. Palmyrene.	
dd. Egyptian Aramaic.	
3. Western.	
a. Phœnician.	
Old Phœnician.	
Late Phœnician [Punic].	
b. Hebrew.	
c. Moabitish and other Canaanitish dialects.	

See Article on *Semitic Languages* in Schaff-Herzog's *Encyclopædia of Religious Knowledge*, Vol. 3, p. 2154, b., by Prof. C. H. Toy.

The name Hebrew is usually derived from *Eber* or *Heber*, the ancestor of Abraham (Gen. 10: 24, 25; 14: 13). Hebrew was the language of the Jewish people during the time of their national independence, and, with some modification, down to the destruction of Jerusalem (A. D. 70). It has continued to be their sacred language, and is used in the synagogue, more or less, to this day, and by a few of them, chiefly the older orthodox bodies in Germany and Austria, it is to some extent still written and spoken.

Everything seems to indicate that the Semitic people emigrated from a common centre in the desert on the south of Babylonia, the Arabic group separating first, next the Aramaic, then the Hebrew, while the Babylonian gained ultimately the mastery of the original Akkadian of Babylonia, and the Assyrian founded the great empire on the Tigris. The book of Genesis (11: 31) represents Abram as going forth from this Central seat of Ur of the Chaldees, at first northward into Mesopotamia, and then emigrating to Canaan. The monuments of Ur reveal that about this time (B. C. 2000), it was the seat of a great literary development. Whether Abraham adopted the language of the Canaanites, or brought the Hebrew with him from the East, is unimportant, for the ancient Assyrian and Babylonian are nearer to the Hebrew and Phœnician than they are to the other Semitic families. Thus the Hebrew language, as a dialect of the Canaanites and closely related to the Babylonian, had already a considerable literary development prior to the entrance of Abram into the Holy Land*). Jacob and his family carried the Hebrew language with them into Egypt, and their descendants preserved it as the medium of communication among themselves, and after their sojourn carried it back again to its original home in Canaan.

*) See an excellent presentation of this subject by Prof. Charles A. Briggs in his *Biblical Study*, pp. 46—50. Prof. Briggs also discusses some of the most prominent characteristics of the Hebrew language: 1) Its simplicity and naturalness, 2) the striking correspondence of the language to the thought, 3) its majesty and sublimity, 4) its richness in synonyms (having 55 words for *destroy*, 60 for *break*, and 74 for *take*, etc.), 5) its life and fervor, etc.

The Hebrew language remained substantially unmodified, either by accretion from other languages or by growth and development within itself, during the whole period of its literary period. Its literature may properly be divided into three periods:

1) The Mosaic writings. These contain archaic and poetic words and forms seldom found elsewhere.

2) The Davidic or Solomonic period, the golden Age, extending from Samuel to Hezekiah (B. C. 1100—700). Here belong the older prophetic and poetic writings and all the Davidic Psalms. This period includes the lives and writings of David, Solomon, Isaiah, Micah, Nahum, Habakkuk, Obadiah, Jonah, Amos and Hosea.

3) The third period includes the interval between the Babylonian exile and the times of the Maccabees (B. C. 600—160). Its marked feature is the approximation of the Hebrew to the kindred Aramaic and Chaldee. This may be seen to a greater or less extent in Ezra, Nehemiah, Chronicles, Esther, Haggai, Zachariah, Malachi, Jeremiah, Ezekiel, Daniel and the later Psalms. Gradually the Aramaic or Chaldee superseded the Hebrew as the spoken language of the people. When the New Testament speaks of Hebrew as the then current language in Palestine, we must understand it to mean the Aramaic dialect.

The history of the critical study of the Hebrew begins with the Jewish grammarians and scribes, the Talmudists and Masoretes, who carefully collected all that pertains to the text of the Hebrew Scriptures. The Christian Fathers with the exception of Origen, Epiphanius, and especially Jerome, were ignorant of the Hebrew language, and derived their knowledge of the Old Testament from the Greek Septuagint and the Latin Vulgate. During the Middle Ages, Hebrew was almost exclusively cultivated by learned Jews, especially in Spain during the Moorish rule, such as Aben Ezra (*d.* 1176), David Kimchi (*d.* 1235), and Moses Maimonides (*d.* 1204).* After the revival of letters some Christians began to learn it

* Condensed from the article on *Hebrew Language* in Johnson's *Universal Cyclopædia* by Dr. Schaff.

from Jewish Rabbis. Reuchlin (*d.* 1522), the uncle of Melancthon, is the father of modern Hebrew learning in the Christian Church. The reformers cultivated and highly recommended the study of Hebrew, and the Protestant translations of the Bible were made directly from the original languages, and not from the Vulgate. Luther, the greatest master perhaps in the annals of the race as a translator, almost despaired at times of giving German equivalents for parts of the Old Testament. He speaks of the book of Job and of the other parts of the Old Testament as if their writers were resolutely determined not to speak in German, and to the last year of his life, Luther labored in giving greater perfection to the whole translation. The characteristic difference between Luther's German version and the Authorised (and Revised) English version, is that the English more closely follows the words of the original, while Luther's reflects more perfectly the spirit and thought. The one is a splendid illustration of the mechanical, the other of the artistic. The English often reads like an interlinear translation, Luther's version almost constantly reads as if the translation were an original, as if the holy writers were speaking in German as their own vernacular. Luther's translation was at once the most spirited, the most dramatic, the most lucid ever given of the Old Testament, but when we see that even it fails very often to convey perfectly the exact sense of the Hebrew, we feel the importance of a thorough study of that language.*

During the seventeenth century Johann Buxtorf, the Elder (*d.* 1629), and his son, Johann Buxtorf, the Younger (*d.* 1664), both of Basel, Louis Cappel (*d.* 1658) of Saumur, and Salomon Glassius (*d.* 1656) of Jena were the most prominent Hebrew and Talmudic Scholars. Johann David Michaelis (*d.* 1791) gave a great impetus to the study of the Oriental languages, especially through his Oriental and Exegetical Library, begun in 1771. In the present century, Wilhelm Gesenius, professor in Halle (1786-1842), and Heinrich Ewald, professor in Göttingen (1803-73), created a new epoch in the study of Hebrew. Rödiger, Hupfeld, Hitzig, Fuerst, Delitzsch, Böttcher, Olshausen

* See Manuscript Lectures of Dr. Krauth.

and Bickell of Germany, Ginsburg, Cheyne, Davidson, Driver, Perowne and Davies of Great Britain, Moses Stuart, (*d.* 1852), Edward Robinson (*d.* 1863), Bush, Conant, Tayler Lewis, Green, and others of our country, deserve special mention as Hebrew scholars.

HELPS TO THE STUDY OF HEBREW.*

I. THE MOST APPROVED METHOD OF STUDING HEBREW.

A great deal depends upon the method used by the teacher in giving instruction in Hebrew. Though every competent instructor has, more or less, a way of his own in teaching, yet in all instruction especial stress from the very beginning ought to be laid 1) upon a correct and fluent reading of the text, 2) upon a thorough mastery of the principles of grammar, and especially of the verb, and 3) upon storing the memory with words and their meaning. (For acquiring a working vocabulary we would above all recommend Prof. Harper's *Hebrew Vocabularies*, and on account of its portable form and cheapness his *Hebrew Word Lists* for class use, or for private study).

With some of our most experienced teachers we believe that it is better to begin with a *full* grammar than, as many do, with a *skeleton* or *mere outline*, though the complete mastering of the whole is not to be attempted at once. The more important parts, usually printed in larger type (as in the well-known grammars of Gesenius and Green), ought to be studied first, and the rest, in smaller type, to be left for after study and for reference. The study of the grammar ought to be accompanied from the outset, by the reading, translating, analysing and memorizing of Hebrew, illustrating the principles studied, and the strictly grammatical study of the language ought to be finished in one hundred recitations or lectures, preparing the student to read any part of the Old Testament with ease and with profit. *Too much stress cannot be laid*

* There has been a great awakening of late in the Study of Hebrew. This is mainly to be attributed to the energetic labors of Prof. W. R. Harper, Ph. D., of the Theological Seminary at Morgan Park, Chicago, who for several years has been at the head of a Hebrew Correspondence School, which has been conducted with much enthusiasm, ability, and success. The work of the Correspondence School and of the Summer Schools of Hebrew is now under the general management of *The Institute of Hebrew* which is composed of thirty-seven Professors of Hebrew in the United States. Prof. Harper, however, is still the moving spirit, and the Principal of the several schools of the *Institute*. The aim of the Institute is 1) to furnish preparatory instruction in Hebrew to Students about to enter Theological Seminaries; 2) to furnish elementary and advanced instruction in Hebrew to pastors and others; 3) to furnish opportunities for the study of the cognate languages, and of such historical, literary and theological subjects connected with the Old Testament as may be desired; 4) to promote a more general interest in Old Testament Study. This work is done through a Correspondence School which continues through the twelve months of the year, and through Summer Schools held at different places during the months of June, July and August.

upon the importance of committing to memory Hebrew words and their meanings.

2. ELEMENTARY TEXTBOOKS.

1. Ball, C. J. *A Hebrew Primer*. Adapted to the Merchant Taylor's Hebrew Grammar. In three parts: 1) Easy first exercises; 2) First reading, with notes; 3) English pieces with hints, for Hebrew Composition. London, Bagster and Sons.
2. Davidson, A. B. *An Introductory Hebrew Grammar*. With progressive exercises in reading and writing. Fifth edition. Edinburgh, 1882.

For beginners who wish to study privately, or for those who wish to review their Hebrew, nothing better can be recommended. It is an easy introduction to the larger scientific grammars.

3. Deutsch, Solomon. *A New Practical Hebrew Grammar*, with Hebrew-English, and English-Hebrew Exercises, and a Hebrew Chrestomathy. New York, 1868.
4. Green, William Henry. *An Elementary Hebrew Grammar*, with reading and writing lessons and vocabularies. New York.
5. Harper, William R. *Elements of Hebrew by an Inductive Method*. Third Edition, 1882. Chicago.

To be used in connection with the *Hebrew Correspondence School* already referred to.

6. Kautzsch, E. *Uebungsbuch zu Gesenius-Kautzsch's Hebräischer Grammatik*. Zweite verbesserte Auflage. Leipsic, 1884.
7. Mezger, K. L. F. *Hebräisches Uebungsbuch*. Ein Hilfsbuch fuer Anfaenger und zum Selbstunterricht, im Anschluss an die Grammatiken von Gesenius-Kautzsch (23 Ausg.) und Naegelsbach (3 Ausg.). Vierte ungearbeitete Ausgabe. Leipsic, 1883.

One of the best helps for those who understand German.

8. Mitchell, H. G. *Hebrew Lessons*. A book for beginners. Boston, 1884.
9. Strack, Herm. L. *Hebräische Grammatik mit Uebungsstuecken, Litteratur und Vokabular*. Zum Selbststudium und fuer Unterricht. Karlsruhe und Leipsic, 1883.
10. Wolf, J. Robert. *A Practical Hebrew Grammar*, with progressive constructive Exercises to every rule; and a Reading Book. London, Bagster and Sons.

An excellent little work.

3. HEBREW GRAMMARS.

1. Bickell, Gustavus. *Outlines of Hebrew Grammar*. Revised by the author, and annotated by the Translator, Samuel Ives Curtiss. With a lithographic table of Semitic Characters. Leipsic, 1877.

This small work, though containing only 140 pages, can be regarded as the most scientific discussion of the Hebrew language which has yet been produced, and is designed for students in comparative philology, and for those who have already made some progress in Hebrew.

2. Boettcher, F. *Ausfuehrliches Lehrbuch der hebr. Sprache*, hersg. von F. Muehlau, 2 Bde. Leipsic, 1866—68.

Though incomplete, not containing the Syntax, is still very valuable, as it serves as a sort of grammatical concordance to the Old Testament.

3. Driver, S. R. *A Treatise on the Use of the Tenses in Hebrew*. Second Edition. Oxford, 1881.
4. Ewald, Heinrich. *Syntax of the Hebrew Language*. Translated from the Eighth German Edition by James Kennedy. Edinburgh, 1879.

The study of Ewald's Grammar is indispensable to him who would gain a thorough knowledge of Hebrew. A marked and valuable feature of this work is its copious citation of illustrated passages from the Old Testament, there being no less than 4,500 of such references in this volume.

5. Gesenius, Wilhelm. *Hebrew Grammar*. Translated by Benjamin Davies, from Roediger's Edition. Thoroughly revised and enlarged on the basis of the latest edition of Prof. E. Kautzsch, by Edward C. Mitchell. Andover, 1882.

This well-known Grammar holds its ground as one of the best books for learners, and also as a book of reference.

6. Green, William Henry. *A Grammar of the Hebrew Language*. Third Edition, 1869, (Fourth Edition, in press). New York.

An honor to American Scholarship.

7. Kalisch, M. M. *A Hebrew Grammar with Exercises*. 2 vols. London, 1862—3.

8. Mueller, August. *Outlines of Hebrew Syntax*. Translated and edited by James Robertson. Glasgow, 1883.

An excellent introduction to a systematic study of the Syntax. Possibly the best work on Hebrew Syntax that could be put in the hands of students.

9. Olshausen, Justus. *Lehrbuch der Heb. Sprache*. Braunschweig, 1861.

Incomplete, the Syntax having never been published. On the whole, the best and most scientific exposition of Hebrew Grammatical forms.

4. LEXICONS, CONCORDANCES, ETC.

1. Bagster and Sons. *Hebrew-English Lexicon*. By W. O. London. This is a very handy pocket lexicon, of great merit.

2. Davies, Benjamin. *A Compendious and complete Hebrew and Chaldee Lexicon to the Old Testament, with an English-Hebrew Index*. Carefully revised by Edward C. Mitchell. Andover, 1883

For all practical purposes the best Lexicon that can be placed in the hands of students. It is based upon the Lexicons of Fuerst and Gesenius, and all the definitions have been rewritten and condensed without being abridged.

3. Fuerst, Julius. *A Hebrew and Chaldee Lexicon to the Old Testament*. Translated from the German by Samuel Davidson. Leipsic and London.

4. ----- *Librorum Sacrorum V. T. Concordantie Hebraicæ atque Chaldaicæ*. Leipsic, 1840.

This is an edition of Buxtorf's great Concordance, and contains much supplementary matter, but its etymological principles are faulty.

5. Gesenius, Wilhelm. *Hebraisches und Chaldaisches Handwoerterbuch ueber das Alte Testament*. (9th Edition, 1883). Leipsic.

- An English translation of this work has been announced.
6. Girdlestone, R. B. *Synonyms of the Old Testament: their bearing on Christian Faith and Practice*. London, 1871.
 7. Orelli, Conrad von. *Die hebraischen Synonyma der Zeit und Ewigkeit* genetisch und sprachvergleichend dargestellt. Leipsic, 1871. 112 pages.
 8. Pappenheim, Salomon. *Yeri'oth Shelomoh* (The Curtains of Solomon) 3 vols. 1784—1811. Dyhrenförth and Redelheim.
This remarkable work treats of the Hebrew Synonyms of the Bible, and it is the only lexicon which embraces the synonyms of the whole Biblical Hebrew. The importance of this work can hardly be overrated.
 9. Robinson, Edward. *A Hebrew and English Lexicon of the Old Testament*, including the Biblical Chaldee. From the Latin of William Gesenius. 22nd Edition. New York.
This is considered as "the best full Hebrew Lexicon extant in our language."
 10. Ryssel, Victor. *Die Synonyma des Wahren und guten* in den semitischen Sprachen. Leipsic, 1872. 54 pages.
 11. Tedeschi, Moises. *Thesaurus Synonymorum lingue hebraicæ*. Padova, 1880.
 12. Young, Robert. *Analytical Concordance to the Bible*. Containing every word in alphabetical order; arranged under its Hebrew and Greek original. Edinburgh and New York.
A very valuable work, which as far as pertains to the Old Testament, to all intents and purposes, takes the place of the more expensive and scholarly Concordances of Buxtorf, Fuerst and Noldius.

SECTION XLIII.

THE OTHER SEMITIC DIALECTS.

Closely allied, as we have seen, with the study of the Hebrew, is that of the Semitic dialects. As introductory to the presentation of this subject, we will mention the languages which it is desirable for the theologian to understand, and will give them in an order in accordance with their relative importance.*

1. The Greek, as the language of the New Testament.
2. The Hebrew, including the Biblical Chaldee, as the language of the Old Testament.
3. The Latin, as the great key to the erudition of ancient, mediæval and modern theologians.
4. The German, as the great storehouse of theological treasures since the Reformation.

* See Manuscript Lectures of Dr. Krauth.

5. The Syriac and non-Biblical Chaldee, the two forming the Aramaic. These furnish the key to the oldest of the New Testament Versions and to the Targums or Chaldee paraphrases, which are so important in the illustration of the Old Testament, and in the mastery of the Rabbinic which contains the treasures of the post-Christian Jewish Biblical interpretation.

6. The Arabic, the most copious of the Semitic languages, with a great literature of its own, and invaluable in Hebrew lexicography.

7. The Semitic dialects not already enumerated, *e. g.*, the Samaritan and Ethiopic, which are easy of acquisition when any one of the family has been mastered, and are useful in lexicography and interpretation.

8. The Sanscrit, as the oldest in the great family of the Indo-European languages, and of importance in theology, especially as fixing the etymology and original force of disputed words.

Some of the most important critical questions of the day centre around the Old Testament, and he who would be an authority in these subjects must have mastered the Hebrew language, not only in its classical form, but also in those cognate dialects which so frequently illustrate both the thought and the idiom of the Old Testament. He must know Chaldee, Syriac, Arabic, and the composite tongue (Rabbinic), which is the language of Jewish tradition and Jewish exegesis. Although it seems to be accepted as fixed that none but professional theologians shall devote themselves to these languages in any large measure, yet experience has shown that pastors in active duty can make themselves masters of at least a portion of them in sufficient degree to find their knowledge useful.

All students, preparing for entrance into a Theological Seminary, ought to be granted the privilege of electing Hebrew (instead of Latin), as one of the studies of the Senior year of College, a privilege which has already been granted by some of our leading institutions.

It is likewise desirable that provision be made in our Theological Seminaries, to furnish to such students as may desire it, instruction in Chaldee, Syriac, Arabic, etc. These Cognate languages are already taught in many of the Presbyterian and Congregational Theological Seminaries of our country.

SELECT LITERATURE

OF THE MOST

SERVICEABLE ORIENTAL LANGUAGES.

I. BIBLICAL CHALDEE AND POST-BIBLICAL HEBREW.

1. Brown, Charles R. *An Aramaic Method*, a Class Book for the Study of the Elements of Aramaic from Bible and Targums. Part 1. Text, Notes and Vocabulary. Chicago, 1884.
2. Buxtorf, Johannis. *Lexicon Chaldaicum, Talmudicum et Rabbinicum*, etc. Basel, 1640.
3. *Chaldee Reading Lessons*, consisting of the whole of the Biblical Chaldee, with grammatical Praxis, and an Interlinear translation. Bagster and Sons. London.
4. Fischer, Bernard. *Talmudische Chrestomathie*, mit Anmerkungen, Scholien und Glossar. Leipsic, 1884.
5. Levy, Jacob. *Neuhebräisches und Chaldäisches Wörterbuch ueber die Talmudim und Midraschim* nebst Beiträgen von H. L. Fleischer. 4 Bde. Leipsic, 1876—83. (Only three volumes have as yet appeared.)
6. Luzzatto, S. D. *Grammar of the Biblical Chaldaic Language and the Talmud Babli Idioms*. Translated from the Italian, and largely renewed by J. S. Goldammer. New York, 1876.
7. Riggs, Elias. *A Manual of the Chaldee Language*, containing a Chaldee Grammar, chiefly from the German of Winer; a Chrestomathy, consisting of selections from the Targums, and including notes on the Biblical Chaldee; and a Vocabulary. Third edition, revised. New York, 1866.
8. Strack, Herm. L. *Pirke Avoth*. Die Sprueche der Vaeter. Ein ethischer Mischna-Traktat, mit kurzer Einleitung, Anmerkungen und einem Wortregister. Karlsruhe und Leipsic, 1882.
9. Strack, Herm. L. und Siegfried, Carl, *Lehrbuch der neu-hebräischen Sprache und Literatur*. Karlsruhe und Leipsic, 1884.
A *Chrestomathy* by the same authors is in preparation.
10. Winer's *Chaldäische Grammatik fuer Bibel und Talmud*. 3. Aufl. verm. durch eine Andeutung zum Studium des Midrasch und Talmud von B. Fischer. Leipsic, 1882.

2. SYRIAC.

1. Castell, Edmund. *Lexicon Syriacum*, etc. Goettingen, 1788.
This is still the best available lexicon.
2. Cowper, B. Harris. *The Principles of Syriac Grammar*. Translated and abridged from the work of Hoffmann. London, 1858.
3. (Davidson, B). *Syriac Reading Lessons*. With the elements of Syriac Grammar. Samuel Bagster and Sons. London.
4. Henderson, E. *A Syriac Lexicon to the New Testament*. Samuel Bagster and Sons. London. This is an edition of Gutbir's

Syriac Lexicon and is very cheap. It can also be had, bound with Henderson's edition of Gutbir's Syriac New Testament. For beginners no better book can be recommended.

5. Merx, Adalbert. *Grammatica Syriaca*, quam post opus Hoffmann refecit. Halle.
6. Nestle, Eberard. *Brevis Linguae Syriacæ Grammatica* (Petermann's Series). Carlsruhe and Leipsic, 1881.
7. Phillips, George. *A Syriac Grammar*. Third edition. Cambridge, 1866.
8. Roediger, Aemilius. *Chrestomathia Syriaca*. Editio altera aucta et emendata. Halle, 1868.
9. Schaaf, C. *Lexicon Syriacum Concordantiale*. Leyden, 1708. This is appended to Schaaf's edition of the Syriac New Testament, and is the best lexicon for the New Testament, and valuable as a concordance.
10. Smith, Robert Payne. *Thesaurus Syriacus*, etc. This is an immense work, now publishing at Oxford, of which nearly 2,500 pages have already appeared, although the letter M is not yet completed.
11. Uhlemann's *Syriac Grammar*. Translated from the German by Enoch Hutchinson, with a course of exercises in Syriac Grammar, a Chrestomathy, and brief Lexicon. Second edition, with additions and corrections. New York.

3. ARABIC.

1. Arnold, F. A. *Chrestomathia Arabica*. Halle, 1853.
2. Catafago, Joseph. *An English and Arabic Dictionary*. Second edition. London, 1873.
3. Davis, N., and Davidson, B. *Arabic Reading Lessons*. With the elements of Arabic Grammar. Samuel Bagster and Sons. London.
All of Bagster's Elementary text-books of the Oriental languages are valuable.
4. Freytag, G. W. *Lexicon Arabico-Latinum* ex opere suo majore in usum tironum excerptum edidit. Halle, 1837.
For the great majority of students this work will answer every purpose, being an abridgement of the author's larger work in four volumes.
5. Lane, Edward William. *An Arabic Lexicon*, etc. An immense work, continued by Stanley Lane Poole. It contains already, though incomplected, nearly 3,000 pages, in 6 volumes.
6. Newman, Francis W. *A Handbook of Modern Arabic*. Consisting of a Practical Grammar, with numerous examples, dialogues, and newspaper extracts in a European type. London, 1866.
7. Palmer, E. H. *A Grammar of the Arabic Language*. London, 1874.
8. Petermann, J. H. *Brevis Linguae Arabica Grammatica*, Literatura, Chrestomathia cum Glossario. Editio secunda emendata et aucta. Berlin, 1867.
9. Wright, W. *A Grammar of the Arabic Language*, translated from the German of Caspari. Second edition, revised and greatly enlarged. 2 vols. London, 1874, 75.

10. *An Arabic Chrestomathy*, with complete Glossary. 2 vols. London, 1870.

4. SAMARITAN.

1. Nicholls, G. F. *A Grammar of the Samaritan Language*, with extracts and Vocabulary. Samuel Bagster and Sons. London.
 2. Petermann, J. H. *Brevis Lingue Samaritane Grammatica*. Berlin, 1873.

5. ETHIOPIC.

1. Dillmann, August. *Grammatik der Äthiopischen Sprache*. Leipsic, 1857.
 2. *Chrestomathia Æthiopica*. Leipsic, 1866. .
 3. *Lexicon Lingue Æthiopica*. Leipsic, 1865.
 4. Wright, W. *The Book of Jonah* in four Semitic Versions, viz., Chaldee, Syriac, *Æthiopic*, and Arabic. With corresponding Glossaries. Williams and Norgate. London, 1857.

This work ought to be in the hands of all students of the Semitic dialects.

6. ASSYRIAN.

1. Budge, Ernest A. *Assyrian Texts*. With philological notes. Bagster and Sons. London.
 2. Delitzsch, Fried. *Assyrische Lesestuecke*. 2te Auflage. Leipsic, 1878.
 3. *Assyrisches Wörterbuch*. (In preparation).
 4. Haupt, Paul. *Assyrische Grammatik*. (In preparation).
 5. Sayce, A. H. *An Elementary Grammar and Reading Book of the Assyrian Language*, in the Cuneiform character: Contain- ing the most complete Syllabary yet extant, and which will serve also as a Vocabulary of both Accadian and Assyrian. Second edition, revised and corrected. Bagster and Sons. London.
 6. *Lectures upon the Assyrian Language, and Syllabary*, delivered to the students of the Archaic classes. Bagster and Sons. London.
 7. Schrader, Eberhard. *Die Assyrisches-babylonische Keilinschriften*. Leipsic, 1872.

7. EGYPTIAN.

1. Birch, S. *Egyptian Texts*. For the use of students. Samuel Bagster and Sons. London.
 The best reading book for beginners.
 2. Brugsch, H. *Grammaire Hieroglyphique*.
 Only second to De Rouge's Grammar, and more complete.
 3. *Hieroglyphisch Demotisches Woerterbuch*.
 The fullest and best Ancient Egyptian Lexicon.
 4. Poole, Reginald S. Article on *Hieroglyphics* in *Encyclopædia Britannica*. Ninth edition.
 A most valuable contribution to Egyptology, a volume in it- self.
 5. Renouf, P. le Page. *An Elementary Manual of the Egyptian Language*. Samuel Bagster and Sons. London.
 The best grammar for beginners.

6. Rouge, Vicomte de. *Chrestomathie Egyptienne*.
The best Egyptian grammar.

8. SANSKRIT.

1. Ballantyne, James R. *First Lessons in Sanskrit Grammar*, together with an Introduction to the Hitopadesa. London, 1873.
2. Benfey, Th. *A Practical Grammar of the Sanskrit Language* for the use of early Students. Second edition. Revised and corrected. London, 1868.
3. *A Sanskrit-English Dictionary* with reference to the best editions of Sanskrit Authors and Etymologies and comparisons of cognate words chiefly in Greek, Latin, Gothic and Anglo-Saxon. London, 1866.
4. Lanman, Charles Rockwell. *A Sanskrit Reader*, with Vocabulary and Notes. For use in Colleges and for private study.
This excellent work is intended as a companion volume to Whitney's *Sanskrit Grammar*.
5. Stenzler, Adolf Friedrich. *Elementarbuch der Sanskrit Sprache*, Grammatik, Text, Woerterbuch. Dritte vermehrte Auflage. Breslau, 1875.
6. Whitney, William Dwight. *A Sanskrit Grammar*, including both the classical language, and the older dialects, of Veda and Brahmana. Boston.
This is the best grammar for the student.
7. Williams, Monier. *A Practical Grammar of the Sanskrit Language*, arranged with reference to the classical languages of Europe, for the use of English students. Third edition, much enlarged and improved. Oxford, 1864.
8. *Sanskrit Manual*. Second edition, enlarged. With a vocabulary English and Sanskrit. London, 1869.
9. *Story of Nala*. The Sanskrit Text, with a copious Vocabulary, Grammatical Analysis, and Introduction. With a metrical translation by Dean Milman. Oxford, 1860.
10. *A Sanskrit-English Dictionary* etymologically and philologically arranged with special reference to Greek, Latin, Gothic, German, Anglo-Saxon and other cognate Indo-European Languages. Oxford, 1872.

SECTION XLIV.

THE HELLENISTIC-GREEK LANGUAGE.

We have seen that the Hebrew is necessary not only for the study of the Old Testament, but for a thorough study of the New; and it might be thought that by combining a knowledge of Hebrew with a knowledge of classical Greek we would have all that is necessary for the New Testament interpreter. Such however is not the case. The New Testament is indeed written in Greek, but this Greek both grammatically and lexically differs from the classic Greek in very important

respects. Simple and certain as this fact is, it has been rejected by pious ignorance under the impression that such an admission in some way conflicts with the inspiration of the New Testament, as if it involved that the Holy Spirit did not inspire man to use the purest Greek. The fact in the case is this, that classic Greek is Pagan Greek. The most important differences of the New Testament idiom from the classic Greek, either in no sense conflict with its adaptation as the organ of revelation, or actually adapt it to that work.

The Greek of the New Testament was influenced by Hebraistic elements, by transitions of the Greek into the Hebrew, of the Hebrew, into the Greek, and of oriental modes of thought and speech into occidental forms. It was influenced by the Alexandrian age, which bridged over the chasm between the Orient and the West.

The foundation of the New Testament Greek is the so-called *Common* Greek dialect which in the time of Augustus was completely and absolutely dominant in literature. This *Common* dialect has been deeply tinged by Jewish Hellenistic thinking and phraseology. To understand the common groundwork we go to the writers in the common dialect, such as Polybius and Plutarch, and more especially, however, to the Septuagint Version of the Old Testament, the Old Testament Apocrypha, Philo and Josephus. But all this philological preparation is far from exhausting what is needful for the New Testament interpreter. The New Testament opened a New world of spiritual conception. Its authors were compelled to create a new language; they could express Christian ideas only in words which had a Christian force. This new language they created by taking old terms and vitalizing them with a higher meaning.

There are consequently three elements necessary to the general study of the New Testament: 1) a knowledge of the *Greek*; 2) of the Jewish and Old Testament elements, verbal and real, which tinge the Greek, and 3) of the new distinctive Christian elements. But in the study of the particular parts we require more than this; each of the New Testament writers has his own peculiarities. The Greek of one is purer than

that of another²; one has more of the Hebraizing elements than another. The least influence of the Hebrew element linguistically, is seen in the Gospel of St. Luke, the Acts of the Apostles and the Epistle to the Hebrews. The structure of the style and the arrangement of words is different in the various New Testament writers. Some of the writers more largely than others use certain words in a peculiar sense, as St. John for instance uses the term *logos*, (word,) etc. St. Paul uses in a special sense such words as *faith*, *righteousness*, *grace reconciliation*, etc.; St. James also uses the word *faith* in a sense different from that of St. Paul. In addition to these lexical differences, there are also diversities of grammar.

Clergymen should never forget that the Scriptures of the New Testament have been written in the Greek tongue, and that it is the distinct work of the preacher's life to unfold the meaning of the Word of God and enforce its truths. No man can do this with proper confidence, when he draws his knowledge at second hand from commentators. Whatever our hearers may do with translations, ministers, at least, should read the New Testament in the original, critically and with ease.

He who would train himself to be a reverential thinker, a scholarly Christian, a sound divine, must habituate himself to a patient and thoughtful study of the very words of Christ and His Apostles. If the words of the Greek New Testament be divinely inspired, then surely it is a pastor's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflection, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements, which are permeated by the inward influence and powers of the Holy Spirit.

All sober thinkers will agree, that there is no one thing for which a minister will have hereafter to answer before the dread tribunal of God with more terrible strictness than for having attempted to explain the everlasting words of life with haste and precipitation. Every particle and preposition has a distinctive meaning, and we should pause before we presume to hurry through the sanctuary of God, with the dust and turmoil of wordly, self-seeking, irreverent speed. It is useless to disguise that the close analysis of the sacred text is very difficult—it requires a calm judgment, a disciplined mind, no less than a loving and teachable heart. No one can acquire this power in a week or in a month. But if the Greek text be inspired, no labor in this direction can be too severe, no exercise of thought too close or persistent, no prayer for guidance too earnest.

The science of Greek grammar is now so much advanced—syntax and logic, the meaning of individual passages and the analogy of faith, are now so well and happily combined—that no one who is really in earnest and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek of the New Testament is beyond his grasp.

We purposely say, Greek of the New Testament, for an accurate knowledge of the language of the Greek Testament may be acquired far more easily than at first might be imagined.

The formal differences of the Greek of the New Testament from classical Greek are partly differences of vocabulary and partly differences of construction. We can arrange these differences under four classes: 1) changes in orthography; 2) peculiarities of inflection; 3) formation of new words, mainly by composition; and 4) irregular constructions in the combination of words.

These peculiarities of the New Testament language, however, have only a remote connection with interpretation. There are other peculiarities which have a more important bearing on the sense.* These are in part Hebraisms, and in part modifications of language resulting from the substance of Christian revelations, and may be arranged under three classes: 1) Hebraisms in expression; 2) Hebraisms in construction; 3) the purely Christian element.

Reuss in his *History of the New Testament* under Hebraisms distinguishes 1) Hebrew technical and theological terms (*Messiah, Satan, gehenna, manna, pascha*, etc.), 2) Greek words with Hebrew meaning (*sperma, demon, skandalon, prophet*, etc.); 3) Greek words in purely Hebrew phrases; 4) new words derived from the Hebrew; 5) Hebrew metaphors; and 6) Hebrew constructions. He also distinguishes between Hebraisms and Aramaisms, referring to the latter, expressions belonging to Jewish theology, such as *diabolos antichristos*, etc. †

The purely Christian element in the New Testament requires the most careful treatment. Words and phrases already partially unren t were transfigured by embodying new truths and forever consecrated to their service. To trace the history of these is a delicate question of lexicography, but much assistance in this department has been given by Dr. Hermann Cremer of the University of Greifswald, in his *Biblico-Theological Lexicon of New Testament Greek*.

* See an excellent article on *The Language of the New Testament* by Canon Westcott in Smith's *Dictionary of the Bible*, Vol. 3. pp. 2139-2143 (Hurd and Houghton's edition).

† See Reuss's *History of the Sacred Scriptures of the New Testament*, translated by Edward Houghton, Vol. 1. pp. 36. 37.

SELECT LITERATURE
OF
NEW TESTAMENT GREEK.

I. TEXT-BOOKS IN GREEK.

1. Boise, James R. *First Lessons in Greek*: Adapted to Hadley's Greek Grammars, also an Appendix with referenses to Goodwin's Greek Grammar. Intended as an Introduction to Xenophon's Anabasis. Chicago. S. C. Griggs & Co.
2. *Exercises in* some of the more difficult principles of *Greek Syntax*: With references to the Grammars of Crosby, Curtius, Goodwin, Hadley, Koch and Kuehner. A sequel to Jones's *Exercises in Greek Prose Composition*, and intended for the first year in College. Chicago. S. C. Griggs & Co.
3. Crosby, Alpheus. *A Grammar of the Greek Language*. For the use of Schools and Colleges. Revised edition. New York and Chicago.
4. Goodwin, William H. *An Elementary Greek Grammar*. Revised and enlarged Edition. Boston.
5. *Syntax of the Moods and Tenses of the Greek Verb*. Seventh Edition. Revised and enlarged. Boston.
6. Hadley, James. *A Greek Grammar* for Schools and Colleges. Revised and in part rewritten by F. D. Allen. New York. D. Appleton & Co. 1884.
7. Jones, Elisha. *Exercises in Greek Prose Composition*: With references to Hadley's, Goodwin's, and Taylor's Kuehner's Greek Grammars; and a full English-Greek Vocabulary. Chicago. S. C. Griggs & Co.

No better guides for the thorough study of the Greek language can be selected than the elementary works of Boise and Jones, here referred to. The beginner should take up first of all, in connection with Hadley's or Goodwin's Grammar, Boise's *First Lessons in Greek*, which would familiarize him with the ordinary inflection of words and furnish him with a sufficient amount of grammatical knowledge, to enable the learner successfully to enter upon the study of Xenophon's Anabasis. After this, while reading Xenophon's Anabasis, Jones's *Exercises in Greek Prose Composition* should be studied, which contains sufficient work in prose composition for admission to any American College, and is admirably adapted for laying a thorough foundation for more advanced study of the language. Finally in Boise's *Exercises in Greek Syntax*, we have an admirable help for those who wish rapidly and surely to build up the most complete and thorough scholarship. For those who wish to review their

Greek thoroughly, no better method can be suggested than the above.

8. White, John Williams. *A Series of First Lessons in Greek*: adapted to Goodwin's Greek Grammar. With a companion pamphlet of parallel references to Hadley's Greek Grammar. Boston. Ginn, Heath & Co.

An admirable work which is especially adapted to Goodwin's Greek Grammar, and which may be substituted for Boise's *First Lessons in Greek*, above referred to.

2. GRAMMARS OF THE NEW TESTAMENT GREEK.

1. Buttmann, Alexander. *A Grammar of the New Testament Greek*. Authorized Translation, with numerous additions and corrections by the Author, by J. H. Thayer. Warren F. Draper. Andover, 1876.

This is the most important treatise on the subject which has appeared since Winer's. It is not so elaborate as the latter, and therefore more suitable for beginners. Prof. Thayer, in his translation, has added running references to the Classical Grammars most in use in this country, (Hadley's, Crosby's, Goodwin's Syntax of Moods and Tenses). There are four very elaborate indexes, very carefully prepared, and the last contains at least 10,000 references to passages in the N. T., which are either explained or cited.

2. Cary, G. L. *An Introduction to the Greek of the New Testament*. Second Edition. Pp. 66. Warren F. Draper. Andover, 1881.

An excellent little work for those who are unacquainted with the Greek language, and who would nevertheless be glad to read the New Testament in the original. He who begins with this book will soon be able to use more elaborate works.

3. *Greek Student's Manual*. I. A Practical Guide to the Greek Testament, designed for those who have no knowledge of the Greek language. II. The New Testament, Greek and English. III. A Greek and English Lexicon. Pages 676. Bagster and Sons. London.
4. Green, Samuel G. *Handbook to the Grammar of the Greek Testament*. Together with a complete Vocabulary, and an examination of the chief New Testament Synonyms. The Religious Tract Society. London.

An excellent Manual, probably the very best that can be placed in a student's hands. It is a sufficient guide to Biblical Greek in the great majority of cases. It contains exercises in translation, preparatory reading lessons, an examination of the chief New Testament Synonyms, an analytical exercise on the whole of 2 Thessalonians, and a very full vocabulary of the Received Text.

5. Winer, George Benedict. *A Grammar of the Idiom of the New Testament*, prepared as a solid basis for the interpretation of the New Testament. Seventh edition, enlarged and improved. By Dr. Gottlieb Luenemann. Revised and authorized Translation by Prof. J. Henry Thayer. Pp. 728. Warren F. Draper. Andover, 1877.

This is the most elaborate and valuable work ever published on this subject, the *standard* authority. The three indexes to this volume are models of their kinds, covering 84 pages, and a marked and valuable feature of this Grammar is the copious citation of passages in the New Testament, there being at least, on a close calculation of Index No. 3, more than 21,000 passages cited as illustrations.

There is no exaggeration in saying that the student who has in his library the grammars of Green, Buttman and Winer, possesses a grammatical commentary on every difficult text, we might say, on every difficult construction, in the whole Greek Testament.

3. LEXICONS.

1. *Analytical Greek Lexicon to the New Testament.* 4to, pp, 490. Bagster and Sons. London.

This work contains as a preface, tables of the declensions and conjugations, with explanatory grammatical remarks. The Dictionary consists of an alphabetical arrangement of every occurring inflection of every word contained in the Greek New Testament with a grammatical analysis of each word.

This work is adapted to those who have but a very limited knowledge of Greek.

5. Cremer, Hermann. *Biblisch-theologisches Woerterbuch der newest. Gräcität.* Dritte Auflage. Gotha, 1882.

The second German Edition has been translated into English, of which three editions have already appeared from the well-known house of T. & T. Clark, Edinburgh, under the title *Biblico-Theological Lexicon of the New Testament Greek.*

This is the most important contribution to the study of New Testament Exegesis which has appeared for many years, but the student must not expect to find in it every word which the New Testament contains. For words whose ordinary meaning in the classics is retained unmodified and unchanged in Scripture, we must resort still to classical lexicons (Liddell and Scott), or to Robinson's *Lexicon of the Greek New Testament*, for Dr. Cremer only discusses words and expressions which are of a biblical and theological import, words whose meanings are modified, and which have become the bases and watchwords of Christian Theology.

3. Green, Thomas S. *A Pocket Greek-English Lexicon to the New Testament.* Bagster and Sons. London. Price 2s. 6d.

An excellent little work, which will suffice for ordinary use, and can be had, bound with Scrivener's Edition of the Greek New Testament.

4. Greenfield, W. *A Greek Lexicon to the New Testament;* in which the various senses of the words are distinctly explained in English, and authorized by references to passages of Scripture. Bagster and Sons. London. Price 1s. 6d.

A handy pocket-lexicon, also to be had, bound with the *Poly-micrian Greek New Testament.*

5. Grimm, C. L. W. *Lexicon Græco-Latinum in Libros Novi Testamenti.* Second Edition. Leipsic, 1879.

Grammatical, not theological, is very useful, especially for younger students. An English translation with many improvements by Prof. J. H. Thayer will shortly appear.

6. Melander, A. *Grekiskt o. Svenskt Handlexikon till Nya Testamentet*. Stockholm, 1867.
7. Robinson, Edward. *A Greek and English Lexicon to the New Testament*. A new edition, revised and in great part rewritten. Harper & Brothers. New York, 1880.
This is a standard work, and has not yet been superseded, but it needs a careful revision, especially as regards textual criticism.
8. Schirlitz, S. C. *Griechisch-deutsches Woerterbuch zum Neuen Testament*. Dritte Auflage. Giessen, 1868.

4. CONCORDANCES.

1. Bruder, Car. Herm. *Concordantiæ omnium vocum Novi Testamenti Græci*. Third edition.
An indispensable aid to an exact study of the Greek Testament.
2. Hudson, Charles F. *A critical Greek and English Concordance of the New Testament*, revised and completed by Ezra Abbot. Seventh edition. Boston and London, 1882.
One of the very best manuals for constant use.
3. Schmidt, Erasmus. *A Greek Concordance to the New Testament*. Bagster and Sons. London. Price 3s. 6d.
Remarkable for its cheapness, but it includes no critical readings.
4. Trommius, Abr. *Concordantiæ Græcæ Versionis LXX. Interpretum*. 2 Vols. Amsterdam, 1718.
5. Wigram, George V. *The Englishman's Greek Concordance of the New Testament*. New York and London.
6. Young, Robert. *Analytical Concordance to the Bible*, on an entirely new plan, containing every word in alphabetical order, arranged under its Hebrew or Greek original, and the literal meaning of each and its pronunciation. Exhibiting about 311,000 references, marking 30,000 various readings in the New Testament. With the latest information on Biblical Geography and Antiquities, etc. Designed for the simplest reader of the English Bible. Revised edition. Edinburgh and New York.
A work that ought to be in every clergyman's library.

5. OTHER PHILOLOGICAL HELPS.

1. Curtius, George. *Principles of Greek Etymology*. Translated from the German. 2 Vols. London, 1875—6.
Very valuable for derivation of words.
2. Jelf, W. E. *A Grammar of the Greek Language*. Fourth edition. 2 Vols. Oxford, 1866.
In this work particular attention is paid to the constructions of the Greek Testament.
3. Middleton, Thos. F. *The Doctrine of the Greek Article*, applied to the criticism and illustration of the New Testament. New edition. London, 1855.
4. Schaff, Philip. *A Companion to the Greek Testament and the English Version*. New York, 1883.

The first chapter on *The Language of the New Testament* (pp. 1—81) contains a most valuable summary of the whole subject.

5. Schmidt, J. H. *Synonymik der greich. Sprache*. 3 Bd. Leipsic, 1876—1879.
6. Sophocles, E. A. *A Greek Lexicon of the Roman and Byzantine Periods*. Boston, 1870.
7. *Student's Analytical Greek Testament*. Presenting at one view the Text of Scholz and a grammatical analysis of the verbs, in which every occurring inflection of verb or participle is minutely described and traced to its proper root, etc. Bagster and Sons. London.

An excellent help to those who are not proficient in Greek.

8. Trench, R. C. *Synonyms of the New Testament*. Ninth edition, revised. London, 1880.
9. Webster, William. *The Syntax and Synonyms of the Greek Testament*. London, 1864.

SECTION XLV.

KNOWLEDGE OF THINGS NECESSARY TO THE EXPOSITOR.

BIBLICAL ARCHÆOLOGY.

As the grammar and lexicon are indispensable to the understanding of the words of the Bible, so to a thorough comprehension of the *things* of the Bible, a knowledge of the historical, physical, geographical, statistical, economical, political and social relations and circumstances under which the Bible was produced, is necessary.

Of the antiquities of other nations which came in contact with the Hebrews, either on account of race relationship, such as the Aramæans, Arabians, Canaanites, Philistines, etc., or through some political combination, such as the Egyptians, Assyrians, Chaldæans, Persians, Greeks, and Romans, we admit only that which has a direct bearing on some scriptural passage. We see, therefore, that Biblical Archæology is a most important aid, not only to the expounder, but also to every reader, of the Bible.*

The Archæology of the Bible is both more difficult and more interesting than that of the Greeks and Romans; and its interest is commensurate with its importance. † In one aspect, Biblical Archæology is a preparation for Exegesis, in another, it is a result of it.

* See Rueetschl in Schaff-Herzog's *Encyclopædia* under *Archæology*.

† See Farrar in Alexander-Kitto's *Cyclopædia* under *Archæology*.

The sources of this science comprise: I. Antique monuments and buildings, plastic representations, inscriptions and coins, and the ruins of such cities as Baalbec, Palmyra, Persepolis, Nineveh and Petra. Not only these, but the temples and palaces of Egypt, Assyria, Babylonia, Persia, Phœnicia and Syria, with their plastic and pictorial representations are also included. II. Written sources: 1. Among the written sources the Bible occupies the first place, though a careful discrimination is necessary between the various epochs in which the various books were written. 2. The works of Philo and Josephus give excellent information with regard to their own times; but, for the older periods, they must be used with caution. 3. The Apocryphal books of the Old Testament, the Targums, and the Talmud (consisting of the Mishna or text, and the Gemara or commentaries on it). The Talmud, however, forms "a rich but not clear source". 4. Ancient Greek and Latin authors, as Xenophon, Polybius, Diodorus Siculus, Strabo, Plutarch, Pliny, Tacitus, and especially Herodotus. 5. Oriental writers as the Arabic geographers and natural philosophers, the religious books of the Arabs and Parsees (Koran and Zend-Avesta). Something too, can be gleaned from writers who, like Jerome and Ephræm the Syrian, lived in Syria. 6. Books of Travel. These have added very largely to our knowledge of Biblical Archæology, because of the stationary character of all oriental forms of civilization.*

The material of Archæology may be classified under the following heads:

1. *Biblical Geography*.† Of the importance of Sacred Geography to the theologian it is not necessary to speak. Locality has given a peculiar tone and coloring to the whole literature and language of the Bible. The historical interest of Sacred Geography, though belonging in various degrees to Mesopotamia, Egypt, Asia Minor, Greece, and Italy, is, like Sacred History itself, concentrated on the peninsula of Sinai and on Palestine. But this science was not reduced to a system

* See *Articles* by Rueetschl and Farrar, already referred to.

† See a most valuable article on *Geography* by J. Leslie Porter in Alexander Kitto's *Cyclopædia*.

until a comparatively recent time. To Samuel Bochart (1599—1667), a French Protestant clergyman, belongs the honor of writing the first systematic work on Biblical Geography. His *Geographia Sacra* is a work of vast and varied learning, from which, as from a storehouse, all subsequent writers on Biblical Geography and Ethnography have drawn freely. In 1714, Hadrian Reland (1676—1718) published his *Palestina*, which remains to this day the standard work on the geography of Palestine. Dr Edward Robinson's *Biblical Researches in Palestine, and in the Adjacent Regions* (3 vols. Boston, 1867), opened a new era in Biblical Geography. Though the most valuable contribution that modern learning and enterprise have made to our knowledge in this department, it is nevertheless neither complete nor systematic; it is only a book of travels, with most important historical and geographical illustrations. Carl Ritter's *Complete Geography of Palestine and the Sinaitic Peninsula* (translated and adapted to the use of biblical students by W. L. Gage. 4 vols. Edinburgh, 1866) aims at system and completeness, but it is too diffuse. It gives a *resume* of everything that has been written on Bible lands. To enumerate all the books written on Bible lands would be practically useless. A carefully selected list of the more important works bearing on the subject of Sacred Geography, in addition to the works already mentioned, will be given in the list at the end of this section.

A special part of Biblical Geography is *Biblical Topography*, an exact and scientific description in minute detail of certain places or sites in Bible lands, *e. g.*, *Jerusalem, the Temple, etc.*

2. *Natural History of the Bible* (*Physica Sacra*). This science is most intimately connected with Biblical Geography. The importance of securing a vivid idea of the natural (geological, topographical, and climatic) conditions of a country which has left such a remarkable impress upon the language of the Bible, and upon the religious thought of the Hebrews, is self-evident. By the *Natural History of the Bible* we understand not only a systematic survey of the natural productions of Palestine, but also and chiefly, an enumeration of the peculiar

features of their origin, growth, continuation, cultivation and use. To this general subject belong the départements of 1) Physical Geography (climate, seasons, winds, rivers and lakes, fountains and wells, mountains, valleys, caverns, plains, deserts, the fertility of the Holy Land, its productions, etc.), 2) Botany, 3) Zoology, and 4) Mineralogy of the Bible.

3. *Biblical Ethnography*. This science includes a description of the Domestic Antiquities of the Jews, and of other nations incidentally mentioned in the Scriptures. It involves the study 1) of man's relation to nature (agriculture, herding cattle, hunting, and fishing) and of his modes of preparing the raw materials provided by nature for his use (dwellings, clothing, ornaments, food, utensils, handicrafts, navigation) and 2) of man's relations to society (social customs, marriage customs, domestic life, general intercourse, hospitality, amusements, journeys, commerce, relations with strangers, war, slavery, diseases mentioned in the Scriptures, treatment of the dead, funeral rites).

4. *Political Antiquities of the Jews*. Here we treat of the different forms of government and the political state of the Hebrews 1) under Patriarchs; 2) Moses; 3) Judges; 4) Kings; 5) during the Babylonish captivity; 6) after their return to Palestine; 7) under the Maccabees; 8) Herodian Family; 9) Roman Procurators; of the courts of judicature (Jewish and Roman), legal proceedings and criminal law of the Jews (against God, parents and magistrates, property, person etc.), of the punishments mentioned in Scripture, of the modes of computing time, of tributes and taxes, of covenants, contracts and oaths, of the laws respecting strangers, the aged, blind, deaf and poor, of the military affairs of the Jews and other nations mentioned in the Scriptures, etc.

5. *Sacred Antiquities of the Jews*.* Here are discussed 1) The sacred places (the tabernacle, the temple, the high places or oratories of the Jews, the synagogues);

* Compare *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*. Edited by Thomas Hartwell Horne, John Ayre and Samuel Prideaux Tregelles. Twelfth edition. London, 1869. (No change has been made in later editions).

2) The sacred and theocratic persons (the Levites, the priesthood, the high priest, Judges, prophets, Scribes, Nazarites, Rechabites, proselytes, Hellenists, etc.);

3) The sacred usages (I. Offerings of blood, *a*) occasional, 1) burnt-offerings, 2) peace-offerings, 3) sin-offerings, 4) trespass-offerings; *b*) national, 1) the daily, 2) weekly, 3) monthly, 4) yearly sacrifices; II. Unbloody offerings; or meat-offerings, which were taken from the vegetable kingdom, meal, bread, cakes, ears of grain, oil and frankincense; III. Drink-offerings, which accompanied both bloody and unbloody sacrifices; IV. Other oblations, *a*) ordinary, 1) shew-bread, 2) incense; *b*) voluntary, 1) vow of consecration; 2) vow of engagement; *c*) prescribed, 1) first-fruits of corn, 2) first-born of man and beast, 3) tithes);

4) The sacred seasons 1) the Sabbath, 2) the new moons, 3) the annual festivals, *a*) passover, *b*) pentecost, *c*) feast of tabernacles, *d*) feast of trumpets, *e*) day of atonement, and later *f*) the feast of Purim, *g*) the feast of dedication, and 4) other stated festivals, *a*) the Sabbatical year, and *b*) the year of Jubilee);

5) The sacred obligations and duties of the Jews (of vows, of their prayers and fasts, purifications, etc.);

6) The corruptions of religion among the Jews (of idolatry, idols, divination, magic, of the Jewish sects, mentioned in the New Testament, Pharisees, Sadducees, Essenes, Samaritans, Herodians, Galileans, Zealots, Sicarii, etc.).

6. *Literature, Science and Arts cultivated by the Jews.* Under this topic we treat of their schools, their method of teaching, of the studies of the Jews (history, poetry, oratory, ethics, physics, arithmetic, astronomy, astrology, surveying, mechanic arts, geography), of the art of writing, engraving, of music and musical instruments, etc.

SELECT LITERATURE

OF

BIBLICAL ARCHÆOLOGY.

1. GENERAL ARCHÆOLOGICAL WORKS EMBRACING DICTIONARIES OF THE BIBLE.
1. Barnum, Samuel W. *A Comprehensive Dictionary of the Bible*. Mainly abridged from Dr. William Smith's Dictionary of the Bible, but comprising important additions and improvements, and illustrated with five hundred maps and engravings. Pp. 1219. New York, 1867.
2. *Bible Educator, The*. Edited by E. H. Plumptre. Four volumes in two. London and New York.
3. Eadie, John. *A Biblical Cyclopædia*; or, Dictionary of Eastern antiquity, geography, natural history, sacred annals, and biography, theology, and biblical literature, illustrative of the Old and New Testaments. Pp. 690. London, 1870.
4. Fairbairn, Patrick. *The Imperial Bible Dictionary*, historical, biographical, geographical, and doctrinal; including the natural history, antiquities, manners, customs, religious rites and ceremonies mentioned in the Scriptures, and an account of the several books of the Old and New Testaments. 2 vols. Pp. 1007, 1151. Edinburgh and London.
5. Herzog, Plitt and Hauck. *Real-Encyklopædie fuer Protest. Theologie und Kirche*. Second revised edition in 15 vols. Leipsic, 1877—85.
6. Kitto, John. *Cyclopædia of Biblical Literature*. Third edition greatly enlarged and improved, edited by William Lindsay Alexander. 3 vols. London and Philadelphia, 1866.
Very valuable, especially in its archæological articles.
7. M'Clintock and Strong. *Cyclopædia of Biblical Theology and Ecclesiastical Literature*. 10 vols. New York.
8. Peloubet, F. N. and M. A. *A Dictionary of the Bible*, comprising its antiquities, biography, geography, natural history and literature. (A revision of Smith's *Dictionary of the Bible*). Pp. 818. Philadelphia, 1884.
A most excellent work, at a low price.
9. Riehm, Ed. G. Aug. *Handwörterbuch des Biblischen Altertums fuer gebildete Bibelleser*. With many illustrations. Bielefeld and Leipsic, 1875—84.
A valuable work, in which the editor has been assisted by such well-known scholars as Beyschlag, Delitzsch, Ebers, Kleinert, Schrader, etc.
10. Schaff, Philip. *A Dictionary of the Bible*, including biography, natural history, geography, topography, archæology, and literature. With 12 colored maps and over 400 illustrations. Third revised edition. Philadelphia and New York.

11. Schaff-Herzog. *A Religious Encyclopædia*, or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. 3 vols. New York.

This work ought to be in the hands of every clergyman.

12. Smith, William. *A Dictionary of the Bible*, Comprising its antiquities, biography, geography, and natural history. Revised and edited by H. B. Hackett and Ezra Abbot. 4 vols. New York, 1873.

A library in itself, and valuable especially on account of the careful selection of the Bibliography.

13. Winer, George Benedict. *Biblisches Real-Wörterbuch*. Dritte sehr verbesserte und vermehrte Auflage. Leipsic, 1847.

A work that has not as yet been superseded, an almost perfect encyclopædia of biblical knowledge.

2. SPECIAL WORKS ON BIBLICAL ARCHÆOLOGY.

1. Conder, F. R. *A Handbook to the Bible*. Being a guide to the study of the Holy Scriptures, derived from ancient monuments and modern exploration. London and New York.
2. Ewald, Heinrich. *The Antiquities of Israel*. Translated from the German by H. S. Solly. London, 1876.
3. Jahn, John. *Biblical Archæology*. Translated from the Latin by T. C. Upham. New York, 1863.

This work, however, has been superseded.

4. Keil, Karl Friedrich. *Handbuch der biblischen Archæologie*. 2 Auflage. Frankfurt, 1875.
- An English translation of this standard work in two volumes is announced by the Clark Brothers of Edinburgh.
5. Nevin, John W. *A Summary of Biblical Antiquities*. For the use of Schools, Bible Classes and Families. Philadelphia, 1873.

Popular, but of permanent value.

3. SACRED ANTIQUITIES.

1. Bæhr, K. C. W. T. *Symbolik des Mos. Kultus*. 2 Bände. Heidelberg, 1837, 39. Band I in zweiter Auflage, 1874.
- Very suggestive.
2. Edersheim, A. *The Temple*. Its ministry and services as they were in the time of Jesus Christ. London, 1874.
3. Kurtz, J. H. *Sacrificial Worship of the Old Testament*. Translated from the German. Edinburgh, 1863.

A work that ought to be in the library of every clergyman.

4. BIBLICAL GEOGRAPHY.

1. Barrows, E. P. *Sacred Geography and Antiquities*. With maps and illustrations. New York.
2. *Bible Atlas*, The, of Maps and Plans to illustrate the Geography and Topography of the Old and New Testaments, and the Apocrypha, with explanatory notes by Samuel Clarke. Also a complete index of the Geographical names in the English Bible, by George Grove. Society for Promoting Christian Knowledge. London, 1868.

3. Burt, N. C. *The Land and its Story*; or, the Sacred Historical Geography of Palestine. Illustrated with numerous maps and engravings. New York, 1869.
4. Coleman, Lyman. *An Historical Text-book and Atlas of Biblical Geography*. Philadelphia, 1877.
5. Conder, C. R., and Kitchener. *Map of Western Palestine*. In 26 sheets. London, 1880.
The most scientific and accurate map that has as yet appeared, published under the auspices of the Palestine Exploration Society.
6. Kiepert, H. *Neue Wandkarte von Palästina*. Size 49x75 inches. Berlin, 1854.
A most excellent map, recommended by many Biblical Scholars.
7. Kitto, John. *Scripture Lands* described in a series of Historical, Geographical, and Topographical Sketches. H. G. Bohn. London, 1850.
8. *Library Atlas, The*, of Modern, Historical, and Classical Geography. Consisting of 100 maps, etc. (Putman). New York, 1875.
9. Menke, Theo. *Bibelatlas in acht Blättern*. Gotha, 1868.
Very valuable.
10. Palmer, E. H. *The Desert of the Exodus*. Journeys on foot in the wilderness of the forty years' wanderings, undertaken in connection with the ordinance survey of Sinai and the Palestine exploration fund. With maps and numerous illustrations from photographs and drawings taken on the spot by the Sinai Survey Expedition, and C. F. Tyrwhitt Drake. New York, 1872.
A most valuable and interesting work.
11. Raaz, A. *Wall Map of Palestine*. Photo-lithographed from a Relief. English lettering. Size 32x54 inches. New York.
The plastic effect of this map is surprising. It appears to the eye to be an actual relief, and it not only answers the same purpose, but is preferable because of its cheapness, durability and more convenient material. It ought to be in every library.
12. Stanley, Arthur P. *Sinai and Palestine*, in connection with their history. New edition, with maps and plans. New York.
The Standard work. No clergyman can afford to be without this work.
13. Tobler, Titus. *Bibliographia Geographica Palæstina*. Zunächst kritische Uebersicht gedruckter und ungedruckter Beschreibungen der Reisen ins heilige Land. Pp. 270. Leipsic, 1867.
14. Van de Velde, C. W. M. *Map of the Holy Land*. 8 Sheets. Second edition. London, 1865.
One of the very best maps published.
15. Wyld, J. *A Scripture Atlas*, containing 30 colored maps, in which will be found, not only the places of well-defined situation, but the other localities of historic interest mentioned throughout the Sacred Scriptures, according to the supposition of the best authors. With a Geographical Index. Bagster and Sons. London.

5. BIBLICAL TOPOGRAPHY.

1. Besant, Walter, and Palmer, E. H. *Jerusalem, the City of Herod and Saladin*. London, 1871.
2. Conder, C. R. *Tent work in Palestine*. A record of discovery and adventure. Published for the Committee of the Palestine Exploration Society. 2 vols. London and New York, 1878.
3. Tobler, T. *Bethlehem in Palästina*. St. Gallen, 1849.
4. -----*Nazareth in Palästina*. Berlin, 1868.
5. -----*Topographie von Jerusalem und seinen Umgebungen*. 2 Bde. Berlin, 1853—4. Accurate and scientific.
6. Tristram, H. B. *The Topography of the Holy Land*. A succinct account of all the places, ruins, and mountains of the land of Israel, mentioned in the Bible, etc. London and New York.
7. Warren, Charles. *Underground Jerusalem*. An account of some of the principal difficulties encountered in its exploration and the results obtained. London, 1876.
8. Williams, Geo. *The Holy City*. Historical, topographical, and antiquarian notices of Jerusalem. Second edition, with additions, etc. 2 vols. London, 1849.
9. Wilson, Charles W., and Warren, Charles. *The Recovery of Jerusalem*. A narrative of Exploration and Discovery in the city and the Holy Land. Edited by W. Morrison. New York, 1871.

6. WORKS OF TRAVEL AND EXPLORATION.

1. Bædeker K. *Palestine and Syria*. Handbook for Travelers, with 18 maps, 43 plans, one Panorama of Jerusalem, and 10 views. Leipsic and London, 1876. Second German edition, revised and enlarged. Leipsic, 1880.
2. -----*Egypt and Sinai*. Leipsic, 1878.
3. Bartlett, S. C. *From Egypt to Palestine*, through Sinai, the Wilderness, and the South Country; observations of a Journey made with special reference to the history of the Israelites, with maps and illustrations. New York, 1879.
4. Ebers, G. *Durch Gosen zum Sinai*. 2te Auflage. Leipsic, 1881.
5. Layard, A. H. *Nineveh and its Remains*. 2 vols. London, 1849.
6. Lynch, W. F. *Narrative of the United States Expedition to the river Jordan and the Dead Sea*. Philadelphia, 1849.
7. MacGregor, J. *The Rob Roy on the Jordan, Nile, and Red Sea*. London and New York, 1870.
8. Merrill, Selah. *East of the Jordan*. A record of travel and observation in the countries of Moab, Gilead, and Bashan during the years 1875—77. New Edition. New York, 1883.
9. Porter, J. L. *The Giant Cities of Bashan, and Syria's Holy Places*. New York, 1873.
10. -----*Five years in Damascus; with travels to Palmyra, Lebanon, and other Scripture Sites*. With Maps and Illustrations. London, 1870.

11. Porter, J. L. *Handbook for Travelers in Syria and Palestine*. London, 1875.

The works of Prof. Porter are especially valuable. He has also written quite extensively for the well known Bible Dictionaries of Smith and Kitto, already mentioned.

12. Rawlinson, George. *The Five Great Monarchies of the Ancient-Eastern world; or, The History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media and Persia*. Collected and illustrated from ancient and modern sources. In three volumes. With maps and Illustrations. Dodd, Mead and Co. New York.
13. ----- *History of Ancient Egypt*. In two volumes. The same. New York.

These standard works, once so expensive, can now be bought at very cheap rates.

14. Schaff, Philip. *Through Bible Lands: Notes of travel in Egypt, the Desert, and Palestine*. New York and London.
15. Tristram, H. B. *The Land of Moab*. Travels and discoveries on the east side of the Dead Sea and the Jordan. London and New York, 1873.

7. NATURAL HISTORY AND PHYSICAL GEOGRAPHY.

1. Bochart, Samuel. *Hierozoicon*. London, 1663.
- In this work the author, with immense learning, treats of all the animals, quadrupeds, birds, reptiles, and insects mentioned in the Bible.
2. Robinson, Edward. *Physical Geography of the Holy Land*. Boston, 1865.
3. Tristram, H. B. *The Natural History of the Bible*. Being a review of the physical geography, geology, and meteorology of the Holy Land; with a description of every animal and plant mentioned in Holy Scripture. London and New York. An excellent manual for popular use.
4. ----- *The Land of Israel*. A Journal of travels in Palestine, undertaken with special reference to its physical character. London and New York.
5. Wood, J. G. *Bible Animals; being a description of every living creature mentioned in the Scriptures, from the ape to the coral*. With Illustrations. New York, 1872.

8. DOMESTIC ANTIQUITIES.

1. Delitzsch, Franz. *Jewish Artisan Life in the time of our Lord*. London and New York.
2. Edersheim, A. *Sketches of Jewish Social Life in the days of Christ*. London.
3. Fish, Henry C. *Bible Lands*. Illustrated. A Pictorial Handbook of the Antiquities and Modern Life of all sacred Countries, etc. Hartford, 1876.
4. Thompson, W. M. *The Land and the Book; or Biblical Illustrations drawn from the manners and customs, the scenes and scenery of the Holy Land*. New edition, illustrated. 2 vols. New York, 1880—83.

5. Van Lennep, H. J. *Bible Lands*; their modern customs and manners illustrative of Scripture. New York, 1875.

9. POLITICAL ANTIQUITIES.

1. Horne, Thomas Hartwell. *An Introduction to the critical study and knowledge of the Holy Scriptures*. 4 vols. Twelfth edition. London.

The third volume contains a very full presentation of the Political Antiquities of the Jews.

2. Michaelis, John D. *Commentaries on the Laws of Moses*. 4 vols. London, 1814.

Valued for the perspicuity, wide views, and historical illustrations wherewith the author has so learnedly investigated the whole subject.

10. LITERATURE, SCIENCE AND ART.

1. Herder, J. G. *The Spirit of Hebrew Poetry*. Translated from the German by President James Marsh. 2 vols. Burlington, Vt., 1833.
2. Lowth, Robert. *Lectures on the Sacred Poetry of the Hebrews*. London and Andover.
3. Stainer, J. *Music of the Bible*. London, 1879.
4. Taylor, Isaac. *The Spirit of Hebrew poetry*. Philadelphia, 1863.
5. Wright, W. A. See his Articles on *Hebrew Poetry, Music, etc.*, in *Smith's Bible Dictionary* (4 vols.).

SECTION XLVI.

BIBLICAL ISAGOGICS.

(INTRODUCTION AND CANONICS).

The Bible is a collection of writings of various periods from the hands of different authors, written under a wide range of circumstances, and gradually coming into being. To understand this precious Book thoroughly, it is necessary to know accurately the facts connected with the origin and history of the collection as a whole, and of the separate parts. This is the object of the doctrine or history of the Canon, or the science of Biblical Introduction,—Isagogics in the stricter sense.

Isagogics again is divided into Introduction to the Old Testament, and Introduction to the New Testament; also into General Isagogics or Introduction, and Special Isagogics.

The General Isagogics or Introduction treats of the rise of the Canon, and of the various facts connected with it; the history of manuscripts, editions, translations, and various similar works connected with the Holy Scripture. Special Introduc-

tion, on the contrary (in partial connection with Criticism), has to do with the authenticity and integrity of the particular writings,—with the persons of their authors, with the aim, plan, form and style of their works, and with the time, place and circumstances of their composition.*

Widely different opinions exist respecting the idea and treatment of this branch of theological study. Some have maintained that Isagogics comprehends everything that is necessary for the Interpretation of the Scriptures, *i. e.*,

I. The nature and importance, of the Bible, together with the history of the canon, or Canonics, which is divided into *a*) Abstract Canonics (authenticity, credibility and genuineness); *b*) Concrete Canonics, or what is usually termed Introduction or Isagogics in the more limited sense, which is again divided into 1) General and Special, and into 2) Old and New Testament Canonics;

II. The Compass of the Bible, or the genuineness of its matter (Biblical Criticism);

III. Its language and contents (Hermeneutics).

Encyclopedia is concerned with the material of Introduction only in so far as it is necessary to give preliminary information with regard to its general character.

The best work of Introduction to the Old Testament is the admirable treatise of Keil.† This is a perfect thesaurus of all critical matters pertaining to the Old Testament, and being written from a conservative standpoint, it cannot be too highly recommended. As it is a good way to become acquainted with the scope of a subject by knowing how an author discusses it, we append here a brief synopsis of Keil.

§ 1—3. The Problem, Division and Literature of the Subject.

PART FIRST.

Origin and Genuineness of the Canonical Writings of the Old Testament.

1. Of the Old Testament Literature in general.

§ 4—8. Rise, growth, prime, and decay of the Hebrew Literature.

§ 9—18. The languages of the Old Testament.

2. Origin and Genuineness of the individual books.

§ 19—39. The Five Books of Moses.

§ 40—105. The Prophetical writings.

a) The Prophetical Historical Books.
(Joshua, Judges, Samuel, Kings).

b) The Prophetical Predictive Books.
aa) The Greater Prophets.
(Isaiah, Jeremiah, Ezekiel).

bb) The Twelve Minor Prophets.

(Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,

* See Manuscript Lectures of Dr. Krauth.

† Keil, Karl Friedrich. *Manual of Historico-Critical Introduction to the Canonical Scriptures of the Old Testament*. Translated from the second German edition, with supplementary notes from Bleek and others, by George C. M. Douglas. D. D. 2 vols. Pp. 529, 435. T. & T. Clark. Edinburgh. 1869.

Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).

§ 106—152. The Hagiographa, or Holy Writings.

a) The Poetical writings.

(Psalms, Proverbs, Job, Canticles, Lamentations, Ecclesiastes).

b) The Book of Daniel.

c) The Historical Books of the Hagiographa.

(Ruth, Chronicles, Ezra, Nehemiah, Esther).

Under each separate book of the Old Testament, Keil discusses most fully all critical questions arising in its study, *e. g.*, name, division, contents and object; authenticity, genuineness, unity and composition; date, author and style; sources, historical character, etc.

3. How the Old Testament Canon originated.

§ 153. Collections of the Sacred writings at times earlier than the Exile.

§ 154, 155. Collection of the Books after the Exile. Close of the Canon.

§ 156. Names, divisions, and enumerations of the Scriptures of the Old Testament.

PART SECOND.

History of the Transmission of the Old Testament.

1. Preservation and Cultivation of Hebrew Philology.

§ 157—159. The Philological cultivation of the Hebrew language among the Jews.

§ 160, 161. The study of Hebrew among the Christians down to the present time.

§ 162. Aids to the investigation of the Hebrew Language.

2. Propagation and Diffusion of the Canon of the Old Testament.

a) Preservation and propagation of the Hebrew Canon by manuscripts.

§ 163—169. History of the External form of the text of the Old Testament.

§ 170—173. The Manuscripts of the Old Testament.

b) Diffusion of the Old Testament by means of Ancient Versions.

§ 174—185. Greek Translations.

§ 186—196. Oriental Translations.

(Chaldee, Syriac, Arabic, Samaritan, Persian, etc.).

§ 197—200. The Latin Vulgate, and the Versions derived from it.

3. The Critical Treatment of the Old Testament.

§ 201—208. History of the Criticism of the Unprinted text.

§ 209—211. History of the Printed Text.

4. The Ecclesiastical Authority and Treatment of the Old Testaments.

a) The Doctrine of the Canon of the Old Testament.

§ 212—215. History of the Old Testament Canon among the Jews.

§ 216—218. History of the Old Testament Canon in the Christian Church.

b) The Hermeneutical Treatment of the Old Testament.

§ 219—223. Among the Jews.

§ 223—225. In the Christian Church.

Of works of "Introduction to the New Testament" the well-known work of Reuss takes very high rank.* Though we cannot recommend it as a safe guide to the student, for the author cannot be regarded as orthodox, much less evangelical, still Reuss of Strasburg is one of the ablest Biblical scholars of the age, and it would be difficult to find another work which contains so much information concerning all questions arising in a critical study of the New Testament. To indicate the richness of this field of investigation we here append a condensed outline of this work.

INTRODUCTION.

§ 1—23. Definition, division, method, history and literature of the science.

BOOK FIRST.

History of the Origin of the New Testament Writings.
History of the Literature.

§ 24—72. Preliminary History.

(The disciples and the early Church. The language of the New Testament. The Pauline Gospel. Opposing tendencies).

§ 73—235. Period of the Apostolic Literature.

a) Didactic Literature.

(Pauline Epistles. Catholic Epistles. The Apocalypse. Early Christian Poetry).

b) Historical Literature.

(Gospel tradition. Written records. The three Synoptists. Original documents. Gospels of Mark, Matthew, and Luke. Retrospect of the historical literature).

c) Theological treatment of the Gospel History.

(Character and doctrine of the Gospel of John. Plan and purpose. The three Epistles of John. Retrospect).

d) Last literary remains of the Apostolic Age.

(Epistle of Jude. Of Barnabas. Of Clement).

§ 236—280. Period of the Pseudo-Apostolic Literature.

a) Transition.

(Additions to the Gospels. Transmission and corruption of tradition).

b) Pseudepigrapha.

(The Acts of Peter. Clementines. Testaments of the Twelve Patriarchs. Gospel of Nicodemus. Gnostic Gospels. Catholic Gospels of the Childhood. Epistles of Jesus. Apocalypses. The Apostolic Constitutions. Church ordinances, liturgies and laws. Retrospect).

BOOK SECOND.

History of the Collection of the New Testament Writings.
History of the Canon.

§ 281—294. Preliminary History.

(Edification of the Church from the Old Testament. From tradition. Gradual Circulation of the Apostolic Writings. Beginning of theological use of them).

* Reuss, Eduard W. E. *History of the Sacred Scriptures of the New Testament*. Translated from the fifth revised and enlarged German edition, with numerous bibliographical additions by Edward L. Houghton. 2 vols. Boston, 1884.

Especially rich in its literature.

§ 295—331. Period of Liturgico-Traditional Principle.

(Increasing authority of the Apostolic Writings. Earliest Collections. Division, arrangement and names. Dissimilarity and enrichment. Syrian Canon. Muratorian Canon. Origen and the witnesses of his century. Eusebius. Early Catalogues of the Orient. Laodicean Canon. The Canon in the Western Church. Carthaginian Canon. Comparison of the Canon in different churches. Sects. Fifth to ninth Century. Tenth and eleventh. Twelfth and following. Fifteenth).

§ 332—350. Period of the Dogmatico-critical Principle.

(Canon of the Reformers. Roman Church. Greek Church. Seventeenth century. Eighteenth. Nineteenth. Tuebingen School. Results. The Canon and Dogmatics. The Canon in England, Holland and France. Church and school. Retrospect).

BOOK THIRD.

History of the Preservation of the New Testament Writings.

History of the Text.

§ 351—353. Preliminary History.

(The original Copies. History and description).

§ 354—389. Period of the Written Text.

a) Internal History.

(Period of uncertainty and confusion. Designed alterations—for improvement, glosses, dogmatic. Liturgical additions. Unintentional alterations. Ecclesiastical supervision. Recensions. The Alexandrian, Constantinopolitan and Occidental texts. Final fixedness).

b) External History.

(Material and form of the Manuscripts. Characters, accents, punctuation. Additions to the text. Lectionaries. Ammonian sections. Chapters and verses. Superscriptions. Subscriptions).

§ 390—420. Period of the Printed Text.

(Critical apparatus. Description of Manuscripts. Versions. Quotations by the Church Fathers. Textual Criticism. Preparation for printing and criticism.

Early Editions. The Complutensian Polyglot. The editions of Erasmus. Of Stephens. Textus Receptus. Beza. Mixed editions. Elzevirs. Beginnings of critical revision. Polyglots. Mill. Wetstein. More recent recensions. Bentley. Bengel. Griesbach. Knapp. Scholz. Lachmann. Tischendorf. Critical editions in countries outside of Germany. Mill. Tregelles. Alford. Scrivener. Westcott and Hort).

BOOK FOURTH.

History of the Circulation of the New Testament Writings.

History of the Versions.

§ 421, 422. Preliminary History.

(Spread of Christianity without books).

§ 423—457. Period of the Ecclesiastical Versions.

a) Origin, character and literature.

b) The East.

(Syriac. Peshito and Philoxenian. Egyptian. Ethiopic. Armenian. Georgian. Arabic. Persian. Amharic).

c) The North.

(Gothic. Ulfilas. Slavic).

d) The West.

(The Itala. Jerome. The Vulgate).

§ 458—500 Period of the Popular Versions.

a) Transition. Survey.

b) Middle Ages.

(Anglo-Saxon. German. French. Other countries).

c) Modern Times.

(Luther's Bible. French translations, English, Italian, Spanish, Slavic countries. Catholic Vulgate, Sixtine and Clementine editions. Improved Protestant Church Versions. German, French, English, Catholic. Less extended European dialects. Modern Greek. Russian. Missionary Bibles. For the Jews.

d) The Present Times.

(Bible Societies. Asiatic, African and Polynesian translations. Attempts at Revision of current versions. Modern Catholic versions).

BOOK FIFTH.

History of the Theological Use of the New Testament Writings. History of Exegesis.

§ 501—506. Preliminary History.

(Beginning of Exegesis. The Exegesis of Old Testament. Among the Jews. The Apostles. The Early Christians).

§ 507—543. Period of the Allegorico-edificatory Interpretation of Scripture.

a) In the Early Church.

(Heretical Gnosis. Ecclesiastical Gnosis. Mystical Exposition. The School of Alexandria. Origen and followers. Dogmatic method. Authority of Tradition. Orthodoxy. Antiochian School. Historical Exposition. Chrysostom. Decline of Historical Exegesis).

b) The Middle Ages.

(Tendencies, methods and compilations. Sixth to eighth century. Time of Charlemagne. Mediæval glosses, scholia and catenæ. The Schoolmen. The Mystics).

c) The Renaissance.

(Jewish exegesis. Study of the Classics. The Humanists).

§ 544—600. Period of the Dogmatico-Historical Interpretation of Scripture.

a) Exegesis in the service of the Reformation.

(In general. Lutherans. Calvinists. Catholics).

b) Exegesis in the service of the Confessions.

(Catholic Exegesis. The Protestant Confessional Hermeneutics. Lutherans. Reformed. Socinians. Cocceians. Pietists. Apocalyptic Exegesis. Jansenists. Arminians. Philologists. Archæologists. Writers of Catenæ. Historical tendency. Paraphrasts. The Wolfian Philosophy).

c) Exegesis in the service of the Schools.

(The Revolution. Ernesti. Semler. The Illumination. Rationalism. Kant. Herder. Grammatico-historical Exegesis. The older Tuebingen School. Supernaturalists. Conflict with Rationalism. Mystics. Swedenborg. The Restoration. Schleiermacher. Historical Criticism. Orthodoxy. Hegelians. Philological-historical Exegesis. Catholic Exegesis. The Historical Criticism of England, Holland, and France. Retrospect).

The great need of our times is a work on "New Testament Introduction," of equal scholarship and thoroughness, written from a conservative and evangelical standpoint. The topics suggested by this outline of Reuss' work, can readily be investigated by the student, by examining such Dictionaries and Encyclopædias, as Herzog, Kitto, M' Clintock and Strong, Schaff-Herzog, and Smith, already mentioned.

SELECT LITERATURE

OF

BIBLICAL INTRODUCTION.

I. INTRODUCTIONS TO THE BIBLE AS A WHOLE.

1. Angus, Joseph. *The Bible Hand-Book: an Introduction to the Study of the Sacred Scripture.* London and Philadelphia.
An excellent work of a popular character.
2. Ayre, John. *A Compendious Introduction to the Study of the Bible.* Illustrated with maps and other engravings. Twelfth Edition. London, 1877.
This is a synopsis of the work of Horne, mentioned below, and of value to the general student.
3. Harman, Henry M. *Introduction to the Study of the Holy Scriptures.* New York, 1883.
An honor to American scholarship.
4. Hertwig, Otto Robert. *Tabellen zur Einleitung in die kanonischen und apokryphischen Buecher des Alten Testaments.* Besorgt von Dr. P. Kleinert. Berlin, 1869.
This work is to be highly recommended, giving at a glance the results of modern criticism, covering not only the works of such critics as Bertholdt, Eichhorn, Augusti, de Wette, Ewald, Hitzig, Hirzel, and Knobel, but also such conservative exegetes as Hengstenberg, Hævernick, Keil, Hofmann, Neumann, Auberlen, Delitzsch and others.
5. Horne, Thomas Hartwell. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* Second volume edited by Rev. John Ayre, and the fourth volume by S. P. Tregelles. 4 vols. 14th edition. London, 1877.
This is the best Introduction on the whole Bible extant in the English language. It is very comprehensive, embracing Christian evidences, Hermeneutics, Biblical Geography and Antiquities, and Bibliography. Volumes two and four are devoted to Isagogics or Biblical Introduction proper. The second volume of the tenth edition treating of the Biblical Criticism of the Old Testament, was edited by Dr. Samuel Davidson, but on account of his free views on Inspiration, the second volume of the eleventh edition was intrusted to Dr. Ayre. The fourth volume on the New Testament is edited by that eminent biblical scholar, Dr. Tregelles. All editions after the tenth are the same. We cannot recommend this work too highly, for it includes everything necessary for a true understanding of the Bible.

The American edition of Horne, is, for critical purposes, comparatively worthless, being a reprint of an early edition.

6. Weber, F. W. *Kurzgefasste Einleitung in die heiligen Schriften Alten und Neuen Testaments*. 6 Auflage. Nördlingen, 1881.
An excellent manual.

2. INTRODUCTIONS TO THE OLD TESTAMENT.

1. Bleek, Friedrich. *An Introduction to the Old Testament*. Edited by J. F. Bleek and A. Kamphausen. Translated from the second German edition by G. H. Venables. 2 vols. London, 1869. Fourth German edition, by J. Wellhausen. Berlin, 1878.
Not to be recommended to students but of value to specialists who wish to become acquainted with the vagaries of Criticism.
2. Davidson, Samuel. *An Introduction to the Old Testament, Critical, Historical, and Theological*; containing a discussion of the most important questions belonging to the several books. 3 vols. London, 1862.

The author holds free views on inspiration.

3. De Wette, W. M. L. *Lehrbuch d. hist.-Krit. Einleitung in das Alte Testament*. Achte durchgehends verbesserte, stark vermehrte Ausgabe, by Eberhard Schrader. Berlin, 1869.

De Wette would no longer recognize his work, for it is not only changed in form but also in its relation to criticism.

4. Haevernick, H. A. Ch. *A General Historico-Critical Introduction to the Old Testament*. Translated from the German by William Lindsay Alexander. Edinburgh, 1852. Second German Edition by C. F. Keil. Frankfurt and Erlangen, 1854, 56.
5. Kleinert, Paul. *Abriß der Einl. zum Alten Testament in Tabellenform*. Pp. 105. Berlin, 1878.

This work is very valuable, and is really the third edition of Hertwig's *Tabellen* mentioned above. The student who possesses *Keil* and this work of *Kleinert* will need no better guides.

6. Reuss, Ed. *Die Geschichte der heiligen Schrift Alten Testaments*. 1. und 2. Hälfte. Pp. 743. Braunschweig, 1881.

A work of much erudition, a companion volume to his well-known work on the New Testament.

3. INTRODUCTIONS TO THE NEW TESTAMENT.

1. Bleek, Friedrich. *An Introduction to the New Testament*. Edited by J. F. Bleek. Translated from the German of the second edition by William Urwick. 2 vols. Edinburgh, 1869. Third German edition by Mangold. Berlin, 1875.

One of the best works on New Testament Introduction extant, but to be used with care.

2. Credner, K. A. *Einleitung in das N. T.* Halle, 1836.
3. Davidson, Samuel. *An Introduction to the Study of the New Testament, Critical, Exegetical, and Theological*. 2 vols. London, 1868. Second edition, 1882.

The work of a scholar, but to be used with care.

4. De Wette, W. M. L. *Lehrbuch d. hist.-Krit. Einleitung in die kanon. Bücher des N. T.* 6. Auflage von Messner u. Luene-
mann. Berlin, 1860.

5. Guericke, H. E. F. *Neutest. Isagogik*. 3. Auflage. Leipsic, 1868.

The best work, and we might almost say, the only work, from a conservative standpoint, in German.

6. Hertwig, O. R. *Tabellen zur Einleitung ins N. T.* 4 Auflage, besorgt von Weingarten. Berlin, 1872.

The most valuable work which can be recommended to students, and which has already been referred to. Use has been made, and the opinions cited, of such authors as Hug, Schott, Eichhorn, Credner, de Wette, Guericke, Neudecker, Bleek, Reuss, as well as of all the best commentators on the books of the New Testament.

7. Sawyer, L. A. *Introduction to the New Testament*. New York, 1879.

We would here again call especial attention to the merits of Smith's *Dictionary of the Bible* (American edition, 4 vols., edited by Hackett and Abbot). It is especially rich in Biblical Introduction, and is a library in itself. For the student of little means, it will take the place of a 100 volumes. Though comparatively expensive (\$18.00), it is the cheapest investment in the end.

4. ON THE CANON OF THE BIBLE.

1. Charteris, A. H. *The New Testament Scriptures: their claims, history and authority*. Being the Croall Lectures for 1882. London and New York, 1882.

2. *Canonicity*: a collection of Early Testimonies to the Canonical Books of the New Testament, based on Kirchofer's *Quellensammlung*. Edinburgh and London, 1881.

3. Credner, C. A. *Geschichte des neutest. Kanon* herausgegeben von G. Volkmar. Berlin, 1860.

4. Davidson, Samuel. *The Canon of the Bible: its formation, history and fluctuations*. Third edition. London, 1880.

An enlarged and revised edition of the same author's article on the *Canon* in the *Encyclopædia Britannica* (ninth edition).

5. Gaussen, L. *The Canon of the Holy Scriptures examined in the light of History*. Translated from the French and abridged by Dr. Edward N. Kirk. Boston, 1862.

6. Stuart, Moses. *A critical History and Defence of the Old Testament Canon*. Andover, 1865.

7. Westcott, Brooke Foss. *A General Survey of the History of the Canon of the New Testament*. Fifth Edition. London, 1881.

The Standard work on the Canon of the New Testament. See also Westcott's article on the *Canon* in Smith's *Dictionary of the Bible*.

SECTION XLVII

BIBLICAL CRITICISM.

The object of Biblical Criticism is to determine upon the authenticity and integrity of the sacred text. The authenticity has reference to the writing as a whole; the integrity looks to the completeness of particular passages or of the text. That writing is authentic which has a genuine original or authority; that possesses integrity which is a complete reproduction of the work of the author. Thus, for instance, we may say the Book of Isaiah is authentic, Isaiah wrote it; and the text of Isaiah in a certain edition is presented in its integrity.

It is the object of Criticism to judge in regard to these questions on scientific principles, and where the genuine reading, essential to the integrity of the book, is lost or obscured, to restore it. Criticism in its proper sense concerns itself only with the text of the Scriptures, not with that which is within the text. The Criticism of Isaiah, for instance, as we here use the word, would only bear upon its being the authentic work of the prophet, and presenting his work in its integrity, and beyond this would have nothing to do with the contents of the book.

The Bible has been perpetuated by the hand of man; and no two editions of it in any language are probably in the stricter sense exactly alike. If this be true, as it is, of printed editions, much more is it true of the written copies, by which alone the Scriptures were for ages perpetuated. We find that with all the care exercised by Jewish and Christian writers, various readings have arisen. The authors of the Bible were inspired but its transcribers were not. While, however, all transcribers are liable to mistakes, it is less likely that two independent transcribers will coincide in a particular mistake, than that one should make it. Two copies both of which have mistakes may therefore be the means of correcting each other. If, instead of two copies we have a thousand, it is evident that while there are many more mistakes made, and consequently many more various readings made, than in two, yet they greatly enlarge the means of fixing the real text.

The labors of Tischendorf and his discovery of the Codex Sinaiticus have given fresh impulse especially to New Testament criticism. Yet the Codex Sinaiticus, profoundly interesting as it is, only strengthens the evidence, already so abundant, and nothing absolutely vital is dependant on the results of textual criticism. The most corrupt text, by which, however, we do not mean wilfully corrupted, and the most pure text, teach the same great truths. The first edition of Erasmus, which was the second printed, but the first published, and the eighth of Tischendorf, create the same impressions of the truth which determines our faith and shapes our life; yet the true scholar and the earnest christian will rejoice together at every successful effort to restore to the minutest point the very words chosen by the holy men of old who "spake as they were moved by the Holy Ghost".

The judgment in regard to the authenticity of a writing is only partly dependent upon the canonicity of it. The canonical dignity of the Bible certainly depends, however, to some degree upon the integrity of the particular parts as affecting the general purity of the text. If we acknowledge Isaiah, *e. g.*, to be a canonical book we do not in this acknowledge that a particular book bearing that name, but radically corrupt in its text, is fairly to be considered part of the Canon.

We have entire books for which claims have been put in at various times as canonical without ground, such as the New Testament Apocrypha, and still more the Old Testament Apocrypha. A large part of the latter the Church of Rome, in defiance of the most important witnesses of antiquity, puts into the Canon. In Protestant science disputes have arisen in regard to the canonicity of particular books in the received Canon as, *e. g.*, in the New Testament, the Second Epistle of Peter, and in the Old Testament, the Book of Daniel. There are certain books of the New Testament, of whose authenticity and canonicity no doubt was ever expressed within the Christian Church. There are others which were once doubted, but on fuller evidence received; such were the Epistles of Jude, James, 2 and 3 John, 2 Peter, the Apocalypse, and the Epistle to the Hebrews (known

as the *Antilegomena*). In regard to the canonicity of the Epistle of James, Luther, with no little patristic authority to support him, at one time had doubts both of an internal and external nature, doubts which however were entirely dispelled. All these questions belong to Biblical Criticism.

Biblical Criticism divides itself into external and internal, with reference to the grounds of its determination; and into negative and positive with reference to its contents.

Negative criticism is satisfied with distinguishing and separating the spurious, in general and in particular; while positive criticism endeavors to restore the original text. The first rests when it has pointed out the wrong; the second goes on to establish the right.

Criticism is closely related to Exegesis. They are indeed distinct but in practice are closely connected. It is Exegesis which awakens the interest in criticism, for we care little about the text of a book whose matter has no interest for us, and both sciences act reciprocally upon each other. Criticism settles what exegesis is to use*.

Criticism divides itself into various branches in accordance with the departments of knowledge: 1) Philosophical Criticism; 2) Historical Criticism; and 3) Scientific Criticism†. We have here to do with Historical Criticism, which deals with the various sources of history, literary documents, laws, traditions, etc. Biblical Criticism is one of the sections of literary criticism, as it has to do with the sacred literature of the Christian Church.

Biblical Criticism has the advantage of all the preliminary work in other fields of criticism to guide and illustrate its own peculiar work. From *General Criticism* it derives the fundamental laws of thought which must not be violated, such as the laws of identity, of contradiction, of exclusion, and of sufficient reason; also the laws of probation‡, which must be applied to all reasoning. From *Historical Criticism* Biblical Criticism derives the principles of historic genesis. The evidences of history belong to the past. They are oral, written or monumental. They must be traced back to their origin

* On foregoing section see Manuscript Lectures of Dr. Krauth.

† See Briggs, Charles Augustus. *Biblical Study*, its principles, methods, and history, together with a Catalogue of Books of Reference. Charles Scribner's Sons, New York, 1883.

An excellent work, from which I have condensed the following notes. See pages 2—87, etc.

‡ That is, nothing is to be presupposed as proved, which itself requires a demonstration: there must be no reasoning backward and forward or in a circle; no jumping at conclusions; nothing is to be proved other than what it was proposed to prove. See Hamilton, Sir William. *Lectures on Logic*, p. 369 (Mansel & Veitch).

in order to determine whether they are genuine or forgeries, or whether there is a mingling of various elements that need to be separated and distinguished. From *Literary Criticism* Biblical Criticism derives its chief principles and methods. As literature it must first be considered as text. The manuscripts, versions, and citations are studied in order to attain, as far as possible, the originals.

The science according to the laws of which we consider the Canon of Sacred Scriptures, as to its idea, its historical formation, its extent, character, authority, and historical influence, is known as Biblical Canonics, and properly belongs to the foregoing section, as a department of Biblical Isagogics.

Instead of the terms *external* and *internal* criticism, proposed by Hagenbach, the commonly accepted division among scholars is that of *Lower* or *Textual Criticism*, and *Higher Criticism*. Textual Criticism itself, however, may be divided into *external* and *internal* criticism.

Textual Criticism considers the text of the Sacred Scriptures both as a whole and in detail. This department has a wide field of investigation. It seeks to restore as far as possible, the genuine, original, pure and uncorrupted text of the Word of God, as it proceeded directly from the original authors to the original readers. It naturally divides itself into 1) the Textual Criticism of the Old Testament, and 2) that of the New Testament, but much more progress has been made in the New Testament department. The principles, however, are the same whether applied to the Old Testament or to the New, so that the difference between works treating of these topics respectively, lies not in the mode of treatment, but simply in their contents.

On the Textual Criticism of the New Testament we cannot recommend a better work for the student than Schaff's "*Companion to the Greek Testament and English Version*" (New York, 1883). The first chapter (pp. 1—81) contains a most valuable summary on "The Language of the New Testament". As the text of the New Testament is derived from three sources,—1) Greek Manuscripts, 2) Ancient Translations, and 3) Quotations of the Fathers and other ancient writers,—we have in three successive chapters (pp. 82—141, 142—163, 164—170), a full and most satisfactory presentation of these subjects.*

* The following is an outline of these three chapters:

Chapter II. *Manuscripts of the New Testament*. Literature on the Sources of the Text and on Textual Criticism of the New Testament. Sources of the Text. Facsimile Specimens of the chief MSS. of the New Testament. General character of MSS. The science of *Diplomatics* and *Palæography* (the art of reading ancient MSS., and determining their age and value). (The number of MSS. now known is over 1700, including all classes, and is gradually increasing, differing in age, extent, and value, written between fourth and sixteenth centuries.) Uncial Manuscripts. Primary Uncials. Codex Sinaiticus (Aleph) in St. Petersburg, and Vaticanus (B), in Library of the Vatican at Rome, both of the fourth century. Alexandrinus (A), in British Museum, London, Codex Ephræm (C), in National Library of Paris, both of the fifth century, and Codex Bezae (D), in the University Library, Cambridge, to which Beza presented it in 1581, of the sixth century. Secondary Uncials. (All the Uncial MSS. are written in capital letters, from the fourth to the tenth century. The Cursive MSS. List of the most valuable of the Cursives. List of published Uncial MSS.

The fifth chapter is devoted to *Textual Criticism* proper (pp. 171—224). The topics discussed are:

- 1) Nature and object of Textual Criticism;
- 2) Origin of variations*;
- 3) Number of variations†;
- 4) Value of variations‡;
- 5) Classes of variations;
 - a) Omissions;
 - b) Additions;
 - c) Substitutions;

Chapter III. *The Ancient Versions.* Latin Versions (Itala, Latin Vulgate). Syriac Versions (the Peshito, Philoxenian or Harelean, Curetonian, Jerusalem). Old Egyptian or Coptic Versions (Memphitic, Thebaic, Bashmuric.) Æthiopic Version. Gothic Version. Armenian Version.

Chapter IV. *Patristic Quotations.* Value of the Fathers as witnesses of the text.

Greek Fathers: Clemens Romanus *fl.* 95; Ignatius *fl.* 107; Polycarp *fl.* 108; Justin Martyr *d.* 167; Clemens Alexandrinus *d.* 220; Origen *d.* 254; Hippolytus *fl.* 220; Eusebius *d.* 340; Athanasius *d.* 373; Basil, the Great *d.* 379; Gregory Nazianzus *d.* 389; Gregory of Nyssa *d.* 371; Ephraem, the Syrian *d.* 373; Cyril of Jerusalem *d.* 386; Chrysostom *d.* 407; Epiphanius *d.* 403; Theodore of Mopsuestia *d.* 428; Cyril of Alexandria *d.* 444; Theodoret *d.* 458; etc.

Latin Fathers: Tertullian *fl.* 200; Cyprian *d.* 258; Novatian *fl.* 251; Lactantius *fl.* 303; Hilary of Poitiers *fl.* 354; Ambrose *d.* 379; Augustine *d.* 430; Jerome *d.* 420.

*On the whole, the possible sources of various readings may be classified as follows:—

Possible Sources of various Readings.	{	Unconscious or unintentional	{	1. Errors of <i>sight</i> .
				2. Errors of <i>hearing</i> .
				3. Errors of <i>memory</i> .
		Conscious or intentional	{	4. Incorporation of marginal glosses, etc.
	5. Corrections of harsh or unusual forms of words, or expressions.			
	6. Alterations in the text to produce supposed harmony with another passage, to complete a quotation, or to clear up a supposed difficulty.			
	7. Liturgical insertions.			
				8. Alterations for dogmatic reasons.

See Hammond's *Outlines of Textual Criticism applied to the New Testament*, Oxford, 1880.

† The various readings of the Greek New Testament cannot fall much short of 150,000, if we include the variations in the order of the words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions.

‡ "Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching" (p. 177).

6) Critical rules*;

But all these questions properly belong to the department of *Isagogics*.

7) Application of the rules;

8) The genealogical method.

The last three chapters are devoted to a History of the Printed Text (pp. 225—298), of the Authorized Version (pp. 299—370), and of the Revised Version (pp. 371—494). Of the Appendixes, two are especially valuable, the first being a list of printed editions of the Greek New Testament, prepared by Prof. Isaac H. Hall, the second consisting of 21 fac-similes of standard editions of the Greek Testament.

The *Higher Criticism* is distinguished from *Textual Criticism* by presupposing the text and dealing with individual writings and groups of writings. Here we have to determine the historical origin and authorship, the original readers, the design and character of the composition, and its relation to the writings of its group†.

But all these questions properly belong to the department of *Isagogics*.

* The following rules may be regarded as being sound, and more or less accepted by the best modern critics:

1. Knowledge of documentary evidence must precede the choice of readings.
2. All kinds of evidence, external and internal, must be taken into account, according to their intrinsic value.
3. The sources of the text must be carefully sifted and classified, and the authorities must be *weighed* rather than numbered. One independent manuscript may be worth more than a hundred copies which are derived from the same original.
4. The restoration of the pure text is founded on the history and genealogy of the textual corruptions.
5. The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading. Mere antiquity is no certain test of superiority, since the corruption of the text began at a very early date.
6. The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions.
7. The more difficult reading is preferable to the easier. This was Bengel's first rule.
8. The reading which best explains the origin of the other variations is preferable. This rule is emphasized by Tischendorf.
9. That reading is preferable which best suits the peculiar style, manner and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncrasies of the writer (*Scrivener*).
10. That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.
11. The agreement of the most ancient witnesses of all classes decides the true reading against all Mediæval copies and printed editions.
12. The primary uncials, Aleph, B, C and A—especially. Aleph and B—if sustained by other ancient Greek uncials as D, L, T, Z and first-class cursives as 33, by ancient Versions, and Ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers (pp. 202—205).

† See Briggs' *Biblical Study*, p. 24.

SELECT LITERATURE

OF

BIBLICAL CRITICISM.

1. CRITICAL EDITIONS OF THE HEBREW OLD TESTAMENT.

1. Baer, S. und Delitzsch, F. *Liber Genesis*. Textum masoreticum accuratissime expressit, e fontibus masoræ varie illustravit, notis criticis confirmavit. Ex officina Bernhardi Tauchnitz. Leipsic, 1869. *Isaiah*, 1872; *Job*, 1875; *The Twelve Minor Prophets*, 1878; *Psalms*, 1880; *Proverbs*, 1880; *Daniel, Ezra and Nehemiah*, 1882.

The best critical edition, but the Old Testament is not yet complete.

2. *Biblica Hebraica* (without points), secundum ultimam editionem Jos. Athiæ, a Johanne Leusden denuo recognitam, recensita variisque notis latinis illustrata ab E. van der Hooght. Editio prima Americana, sine punctis masorethicis. 2 vols. Philadelphia, 1814.

An excellent edition which can often be bought at a very low price, at second-hand book-stores.

3. Hahn, Augustus. *Biblia Hebraica*, secundum editiones Jos. Athiæ, Johannis Leusden, Jo. Simonis aliorumque imprimis E. van der Hooght, etc. Editio Stereotypa. Leipsic, 1872.
4. Michaelis, John Henry. *Biblia Hebraica* ex aliquot manuscriptis et compluribus impressis codicibus, item masora tam edita quam manuscripta aliisque Hebræorum criticis diligenter recensita. . . . Accedunt loca scripturæ parallela, verbalia et realia, brevesque adnotationes. Halle, 1720.

This edition is still of great value and has not yet been superseded. Especially valuable are the parallel references and the annotations.

5. Theile, C. G. Guil. *Biblia Hebraica* ad optimas editiones imprimis E. van der Hooght, etc. Editio stereotypa quinta. Bernhard Tauchnitz. Leipsic, 1878.

This is the best critical edition of the whole Bible published, and the key to the Masoretic notes is especially valuable.

2. CRITICAL EDITIONS OF THE NEW TESTAMENT.

1. Alford, Henry. *The Greek Testament*: with a critically revised text, a digest of various readings, marginal references to verbal and idiomatic usage, prolegomena, and a critical and exegetical commentary. For the use of theological students and ministers. 4 vols. Sixth edition. Boston, 1880.

Dean Alford deserves honorable mention as a textual critic, and this work, taking into consideration its varied contents, is a valuable acquisition to any library.

2. Lachmann, Carl. *Novum Testamentum Græce et Latine*. 2 vols. Berlin, 1842—50.

In this larger edition the younger Philip Buttmann added the critical apparatus of the Greek text. The Latin text of the Vulgate is derived from Codd. Fuldensis, Amiatinus, and other manuscripts. Lachmann's object was "to restore the text of the fourth century, as found in the oldest sources then known, yet not as a *final* text, but simply as a sure *historical basis* for further operations of internal criticism."

3. Scrivener, F. H. A. *Novum Testamentum textus Stephanici A. D. 1550. Acedunt variae lectiones editionum Bezae, Elzeviri, Lachmanni, Tischendorfii, Tregellesii*. Cambridge and London, 1877.

A very desirable and handy edition, and can be had with a Lexicon.

4. Theile, K. G. W. *Norum Testamentum Græce*. Ed. ster. XIII. Bernhard Tauchnitz. Leipsic, 1883.

Edited by Oscar von Gebhardt and contains a collation of the texts of Tregelles and Tischendorf. This edition has the reputation of being free from all typographical errors.

5. Tischendorf, Constantinus. *Norum Testamentum Græce*, etc. Editio octava critica major. 2 vols. Leipsic, 1869—1872.

This is the most valuable edition, with a full critical apparatus, published. There is also an *editio octava critica minor* in one volume, giving the same text with the principal readings.

There are different manual editions of Tischendorf, two of which we would call especial attention, the *editio academica* published by *Hermann Mendelssohn* at Leipsic (though containing a few errors), valuable for its small compact form, and that edited by *Oscar von Gebhardt*, published by Tauchnitz, of Leipsic, and containing in foot-notes the readings of Tregelles, Westcott and Hort. This same text is also published with Luther's revised German Version, Leipsic, 1881. See below.

6. Tregelles, Samuel Prideaux. *The Greek New Testament*, edited from ancient authorities, with the Latin Version of Jerome, from the Codex Amiatinus. London, published in parts from 1857 to 1879, 1 vol. quarto.

The seventh part (published in 1879, after the death of Dr. Tregelles) contains the *Prolegomena* with *Addenda* and *Corrigenda* compiled and edited by Dr. Hort and Rev. A. W. Streane.

"Dr Tregelles has devoted his whole life to this useful and herculean task, with a reverent and devout spirit similar to that of Bengel, and with a perseverance and success which rank him next to Tischendorf among the textual critics of the present century" (*Schaff*). "Where Tischendorf and Tregelles differ (in collation), "the latter is seldom in the wrong" (*Scrivener*).

7. Westcott, Brooke Foss and Hort, Fenton John Anthony. *The New Testament in the Original Greek*. American edition, with an Introduction by Philip Schaff. Harper and Brothers. New York, 1881.

Cannot be too highly recommended.

3. TEXTUAL CRITICISM OF THE OLD TESTAMENT.

1. Ayre, John. *The Criticism of the Old Testament* as contained in the second volume of Horne's *Introduction*. Fourteenth edition, 1877.
Very valuable.
2. Davidson, Samuel. *A Treatise on Biblical Criticism* exhibiting a Systematic View of that Science. 2 vols. London, 1852.
The first volume treats of the Old Testament, the second of the New.
3. Ginsburg, Christian D. *The Massorah*. Compiled from Manuscripts, alphabetically and lexically arranged. Vol. 1. Aleph — Jodh. London, 1880.
4. Levita, Elias. *The Book of the Massorah*, being an exposition of the Massoretic notes on the Hebrew Bible, or the ancient critical apparatus of the Old Testament in Hebrew, with an English translation and critical and explanatory notes. By Christian D. Ginsburg. London, 1867.
5. Strack, Herm. L. *Prolegomena Critica in Vetus Testamentum Hebraicum*. Leipsic, 1873.
See also the *Introductions* of Keil and Reuss, and the articles on *Old Testament*, *Bible Text*, *Biblical Criticism*, etc., in the various *Encyclopedias*.

4. TEXTUAL CRITICISM OF THE NEW TESTAMENT.

1. Gregory, Caspar R., and Abbot, Ezra. *Prolegomena to Tischendorf's Eighth Edition* of the Greek Testament. Pars Prior. Leipsic, 1884.
2. Hammond, C. A. *Outlines of Textual Criticism applied to the New Testament*. Third edition, revised. Oxford, 1880.
A little work, costing less than a dollar, which cannot be too highly recommended.
3. Mitchell, E. C. *A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament*. Illustrated by diagrams, tables, and a map. Warren F. Draper. Andover, 1880.
An excellent little manual of 151 pages.
4. Schaff, Philip. *A Companion to the Greek Testament and the English Version*, with facsimile illustrations of MSS. and standard editions of the New Testament. New York, 1883.
A work that cannot be too highly commended.
5. Scrivener, F. H. A. *A Plain Introduction to the Criticism of the New Testament*, for the use of Biblical Students. Third edition. Thoroughly revised, enlarged, and brought down to the present date. Pp. 712. London, 1883.
The best separate work on the subject in the English language. Scrivener is very conservative, more so than Tregelles, Tischendorf, or Hort.
6. Tregelles, Samuel Prideaux. *Introduction to the Textual Criticism of the New Testament*. This forms part of the fourth volume of Horne's *Introduction*, tenth edition (1856) and later (fourteenth, 1877). It is also printed separately.
Very valuable.

7. Westcott, B. F., and Hort, F. J. A. *Introduction and Appendix to their New Testament in the Original Greek*, forming the second volume. New York, 1882.

This work takes the very highest rank.

See also the different works on *Introduction* and especially the article on *The New Testament* in Smith's *Dictionary of the Bible* (4 vols.), by Westcott.

5. HELPS TO THE STUDY OF BIBLICAL CRITICISM.

1. *Anglo-American Bible Revision*: By members of the American Revision Committee. Philadelphia, 1879.
2. Birks, Thomas Rawson. *Essay on the right estimation of Manuscript Evidence in the text of the New Testament*. London, 1878.
3. Briggs, Charles A. *Biblical Study*, its principles, methods, and History, together with a Catalogue of Books of reference. New York, 1883.
4. Green, Thomas S. *A course of developed Criticism on passages of the New Testament* materially affected by various Readings. London, 1882.
5. Lightfoot, J. B., Trench, R. C., Ellicott, C. J. *The Revision of the English Version of the New Testament*, with an Introduction by Philip Schaff. New York, 1875.

An excellent work, worthy of most careful study.

6. Porter, J. S. *Principles of Textual Criticism*. London, 1848.
7. Roberts, Alexander. *Companion to the Revised Version of the English New Testament*. New York, 1881.
8. *Old Testament Revision*. A Handbook for English Readers. New York, 1883.
9. Scrivener, F. H. A. *Six Lectures on the Text of the New Testament*. Third Edition. London, 1883.
10. Turpie, D. M. *The Old Testament in the New*. A contribution to Biblical Criticism and Interpretation. London, 1868.

We would in this connection call attention to an edition of the Bible printed by Eyre and Spottiswoode, London, and edited with various Renderings and Readings from the best authorities, by Professors Cheyne, Driver, Clark, Goodwin, and Sanday.

6. POLYGLOTS, INCLUDING THE ORIGINAL TEXT WITH ONE VERSION.

1. Bagster's *Critical New Testament. Greek and English*. Consisting of the Greek text of Scholz, with the readings both textual and marginal, of Griesbach; and the variations of the editions of Stephens, 1550; Beza, 1598; and the Elzevir, 1633; with the English Authorised Version and its marginal readings. Bagster and Sons. London.

A handy edition, which can be had, bound with a small lexicon, useful rather than critical.

2. *English Hexapla, The*. The six principal English Versions of the New Testament, in parallel columns beneath the Greek Original Text. Wiclif, 1380; Tyndale, 1543; Cranmer, 1539; Ge-

neva, 1557; Rheims, 1582; Authorised, 1611. Bagster and Sons, London.

3. *Englishman's Greek New Testament*. Giving the Greek Text of Stephens 1550, with the various readings of the Editions of Elzevir, 1624, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth; together with an Interlinear literal translation. To which is added the Authorised Version of 1611. Bagster and Sons. London, 1882.
4. *Modern Polyglot Bible in Eight Languages*. Giving under one simultaneous view the Hebrew text, the two ancient indispensable versions (the Septuagint and the Vulgate), and a series of the best European translations. To which is added the Peshito Syriac New Testament, with Tables of the various readings of the Hebrew, the Septuagint, the Greek and Syriac New Testaments, etc. Bagster and Sons. London, 1882.
5. *Novum Testamentum Græce et Germanice*. Das Neue Testament griechisch nach Tischendorf's letzter Recension und deutsch nach dem revidirten Luthertext, mit Angabe abweichender Lesarten beider Texte und ausgewählten Parallelstellen, herausgegeben von Oskar von Gebhardt. Bernhard Tauchnitz. Leipsic, 1881.

A most valuable edition in which the readings of Tregelles and of Westcott and Hort are indicated, as well as the various readings of the most important editions of Luther's version. We cannot recommend this work too highly.

6. *Old Testament*, The Holy Scripture of the Hebrew and English. Printed for the British and Foreign Bible Society. Vienna, 1870.
An excellent edition, in clear, large type, of great help to those who wish to train themselves in reading Hebrew at sight.
7. *Parallel New Testament Greek and English*. Being the Authorised Version set forth in 1611 arranged in parallel Columns with the Revised Version of 1881 and with the *Original Greek* as edited by F. H. A. Scrivener, according to the text followed in the Authorised Version with the variations adopted in the Revised Version. Cambridge, 1882.

A most useful edition, elegantly printed. The Greek text which Dr. Scrivener gives us, is, in substance the *textus receptus* of Beza's edition of 1598 (the variations of the Authorised Version from Beza's text of 1598, being only about 190). The New Readings followed by the Revisers are printed in one of the columns, and the displaced readings of the text are printed in heavier type, so that the eye can readily detect the difference. In this edition we have, therefore the Authorised Version and the Greek text corresponding to it, and the Revised Version with the Greek text corresponding to it.

8. *Revised Greek-English New Testament*, containing Wescott and Hort's *Greek Text* and the *Revised* English version on opposite pages, together with Schaff's Introduction. Harper and Brothers. New York, 1882.

An edition of great value and beauty.

9. Stier, R. and Theile, K. G. W. *Polyglotten-Bibel zum praktischen Handgebrauch*, etc. 5 vols. Third edition of the O. T., and fourth edition N. T. Bielefeld. 1863—64.

The Old Testament portion is especially valuable. It contains in parallel columns a critical text of the Hebrew, of the Septuagint (after Tischendorf's edition), of the Latin Vulgate, and of Luther's German Version. Very valuable also are the critical readings and revised renderings appended in foot notes.

To the more expensive works like Walton's *Polyglot*, etc., we have purposely not referred. We would call especial attention to the valuable works published by Bagster and Sons, London,

7. EDITIONS OF THE SEPTUAGINT.

1. *Septuagint according to the Vatican Edition, The.* Together with the real Septuagint Version of Daniel and the Apocrypha, including the fourth Book of Maccabees, and an Historical account of the Septuagint and of the principal text in which it is current. Pp. 958. Bagster and Sons. London, 1882.

2. *Septuagint, The Greek.* With an English Translation, and with various readings and critical notes. A new edition specially prepared for students. Bagster and Sons. London, 1882.

It can also be had with the Apocrypha, in one volume. An historical account of the Version is given in the Introduction, and this with the various readings and notes, makes this edition very valuable.

3. Tischendorf, Const. *Vetus Testamentum Græce Juxta LXX interpretet.* 2 volumes. Sixth edition. Leipzig, 1880.

In this latest edition Eb. Nestle has rewritten the Prolegomena. It contains the variations of the Codices Alexandrinus, Vaticanus, Sinaiticus, of Ephræm, and Friderico-Augustanus. An earlier edition is incorporated in Stier and Theile's *Polyglotten Bibel*.

8. EDITIONS OF THE VULGATE.

1. *Latin Bible, The.* Biblia Sacra Vulgatæ editionis Sixti V. et Clementis VIII. Jussu recognita atque edita. Pp. 773. Bagster and Sons. London, 1882.
2. *Vulgate. New Testament, The.* Compared with the Douay Version of 1582. Parallel Columns. Bagster and Sons. London, 1882.

A very serviceable edition of the Douay Version.

See also Stier and Theile's *Polyglotten-Bibel*, and the *Greek Testaments* of Lachmann and of Tregelles, already noticed.

9. MISCELLANEOUS WORKS PERTAINING TO BIBLICAL CRITICISM.

1. *Bibel, Die* (Sogenannte *Probebibel*). Oder die heilige Schrift d. Alten u. Neuen Testaments, nach der deutschen Uebersetzung Luthers. Abdruck der im Auftrage der Eisenacher deutschen evang. Kirchenkonferenz revidirten Bibel. Halle, 1883.

This is the Revised German Bible printed for examination, before it is finally published.

2. Bindseil, H. C., und Niemeyer, H. A. *Dr. Martin Luther's Bibeluebersetzung nach der letzten Original-Ausgabe, kritisch bearbeitet.* 7 volumes. Halle, 1850—55.

This edition gives the variations of all the most important earlier editions of the German Revision of Luther.

3. Eadie, John. *The English Bible*. 2 vols. London, 1876.
Full of valuable information.
4. Humphry, W. G. *A Commentary on the Revised Version of the New Testament*. London, Paris and New York, 1882.
In brief notes the author, who is a member of the New Testament Revision Company, states the reasons for the changes that have been made in the Authorised Version of the New Testament, with constant reference to the renderings of the earlier English versions.
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SECTION XLVIII.

BIBLICAL HERMENEUTICS.

Biblical Hermeneutics treats of the principles in accordance with which the Holy Scriptures are to be interpreted. In general these principles are the same as those which are to be applied to the interpretation of other writings. The main distinction of Hermeneutics turns not upon a radical diversity of principles, but purely upon the nature of the books to whose interpretation the principles are to be applied.

Of the various works devoted to Biblical Hermeneutics we would especially recommend the abridged translation of Cellérier's *Manuel d' Herméneutique Biblique*.* Of this work the late Principal Fairbairn, of Glasgow, says "that however objectionable in respect to the principles it occasionally enunciates, it is one of the most systematic and complete in form". The objectionable principles to which Dr. Fairbairn alludes, have been eliminated, and others, especially on the subject of inspiration, have been substituted by Dr. Elliott. We here append a brief outline of this work.

§ 1—25. *Introduction.*

§ 1—4. Nature of Hermeneutics.

§ 1. Relation of Hermeneutics to Exegetical Theology.

Isagogics and Criticism of the Text precede *Hermeneutics*, and after these three successive processes have been finished, the Biblical interpreter enters upon his work—*Exegesis*.

§ 2. Definition of Hermeneutics and distinctions.

Hermeneutics is the science which teaches the principles of interpretation. *Biblical Hermeneutics* is the science which determines the principles of the interpretation of the Holy Scriptures. This science must not be confounded with *Isagogics*, and must also be distinguished from *Exegesis*. *Exegesis* is the practice of an art; *Hermeneutics* is the science that governs that art.

§ 3. Distinctions continued.

To that part which is methodical and scientific, we give the name of *Formal Hermeneutics*; that which is not, we denominate *Material Hermeneutics*, which consists chiefly of scattered attempts, and does not belong to the elementary and methodical science necessary to every theologian intrusted with the duty of expounding the Scriptures.

Formal Hermeneutics seeks methodically, not for results, but for the rules and principles by means of which one may find the results.

* Cellérier, J. E. *Biblical Hermeneutics*. Chiefly a translation, etc., by Charles Elliott and William J. Harsha. New York, 1881.

Some have distinguished *General* from *Special Hermeneutics*. General Hermeneutics which embraces the entire science and lays the foundations of the true method of interpretation and establishes the general principles of all interpretation, will here be treated.

§ 4. Importance of Hermeneutics.

As Formal-General Hermeneutics furnishes to the theologian his methods of interpretation, it decides to a certain degree, the systems of dogmatics, instruction in religion, the faith of the people, and often the peace of the Church. It aspires to nothing less than to be the key of the Sacred Books, unlocking all the science and learning founded upon them.

§ 5—12. History of Hermeneutical Principles.

§ 5. First Period.—From the time of the Apostles until the time of Origen.—First and second centuries.

During this era Hermeneutics did not exist, as the Church of this era was so near to the time of the preaching of the Apostles and of the publications of their writings, that these were sufficiently perspicuous and fully explained by the oral traditions so carefully sought for at that time.

§ 6. Second Period.—The Fathers of the Church.—From Origen to the Middle Ages, *i. e.*, the third, fourth, and fifth centuries.

Certain principles of interpretation are discerned in the writings of the Fathers, but these principles are not formulated. The more prominent are the following:

1) The divinity of the Bible.

2) The multiple sense of the Bible. Confounding the uses which may be made of a passage of Scripture with its meaning, they adopted a variety of senses, which they classed under the following categories: *grammatical, moral, mystical, and allegorical.*

3) The mystic force of the Holy Scriptures.

These three principles were universally admitted in this era. The immense influence of Origen's writings introduced them into general use. Augustine, *d.* 430, introduced into the practice of interpretation, three new elements: 1) the qualifications necessary to the interpreter, 2) the analogy of faith, and 3) the authority of tradition.

§ 7. Third Period.—The Middle Ages.—From sixth to fifteenth century. During this period Hermeneutics still remained without the shape of a science; but all the principles of the preceding era were put in practice. Two elements were introduced: 1) the authority of tradition, and 2) the continued inspiration of the leaders of the Church.

§ 8. Fourth Period.—The Reformation. The Reformation was destined to exercise, and did exercise, an immense influence upon Hermeneutics. This influence had a twofold character, general and intellectual, special and biblical. The authority of tradition was annihilated, and the multiple senses were diminished. The following new principles were developed by the aid of the Reformation;

1) Theopneusty, or inspiration taken in its absolute sense.
 2) The analogy of faith, which regulates the interpretation of each passage in conformity with the whole tenor of revealed truth.

3) The comparative study of the Scriptures. This new tendency, of comparing Scripture with Scripture, did more than anything else to prepare a conscientious and logical exegesis, and began the work of placing Hermeneutics upon its true foundation.

§ 9. Fifth Period.—Seventeenth century.

The Socinians wished to subject revelation to reason; the Quakers, at the other extreme, made the same mistake in wishing to subject the written Word to the "*Inner Word*," that is, to an individual revelation.

§ 10. Sixth Period.—Reactions and struggles during the first part of the eighteenth century. In this era we must distinguish three schools of very different principles:

1) *The Logical School*, the successor of the Arminians and of Grotius, was especially represented by two distinguished men, Le Clerc and J. A. Turretin. Tired of Cocceianism and of imaginary senses, this School adopted the principle that the Holy Scriptures, ought to be explained like other books, by the aid of logic and analysis.

2) *The Pietistic School*. Spener and Francke are the representatives of this School. They demanded two things of the interpreter of the Holy Scriptures, both of which are of great importance in the accomplishment of his task. The first, is sufficient learning; and the second, feelings in harmony with those of the writer, whom he wished to understand and interpret. This school has been accused of mysticism; and it may not be entirely free from the charge.

3) *The Naturalistic School*. The naturalists, or disciples of a purely natural religion, should be distinguished from the rationalists. The German naturalists of the eighteenth century were distinguished from the French deists only by a more scientific character; and from the English deists only by their theological pretensions.

§ 11. Seventh Period.—The Scientific era. Latter part of the eighteenth and beginning of the nineteenth centuries. From this time we must seek chiefly in Germany for activity in the department of Hermeneutics, which is represented by two great, opposite schools—*the Grammatical* and *the Historical*.

The founder of the School of Grammatical Hermeneutics was Ernesti, who based sound interpretation upon the philological study of the text, conducted in a conscientious, profound, and learned manner. The founder of it and his disciples were, generally speaking, conscientious and pious theologians. But this method was evidently insufficient as it was able to attain only to a pure and simple interpretation of the text, which is not always enough for its exposition.

The founder of the Historical School was Semler, who, although of a religious and sincere character, was yet the

real father of German Rationalism. The fundamental principle of this school was the exposition of the Holy Scriptures, by the facts, the usages, and the prejudices of the times.

In the development of rationalism we may distinguish three principal hermeneutical phases:

1) The old, stiff rationalism represented by Paulus, explaining all the miracles by natural causes.

2) Logical rationalism, represented by Wegscheider, laying down the principle that the Bible has no authority, and that it contains less truth than error.

3) Pietistic rationalism, represented by De Wette, assigning great value to faith, but placing its foundation elsewhere than in the Bible.

§ 12. Eighth Period.—Present era. Both the Grammatical School and the Historical School still exist, but they are less rigid and less exclusive.

The grammatical school has become much more profound in philology; it accomplishes its task with more exactness and intelligence,—in particular, it no longer tolerates a bold and reckless exegesis.

The enfeebled historical school seeks aid more than formerly from philological knowledge, and devotes itself less to hypotheses.

Exegesets, however, are beginning to recognize, that these two methods, even when united, are insufficient, and that the interpreter has need of other resources. In particular it is required of him that he should possess dispositions in harmony with those of the authors whose writings he interprets.

Hermeneutics, as a science, is not yet fully developed, but practical Hermeneutics, or Exegesis, has made immense progress and the art has far outstripped the science. Exegesis has become conscientious, judicious, methodical, active and learned.

§ 13—22. The Unity of the Sense of Scripture.

§ 13. The State of the Question.

Some pretend that Scripture has many senses, that each passage can be understood in very different ways, all equally conformed to the divine thought.

§ 14. Examination *a priori*.

How can we suppose a double sense in Scripture? Shall we impute ignorance to God? Or will He be guilty of deception, error, or voluntary obscurity? By assigning a double sense to Scripture, we attribute to the Divine legislator a course of conduct which would excite indignation against a human legislator, and the admission of such a hypothesis would produce consequences as disastrous as wide-spread.

§ 15. Consequences of the Hypothesis of a multiple sense.

1) The problem of interpretation becomes indeterminate.

2) In this case the Bible is not considered as given to man to instruct, to edify and direct him; but as given to

the theologian to furnish a field for the display of his wit and vanity.

3) It supposes and establishes a profound and radical distinction between the logical methods which God has given us in order to discover the truth, and the methods to be followed in the interpretation of Scripture.

4) The Bible becomes a changeable, doubtful rule of faith, flexible at the will of the fancies or the passions of men.

5) The simple and transparent beauty of the Sacred Book gives place to a mass of human fancies, and of mystical, allegorical, scholastic, philosophical, physical and astronomical glosses, sometimes ingenious and witty, but not the simple, clear and edifying truth of God's Word.

§ 16. Examination *a posteriori*.

The Biblical facts, upon which reliance has been placed to defend the theory of a multiple sense, are of very different kinds. They may be distinguished into *philological*, *symbolical*, *prophetical* and *typical* facts.

§ 17. Philological facts, *i. e.*, those pertaining to language.

There are some passages so obscure as to be susceptible of several senses, and hence it has been concluded that such passages possess several senses, or a double sense. But the obscurity lies in the feebleness of the human mind, not in Revelation. In such instances, of the several senses, which may seem to be equally plausible and to fulfil equally the requirements of exegesis, only one can be the true one.

In the case of metaphorical, poetical, and parabolical forms of speech, which convey a meaning different from that of the literal sense of the words, there are not two senses, the literal and the metaphorical, but the metaphorical is alone the real sense; the literal does not exist as a sense; it is only the vehicle of the former.

§ 18. Symbolical facts.

We here refer especially to the symbolical actions of the prophets—a means wholly Oriental—which they employed to impress the imagination and to fix firmly in the memory the future events thus announced. Acts of this kind are very frequent with some prophets; but the prophet himself took care to explain them; the sense, far from being multiple, was very positive, and attained its object only on this condition.

§ 19. Prophetical facts.

Prophecies oftentimes appear susceptible of different solutions, though from the nature of revelation, they can be clearly understood only after the event. Interpreters who have not discovered the key to the obscurities of prophecy—that events of the same nature, which might appertain to times very different, often presented themselves to the prophet as connected in time, and as types, one of the other,—have been led to the conclusion that such prophecies have, at the same time, two objects and two senses.

So, likewise, the quotations from the Old Testament in the New have occasioned much difficulty to Biblical critics. But we must not forget that the writers of the New Testa-

ment quote parts from the Old with very different views, and we must attend, therefore, to their real view in a particular quotation. An accurate distinction must be made between such quotations as, being merely borrowed, are used as the words of the writer himself, and such as are quoted in proof of a doctrine, or the completion of a prophecy.

§ 20. Typical facts.

Upon these those theologians, who advocate the double sense, rely with the greatest confidence. Many of the events, personages, and institutions of the Old Testament were designed by the Holy Spirit to typify and predict events, personages, and institutions of the New. These are called *types*, and their corresponding objects in the New are called *antitypes*. Admitting the existence of such types, the theory of a double sense does not follow. For there is an essential difference between the nature of type and antitype. The typical is divine truth on a lower stage, exhibited by means of outward relations and terrestrial interests; the antitypical is divine truth on a higher stage, with a more heavenly aspect. Types lend no aid to the theory of a double sense.

§ 21. Results of these facts.

Nothing is found to support the theory of a double sense.

§ 22. Tendencies which have favored the theory of a double sense.

There are three tendencies which have favored the theory of a double sense.

1) An intellectual tendency. This tendency is developed by those theologians who lack methodical, logical and philosophical spirit, and who are inclined to prefer the imagination to reason, the ingenious to the true, the new to the useful. The imagination is sometimes unduly excited by the study of theology, especially when it treats of prophecies and miracles.

2) A moral tendency, or the absence of a humble and profound love of truth. It is a common thing to meet with interpreters who are possessed with the desire to dazzle by the novelty of their interpretations, and who, wedded to a system, have recourse to forced expositions for the purpose of harmonizing it with embarrassing passages.

3) Religious tendency,—a want of faith. When an interpreter of the Holy Scriptures seeks any other sense than that which naturally presents itself, he often does it because that sense is repugnant to his convictions.

We conclude, therefore, that the theory of a multiple sense is without foundation, that the Scripture has a sense unique, positive, and capable of being investigated. This being admitted renders Hermeneutics a possible science.

§ 23—25. Natural division of Hermeneutics.

§ 23. General reflections.

Hermeneutics is the science which furnishes the true principles of interpretation. Biblical Hermeneutics is occupied in the interpretation of the Bible. To attain a full

interpretation of the Holy Scriptures, the interpreter must perform successively different operations upon their contents.

§ 24. Analysis of the elements of the science.

First of all, it is necessary, that the interpreter should have an exact knowledge of the precise meaning of the words and phrases with which he meets in the original languages of the Bible. The collection of the rules which guide the interpreter in this part of his task is called *Grammatical Hermeneutics*.

But something more than the grammatical sense is necessary. The interpreter must take into consideration the influence exercised upon the writer by means of the circumstances of position, time, country, and, in general, by means of his external relations. The collective body of rules drawn from this source constitutes *Historical Hermeneutics*.

But even this will not suffice. We must add a class of rules deduced from the general study of the Bible itself, and from a special study of its several portions, and this department we call *Scriptural Hermeneutics*.

But the science of Hermeneutics is not yet complete. We must search for and determine the divine revelation made known to us in Scripture, and this part of our inquiry we designate *Doctrinal Hermeneutics*.

§ 25. Conditions necessary to the prosecution of the science. There are certain dispositions which an interpreter should possess, and the investigation of these conditions we denominate *Psychological Hermeneutics*.

PART FIRST. PSYCHOLOGICAL HERMENEUTICS.

§ 26. Its necessity.

Psychological Hermeneutics is the investigation of the moral and intellectual conditions, devoid of which the interpreter is incapable of accomplishing his task. The normal condition, which we require of the interpreter of the Holy Scriptures, appears to us to be composed of *faculties, tendencies or dispositions, and principles*.

§ 27, 28. Faculties with which the interpreter should be endowed.

§ 27. Intellectual Faculties.

The interpreter has need of a clear and vigorous understanding, sound judgment, and a certain degree of imagination. The excess of imagination, is, perhaps more to be feared in religious science than elsewhere, because this science tends to exalt this faculty. What is most useful to the theologian is the equilibrium of all his faculties, rather than the excessive and isolated development of a few.

§ 28. Moral Faculties.

The Scriptures were evidently written as much for the heart as for the intellect. The interpreter, therefore, in order to accomplish the duties of his office, should possess

sensibility. He should seek the aid of his heart, and not bind himself slavishly to the requirements of logic.

§ 29—31. Dispositions necessary to the interpreter.

§ 29. Love of truth.

The first disposition which the interpreter ought to cultivate is the love of truth.

1) The interpreter should, if possible, undertake the task of interpretation without preconceived opinions. He should be desirous above all to discover the truth, and disposed to modify his ideas in accordance with the result of his examination.

2) To impartiality of mind the interpreter should join impartiality of heart.

3) The interpreter should be not only impartial and disinterested, but also, so far as corrupt human nature will allow, morally perfect.

§ 30. Search for clear ideas.

The second disposition required of the interpreter is the desire to acquire clear ideas.

The means to attain clearness is study and meditation. In those matters of religion which surpass intelligence, the interpreter ought to comprehend clearly the fact that they do surpass it, but the fact that they do surpass intelligence should not hinder us from believing them, for we can and do believe many things which are above reason.

§ 31. Faith and Piety.

The interpreter, in order to accomplish his task well, has need of faith and piety. The irreligious interpreter is morally unfit for the task of biblical interpretation. The interpreter must be conscientious, circumspect, and laborious. He ought constantly to mistrust his passions and opinions, and also be diffident of his ability and even of his success.

§ 32, 33. Duties of the interpreter.

§ 32. His studies ought to embrace the entire Bible and be frequently repeated.

Every theologian ought to be an exegete. But many read only certain portions of the Bible. Many read superficially, without stopping to examine and elucidate obscure passages. Many neglect the original texts. Meditation and constant study of the Holy Scriptures are absolutely necessary to refresh, nourish and render clear, vivid, and fruitful, the knowledge and religious convictions of the theologian. Nor dare this study be ever interrupted.

§ 33. His studies ought to be continued with distrust of one's self and with a feeling of one's own weakness.

Luther said *Oratio, meditatio, tentatio faciunt theologum*. Prayer, study, and experience,—these are the means of theological study.

PART SECOND. GRAMMATICAL HERMENEUTICS.

§ 34—37. Difficulties.

§ 34. Nature of the task.

The interpreter should begin his work by studying the *grammatical* sense of the text, with the aid of Sacred Philology. This task is far from being so easy as it might, at first, appear. Every dictionary, it is true, professes to give the sense of words, but dictionaries are not infallible, and in the interpretation of a special passage, we need not the general sense of a word so much as its precise import, with its shades of meaning, and its degree of intensity.

§ 35. Want of sufficient analogy between languages.

There is seldom an identity of sense between the corresponding words of different languages; between the English word, for example, and the corresponding Hebrew or Greek word. This is especially true of the chief theological terms.

§ 36. Variations in the sense of words. Diversities of sense also exist between the different modes of employing the same words in the same languages, especially in the biblical languages.

1) These variations often pertain to the abstract and mysterious sense of certain expressions, as *logos*, *psuche*.

2) Many words come to express several divergent ideas, in consequence of different circumstances, or of etymology.

3) Others are modified by hyperbole, emphasis, or the usage of the New Testament.

4) Figures are a fruitful source of new variations, either when the same word is taken sometimes in its proper sense, and sometimes in a figurative sense; or when it is employed in two distinct figurative senses.

§ 37. Special nature of the languages of the Holy Scriptures.

The interpreter of the Holy Scriptures is required, in the prosecution of his work, to translate from two different languages, one of which belongs to the Semitic family, and the other to the Indo-European. This fact increases the difficulties of his task. It is not with dictionaries, formulas, and confessions of faith alone, that the interpreter can accomplish his work even in Grammatical Hermeneutics. He will be successful only with the moral and intellectual qualifications that we have mentioned in Psychological Hermeneutics. To these he must unite the employment of the best methods and all the scientific and philosophical precautions at his command.

§ 38—61. Resources and duties.

§ 38. Considered generally.

Grammatical Hermeneutics furnishes resources and duties derived from the following sources:

1) From the text itself.

2) From the context.

3) From the parallel texts.

4) From the materials foreign to the text.

We are here discussing Grammatical Hermeneutics, but it should be born in mind that, even for the simple determination of the sense of the words, Historical and Scriptural Hermeneutics are also useful, and in reality, the different elements entering into the interpreter's task mutually act and react and even interpenetrate.

§ 39—50. Resources derived from the text.

§ 39. Employment of the original texts.

It seems superfluous to affirm that the divine who has undertaken to interpret the Bible, ought to consult habitually the original texts. But this is neglected by many theologians. Versions are valuable to the theologian, but they can simply approximate, more or less closely, the precision and clearness of the original. The man who reads the original text with attention, with the requisite knowledge and disposition, discovers very frequently some new point of view, some unforeseen intention, some profound and suggestive allusion, some new and precious element in the thought of the Sacred author.

In the study of the text of Scripture, a distinction can be made between the study of the words, that of the constructions, and that of the discourse.

A. § 40—43. Study of the words.

§ 40. Ordinary resources of Philology.

1. Grammatical Science. This requires no explanation and has no need of development.

2. Etymology. The study of etymology is an attractive resource, sometimes leading to reliable results, but frequently to extravagance. In fact, it may be affirmed, that etymological analysis never gives entire certainty.

3. Employment of Cognate languages. The study of Classic Greek in relation to the New Testament, and of the different Aramaic and Arabian dialects for the Old Testament, will render important service to the interpreter, if he can avoid the abuse of them. Let him not seek for the ingenious, the brilliant, and the new in preference to the true.

4. Special study of the variations of sense.

This requires especial attention (see § 36).

§ 41. Study of the Special language of the New Testament.

(See *Hellenistic-Greek Language*, p. 83).

§ 42. Rules and suggestions.

The following principles, at once practical and general, should be remembered by the the interpreter:

1) The strictly classical interpretations and analogies are to be used with great caution.

2) The Old Testament, its spirit and its language, ought always to be present to the thought of the interpreter. In it, however, there are also many sources of danger, to which we shall again revert.

3) There should be, above all, a desire in the Christian heart to determine the true and profound sense of the

Christian words, for Grammatical Hermeneutics is confessedly insufficient for this task,—and this can be accomplished mainly by constant meditation upon the New Testament.

4) The theologian, finally, should acquire the habit of deriving benefit from the recent philological works, which throw light upon the original languages of the Bible. Commentaries, like those of Meyer and Ellicott on the New Testament, and Keil and Delitzsch on the Old Testament, should be consulted with reference to the philological interpretation.

43. Diversity of language among the Sacred authors.

There are several causes of this diversity:

1) In respect to the Old Testament, the time and place of writing exert more or less influence. There is some difference in the use of words, the style, and even the grammar between the times of Moses, of David and Solomon, of the later prophets, and the Chaldaizing writers.

2) The different kinds of writings (historical, oratorical, didactic, prophetic, practical) cause the employment of different styles.

3) The different individualities cause the preference of certain words, the attaching of certain senses to them, and the employment of certain favorite forms and images. In the Old Testament compare the language of Isaiah with that of Amos, or of Ezekiel with that of Micah. But in the New Testament this demands the most careful attention of the interpreter. Paul, John and James form, in this respect, three striking individualities.

4) There are sometimes purely linguistic habits which modify the language of the different authors. Thus it is said, that St. John never employs the optative.

B. § 44—49. Study of constructions.

§ 44. Considered generally.

The profound study of syntax is evidently another fundamental element in the science of interpretation. But syntax itself is subject to variations. These variations may pertain:

1) To the time, the place, the people, or the dialect (*Idioms*).

2) To the inaccuracies of language (*Anomalies*).

3) To the influences of thought which modify the construction without changing the sense (*Exceptions of form*).

4) To the influences of sentiment which modify the sense without changing the construction (*Augmentations of sense*).

§ 45. Idioms.

The Old Testament presents in almost every line constructions peculiar to the Hebrew language. The interpreter should study these different idioms separately and carefully. The great importance of understanding these Hebraisms is still more evident, when we take into consideration how frequent they are in the Greek New Testament. On the

other hand, he ought to possess the rare faculty of using without abusing this kind of interpretation.

§ 46. Anomalies.

Almost all the New Testament authors were unlettered men, who had not made style and grammar a special study. Hence we can detect here and there ambiguities of expression,—resulting from an unexpected change of subject, or from a pronoun being too far removed from its subject, or because the writer adopts at the close of a sentence, a construction different from that with which he set out, etc.

§ 47. Exceptions of form.

There are also several variations of the New Testament writers from the classic Greek, due to the vivacity of thought and the subject matter of revelation.

§ 48. Augmentations of sense.

The sentiment of the author, without changing anything in the words, may change their value and impress upon them a force that the interpreter ought not to forget. An example of this is found in *Hyperbole*, which is a figure of speech, by which the writer reveals the overflow of the sentiment within him (John 21: 25). The reverse has place in the figure called *Meiosis*, wherein the phrase conveys in reality much more than it seems to express (“for this were unprofitable for you” *i. e.*, *injurious*, Heb. 13: 17; also “for I am not ashamed of the gospel.” Rom. 1: 16).

§ 49. Rules.

1) Negative rule. Do not regard an expression as figurative without proof, or at least without very strong probability. The most natural, most positive signification ought, other things being equal, to be preferred.

2) Positive rule. That expression may be regarded as hyperbolic or emphatic, or the ordinary sense may be considered as otherwise modified, when there would result from the literal sense a physical or moral impossibility or a meaning contradicted by the context.

C. § 50. Study of the phrases and the discourse.

§ 50. Modifications of the general sense of the phrases.

Such modifications may take place through oxymoron, irony, or an interrogation. Every conscientious interpreter will diligently examine a given phrase before admitting it to be a case of irony or an interrogation, where a positive interpretation would give an opposite sense.

§ 51—56. Resources derived from the Context.

§ 51. Considered generally.

The study of the context is the most legitimate, efficacious, and trustworthy resource at the command of the interpreter. It pertains at once to Grammatical and to Scriptural Hermeneutics. The benefits derived from the study of the context may be grouped under a few principal heads.

§ 52. Determination of vague words and variable senses.

The study of the context is not only the best, but almost the only, means of certainty in such cases, *e. g.*, the meaning of the words *psuche* and *pistis*.

§ 53. Determination of the local and general senses.

Every book has a prompting motive for its existence, and of this motive the interpreter ought to have a clear and positive knowledge, founded on an analysis of the facts. The interpreter's task is not performed until he has found this sentiment, by examining the local and general context. This is particularly essential to the understanding of Paul's writings.

§ 54. Determination of obscure phrases.

Obscurities of sense arise either from peculiarities of idiom, or from irregular constructions, or from modifications in the form of words or phrases. The context is often the only means at the disposal of the interpreter to throw light upon these perplexing passages.

§ 55. Faults of interpreters with reference to the context.

1) Negligence. The context, the natural and logical resource of the interpreter, has often not been sufficiently appreciated nor employed.

2) Exaggeration. Sometimes, on the other hand, too much importance has been given to the context. Generally the dogmatical school has fallen into the error of negligence, while exaggeration is predicable of the rationalistic school.

§ 56. Duty of the interpreter in reference to the context.

The interpreter should first of all determine the limits of the context. He should endeavor to comprehend the full sense and the general bond of union of the passage, seeking not the brilliant and ingenious interpretation, but the correct sense and the natural connection.

§ 57, 58. Resources derived from Parallel Texts.

§ 57. Distinctions.

The comparison of parallels has a two-fold object, *a*) to explain an obscure or unknown word, *b*) to determine the correct interpretation of a vague or contested idea. In the first case a parallel of words is obtained, but in the second a parallel of ideas. These are distinct resources which differ in object, method, and rules. The parallels of words pertain to Grammatical Hermeneutics, the parallels of ideas belong to Scriptural Hermeneutics.

In reference to the parallels of words there is still another distinction as to the nature and method which gives rise to a special division of some importance.

1) The parallels of words, properly so called, consists of different passages wherein the same word occurs.

2) There are, also, certain parallels of words which are really parallels of phrases.

§ 58. Parallels of words.

1) Properly so called. The different passages in which the obscure word occurs are compared, giving prominence to the most important, and valuing highly those which are most related to the special object in hand. From this discriminating comparison the unknown sense is derived.

2) Parallels, improperly so called, or parallels of phrases, e. g., *stibadas* (Mark 11: 8) explained by *kladous* of Matt. 21: 8.

§ 59—61. Resources foreign to the Text.

§ 59. General suggestions.

The philological resources may be classified in two principal categories:

1) Those which are occupied with the languages of the Sacred Books, such as the grammars and lexicons. A constant reference to these instruments is necessary in every profound study of the Bible.

2) Those which are occupied not with the languages in general, but with the special sense of a given word or phrase.

The possession of a well-selected library is a duty which the theologian dare not neglect. Never were force of thought and independent meditation so much needed as at the present day. Communion with the master minds on biblical subjects is a great incentive to individual thought and study.

§ 60. A choice to be made.

The evident necessity of a careful selection of books renders necessary certain suggestions of practical value.

1) It is proper to consult the opposite tendencies, and the different schools. It is of advantage to compare the literal and the free versions; the philosophical, the philological, and the theological commentaries.

2) In each of these tendencies it is necessary to study the works of the greatest ability and insight. There is not time to peruse all, and when one is penetrating an unknown country, he has need of sure guides.

3) The interpreter should prefer, other things being equal, the special treatises, and above all, monographs.

4) Finally, the student should limit himself to a small number of books, at least in the beginning. He who grasps too much in his arms binds the bundle but poorly. The library of students ought to resemble the house of Socrates—small, but full of true friends.

§ 61. Use to be made.

In order to make good use of the books in his library, the interpreter should first of all know them well, and then employ them wisely.

1) A student can not know the merit of a book until he has carefully studied it. An examination of the most important portions of a work will be sufficient to reveal the character of the whole. The method and the principles of a commentary may be ascertained by the study of its treatment of certain obscure and contested passages.

2) The wise employment of the hermeneutical instruments in one's possession is the next step, and seems to demand the union of three elements:

a) Utilize the special advantages of each instrument, but be not tainted by its faults.

b) The interpreter should use them so as to make his own thought independent and his investigation critical, rather than to obtain in detail the results all prepared.

c) The student should bear in mind that the object in reading is to stimulate and enlighten his own intelligence, so that his further investigations may be reliable. His object should be to understand the Bible, and not the commentaries. The passage or text should be studied first in the Bible, and then in the commentary.

Such are the principal topics to be noticed under Grammatical Hermeneutics.

PART THIRD. HISTORICAL HERMENEUTICS.

§ 62. Introduction.

The task in this third part consists in investigating the nature of the circumstances which modify the individuality of the sacred authors.

Four different orders of circumstances are to be studied:

- 1) Circumstances personal to the author.
- 2) Social circumstances of the author.
- 3) Philological habits of the author.
- 4) Circumstances peculiar to the writings.

§ 63—65. Personal circumstances of the author.

§ 63. Education and profession.

The circumstances which surround the child are always of much importance in his gradual development, and are recognizable in the character of the man. Augustine and Schleiermacher can not be adequately understood without taking into account the pious mother of the former and the Moravian education of the latter. The influence of the same causes is discernible in the inspired authors. No interpreter worthy of the name can fail to remark the rustic images of the shepherd Amos or the sacerdotal coloring of the last chapters of Ezekiel. David,—successively shepherd, warrior, and king,—has sown his Psalms with images borrowed from nature and the battle-field.

§ 64. Degree of instruction and of natural intelligence.

Notwithstanding the infallibility of wisdom assured by the Holy Spirit to the sacred authors, their natural traits display themselves in their writings. Moses, "learned in all the wisdom of the Egyptians," was a chosen instrument to give to the Hebrews the legislation which should govern them. Among New Testament writers, Luke, "the beloved physician," gives evidence of his literary training, giving us the purest classical Greek in the New Testament (Gospel, Acts, and Hebrews (?), in the latter case, acting as the amanuensis of St. Paul).

The interpreter must be able to avail himself of these peculiarities in the natural thought of the sacred authors.

§ 65. Moral Character.

The heart as well as the mind of man is reflected in his writings.

No attentive reader of Isaiah and of John can arise from the perusal of their writings without a definite idea of their

emotional character. The key to the book of Deuteronomy is found in the patriotic ardor of Moses, in the consciousness of his mission, and in his constant solicitude as to its issue. No one can fail to discover the moral character of David in his Psalms. For the interpretation of the Epistles of St. Paul, the understanding of the moral character of the author is an important means.

§ 66—71. Social circumstances of the author.

§ 66. Geographical circumstances.

The geography of a country often exerts an indirect influence upon language. A knowledge of the geography of Palestine is particularly necessary in the interpretation of the Old Testament. Allusions to Lebanon, to Carmel, to the countries of Gilead and Bashan, and to the neighboring peoples and enemies of the Hebrews, are constantly met with.

§ 67. Natural and ordinary circumstances.

The general aspect of the country, its usages and customs exert a great influence upon the sacred writings. And in proportion as the writers are from a rural condition and of simple habits will this influence be marked. The interpreter, in order to appreciate the beauty of the Old Testament poetry, must employ this key to its treasures.

§ 68. Political Position.

A knowledge of the political circumstances of Palestine, at the time the New Testament was written, is of great importance to the correct understanding of it.

§ 69. Religious circumstances.

Nothing exerts such an influence on the language of a people as its national belief. The Bible abounds in allusions to the idolatrous ceremonials, religious aberrations, and false doctrines contemporary with the authors. These acted their part in the intellectual and moral sphere of the Apostles' times, and have left their impress upon the Bible language. This fact imposes serious duties upon the interpreter.

§ 70. Effects produced upon the writers, and traces left in the sacred writings, by these social circumstances.

1) The social circumstances gave rise to institutions, with which the interpreter ought to be acquainted.

2) They are the source of many images, allusions, and figures scattered through the poetical, oratorical, and even didactic portions of the divine Word.

3) The religious circumstances were the occasion of many direct or indirect polemics against idolatrous or dangerous theories. In order to comprehend that which was clear to the first readers of the Bible, we must know what they knew—the errors that the writers had in view.

4) The change of the social circumstances often alters the signification of the words they have created. (Compare the present use of the words *presbyter*, *deacon*, and *bishop*, with the original Greek words).

§ 71. Means to be employed by the interpreter.

There are three means of accomplishing this task, to which we desire to direct attention:

1) The study of Biblical Archæology. The necessity of this study cannot be insisted upon too strongly.

2) A philosophical method and critical talent are also essential in order to make use of this study with discernment.

3) The assiduous, complete and continued reading of the Bible is very essential. It furnishes to the interpreter all the facts and a knowledge of all the details favorable or unfavorable to each explanation.

§ 72—79. Philological habits of authors.

§ 72. Generally considered.

The philological circumstances, so far as they pertain to the sacred authors, may be summed up in two general facts:

1) Ancient authors generally use a language less precise, and possess a method less vigorous than modern writers.

2) Their language moreover abounds in figures.

§ 73—75. Language wanting in Precision.

§ 73. *A Priori*. Authors and language.

We must not forget that the sacred writers were:

1) Orientals. From this results almost necessarily that their language is highly colored rather than exact, more fervent than rigorous and formulated.

2) Jews, who were not a speculative people, addicted to philosophical research;

3) Uneducated men, as a general rule. This fact should cause us to expect a language more vivid and animated than exact and methodical.

§ 74. Style of the Bible.

1) We find no trace of labored style, no effort in the direction of artistic writing.

2) The Scriptures appear to be designed generally to operate upon the imagination and the heart rather than upon the intellect.

3) The abstract and dogmatic ideas are often expressed in the Bible by figures.

4) The grand object of divine truth is not to lodge systems in the mind, but to enkindle affections in the heart.

§ 75. Rules arising from the peculiar nature of the style.

1) The interpreter ought to proportionate, so to speak, the rigor of his interpretation to the more or less positive and didactic character of the book and passage before him.

2) The interpreter should seek as much aid as possible from the context.

3) He should study the Bible, not only with logic and erudition, but also and especially, with religious sensibility.

§ 76—79. Figurative Language.

§ 76. Facts.

The language of the Bible is, in many instances, highly figurative. This is no concession to those who deny the

inspiration of the word of God, since a figure or parable may be just as much inspired as a rigid syllogism.

§ 77. Consequences to Hermeneutics.

The interpretation of the Bible is rendered difficult by its figurative language. The work of Hermeneutics is to bring back the figurative language of the Bible to positive ideas. There are two questions to be decided:

- 1) Whether the language is or is not figurative;
- 2) And if it is, to determine its true sense.

§ 78. The investigation of the figurative language.

This cannot be successfully accomplished by intellectual science alone. Judgment and good faith, critical tact and impartiality, are also necessary. It is necessary to examine, the passage in all its details, critically, exegetically, and faithfully. The figurative sense must be sustained by all these processes before it can be relied upon as the true interpretation.

§ 79. Investigation of the figurative sense.

1) The principle. The existence of figurative language in a given passage once determined, the task of the interpreter consists in unveiling the idea which is often obscured by the figure.

2) The facts. A careful examination of the biblical language, figures, and facts, will ordinarily be sufficient to prevent misconceptions.

3) Rules and applications. Too much stress ought not to be placed upon the details of a figure, or of a parable.

4) Practical counsels.

a) The context is as useful in discovering the figurative, as the didactic sense.

b) Nothing will better conduce to the formation of good sense and critical tact in the interpreter than the habitual reading of the Bible. This will qualify him for appreciating the figures which he so frequently meets in it.

§ 80—93. Circumstances peculiar to the writings.

§ 80—86. Internal circumstances.

§ 80. Influence of the diversity of kinds of writing.

The nature of a writing will necessarily exert an influence upon its interpretation. The historical, didactic, oratorical and poetical kinds of writings will be successively considered.

§ 81. The Historical writings.

The Bible historians in most cases recount the facts simply, clearly, and without pretension. Hence the attention of the interpreter should be centered upon the facts related, and he should reproduce them as far as possible as the historian conceived them and desired them to be transmitted. This rule has been frequently disregarded with respect to the narratives of miracles. And many orthodox critics, with an apologetic intention, have often made too great a concession to rationalism.

§ 82. Chronology.

The subject of historical chronology is a very difficult one. If one is determined to find a regular chronology in the Old Testament, he is doomed to disappointment. The same difficulties arise in the New Testament, though not in the same degree. It is very difficult to arrange all the details of the four Gospels into a regular harmony.

In all difficult cases we must be satisfied with an approximate chronology.

§ 83. Influence of the individuality of the Historians.

We must become convinced of each writer's modes of expression and style before we can successfully interpret his works. A knowledge of his intellectual and moral characteristics is required. In reference to the Old Testament, this investigation will be found peculiarly beneficial.

§ 84. The Didactic Writings.

In the didactic writings the revealed truths are principally to be found. In the interpretation of these the utmost caution and reserve are to be observed. The theologian is required to distinguish between the instruction and the arguments by which it is supported. Both are divinely inspired, but special attention must be paid to the former. The arguments are only a divine condescension to persuade men.

Again, in the Scriptures, the instruction is scarcely ever given in a form purely and clearly didactic. In order, therefore, to succeed in understanding the didactic portions of the New Testament, the theologian has need of great sagacity, clearness of mind, justness of judgment, and deep spiritual insight.

§ 85. Oratorical Writings.

In oratorical writings are found objects much more complex, more flowing styles, the employment of more numerous figures, and more personal arguments. The task of the interpreter is necessarily modified by these circumstances. A large portion of the biblical writings assumes this oratorical form. It is found in the legislative deliverances of Moses and in the chants of the prophets. The later part of Isaiah contains it, and it is found mingled with the poetical instructions in the book of Job. The interpreter's task consists in extricating the precise and exact thought from these oratorical passages.

§ 86. Poetical Writings.

The poetry of the Bible has a two-fold character:

1) Sometimes it is used in prophetic writings with the evident design of enveloping the details of a prophecy in a brilliant but thick veil, which can easily be removed when the fulfillment has arrived. Examples may be found in Isaiah, in Joel, and in the discourses of Christ, with reference to his future coming.

2) Sometimes the poetry is merely symbolical and didactic, and is thus designed to give pungency and life to the truth imparted. Examples of the didactic use of poetry may be found especially in the Psalms.

§ 87—93. External circumstances of the writings.

§ 87. Persons to whom the writings were addressed. Influence upon the writing.

An author, addressing himself to a person of peculiar character, chooses his words with reference to the effect produced upon him. The consideration of the persons addressed is therefore an important resource. These circumstances may be external to the persons addressed, as for example, geographical, natural, and political circumstances; prosperity, wealth, industry, renown, origin of churches, and number of believers, or may relate more particularly to the inner life, such as the religious circumstances, deep-rooted prejudices, intellectual and moral characteristics. The Epistle to the Romans is strongly impressed by external influences, the Epistle to the Galatians and to the Colossians by internal influences, and the Epistles to the Corinthians by both.

§ 88. Circumstances of the epoch.

It is universally conceded that the events and circumstances of the epoch in which a writing is produced modify its character.

§ 89. Occasion of the writing.

The occasion of the writing may almost always be found, and from it great profit may be derived. This helps us greatly in obtaining a proper understanding of 2 Thessalonians, Galatians, and 2 Corinthians.

§ 90. Object of the writing.

The object of the writing is the effect that the writer wishes to produce. Each separate book of the Bible has its distinct object.

§ 91. Importance of the examination of the object.

The mind of the writer is constantly fixed upon the object he has in view, and therefore, the attention of the interpreter should be directed to the same. This object once discovered will complete the abridged phrases, throw light upon obscurities, and detect the true meaning when several interpretations are possible.

§ 92. Abuse of the consideration of the object.

Some have abused the general object by forgetting the special object, supposing that the entire book from the first to the last word should revolve around a single idea. This rigorous unity is seldom found in the biblical writings. Whatever may be the importance of the general object of the book, the special object of each section takes precedence in Hermeneutics.

§ 93. Means of determining the object.

The investigation of the object is a critical work, in which sagacity and good sense are of more avail than any logical process. A few practical rules are therefore given:

1) The traditions of ecclesiastical history upon the object of the New Testament writings should not be entirely ignored.

2) Sometimes an author himself indicates his object, as Luke in his prologue, John in the conclusion of his Gospel (John 20: 31), and Moses in the course of the book of Deuteronomy.

3) The study of the persons, the epoch, and the occasion will be found very useful in the determination of the object.

4) These suggestions are useful in solving the question of the external objects. The internal objects can only be revealed by the attentive reading of the book, and the comparative reading of the Bible combined with meditation upon the successive details.

PART FOURTH. SCRIPTURAL HERMENEUTICS.

§ 94. Generally considered.

Scriptural Hermeneutics is the complement of Historical Hermeneutics. The resources that Scriptural Hermeneutics furnishes to the interpreter may be embraced under five different heads:

1) *The Context*, which has for its nature the logical and psychological character of the instruction.

2) *The Analogy of Faith*, which has for its principle the general unity of biblical instruction.

3) *The Parallels of Ideas*, which have for their principle the constant identity of instruction.

4) *The Special Study* of each sacred book, which has for its principle the individuality of each author.

5) *The Moral and Intellectual Character* of the Bible, which has for its principle the sanctity and wisdom of the instruction.

§ 95—102. Analogy of Faith.

§ 95. Its nature and principle.

The method of interpretation called Analogy of Faith, appeals to the general character of scriptural truth for the explanation of a special passage. This method rests upon the principle of the inspired unity of the revelation deposited in the sacred books. This unity is at once the result and a strong proof of the inspiration of Bible. The Analogy of Faith is therefore an inspired means of interpretation.

§ 96—98. Conditions.

§ 96. Superior degrees of Analogy of Faith.

In the Analogy of Faith there are, according as it is deduced more or less immediately from the sacred books, many different degrees as to force and value. It is possible to distinguish four of these degrees, two of which are superior and worthy of confidence, and two of which are inferior. The former may be called Positive Analogy and General Analogy, and the latter, Deduced Analogy and Imposed Analogy.

a) Positive Analogy. Thus we designate the analogy which is positively and immediately founded upon scriptural teachings. This superior degree is attainable only

by the collection of a large number of positive and unanimous passages, and is placed above all controversy.

b) General Analogy. This is the analogy which is deduced, not as the preceding degree, from the very letter of many unanimous passages, but from their object, their tendency, and the religious impression that they leave upon mankind. General Analogy, when it is supported upon the positive and constant tendencies of Scripture, has a real value as a hermeneutical instrument, nevertheless the evidence derived is inferior to that of Positive Analogy, because an element of reasoning must enter, and therefore error may creep in.

§ 97. Inferior degrees of Analogy of Faith.

The *Deduced* and *Imposed* Analogies are not without value, but they are much less influential than *Positive* and *General* Analogy.

a) Deduced Analogy. This method, having deduced, by a train of reasoning, the logical consequences of the universal and positive teaching of Scripture, demands for these consequences the same degree of authority as for the biblical instruction itself. But this takes for granted the infallibility of the reasonings which connect the consequences with their sources. These reasonings may be just or false, but are always human, and, as such, at least debatable. They are theological systems, but by no means the Analogy of Faith.

b) Imposed Analogy. This method has simply the value of a probability. It is probable that the antiquity, continuity and universality of an interpretation are sufficient guarantees of its justness. This method has a certain value, but it differs from the Analogy of Faith.

§ 98. Number, unanimity, clearness, distribution.

The Analogy of Faith, although immediate and scriptural, will not always have the same degree of evidence and the same authority. This evidence and this authority vary according to the number, unanimity, clearness, and distribution of the passages upon which they are founded. We will illustrate this in the case of *number*. There is no doubt that a divine certainty is attached to every positive and precise declaration of Scripture, but something more is necessary to form the Analogy of Faith. A frequent and even constant repetition is necessary. It is evident that the Analogy of Faith is stronger for the existence of God than for the personality of the Holy Spirit. This is, however, no sufficient reason for doubting the latter truth, but the Analogy which supports it is not so strong.

§ 99—102. Real utility of the Analogy of Faith.

§ 99. General utility.

In the superior degrees it renders two general services, which could not be expected from any other resource.

1) It proves the true interpretation of a passage, in a manner peculiarly satisfactory to the mind, by using the whole Bible as a commentary.

2) Analogy of Faith, moreover, enables the student to arrange the teachings of Scripture as to their relative importance. While all the deliverances of the Bible are equally inspired there seems to be a difference in the mind of the Spirit as to their relative value to the wants of man.

§ 100. Special Utility.

There are among others, two particular advantages gained by the Analogy of Faith.

1) The mistakes which spring from biblical anthropomorphisms and expressions which are foreign to our present customs, are thus removed.

2) The Analogy of Faith enables us to subordinate certain historical facts, certain mysterious dispensations of providence, to the incontestable purity of the Divine attributes.

§ 101. Hermeneutical Consequences.

1) A doctrine clearly supported by the Analogy of Faith, can not be contradicted by a contrary and obscure passage. The seeming disagreement between the two can be reconciled only by careful study; but the preference must always be given to the truth supported by the Analogy of Faith. See 1 John. 3: 6. The literal sense here is contradicted by the Analogy of Faith, as also by a passage in the same epistle (1 John 1: 8—10; 2: 1).

2) An isolated passage if it is neither supported nor contradicted by the Analogy of Faith can, according to the circumstances of clearness, precision, and the context, be understood as positively teaching a doctrine.

3) When a doctrine is supported only by an isolated passage, and meets with no countenance from the Analogy of Faith, it ought to be suspected, and very probably the passage should be otherwise interpreted. Thus the Roman Catholic Church has no right to found upon James 5: 14—16, two new sacraments, absolutely foreign to the rest of the New Testament.

§ 102. Doctrinal Consequences.

The Analogy of Faith sometimes supports doctrines which are seemingly contradictory. What shall an interpreter do in such a case? From the principles that have been laid down, the two following conclusions may be deduced.

1) The interpreter should recognise the existence of two opposite doctrines supported by exegesis and the Analogy of Faith.

2) It is proper to admit that there is but a seeming contradiction, and the solution must be sought in exegesis, in the general spirit of Scriptural teaching, and in the study of the human heart. This solution may almost always be found with time, labor, and good faith. But if it is not found it is our duty to wait, meditate, and labor still.

§ 103—111. Parallels of Ideas.

There is noticeable in the Bible a progress of Revelation from the earlier books of the Old Testament, to the fully developed writings of the apostles. But in spite of this

progress, there is a fundamental unity in the teaching of the Bible, which is thus proved divine.

The parallels of ideas pertain strictly to the fundamental truths, which are woven into the whole texture of Revelation. The value of this method of interpretation, therefore, is made up of two facts: *a*) the universal occurrence of certain great truths in Scripture, and *b*) the greater and clearer development of these truths in some portions of the Bible than in others.

The task to be attempted in this connection is threefold:

1) To classify and graduate the several categories of parallels.

2) To appreciate the real utility to be derived therefrom.

3) To indicate the rules to be employed and the precautions to be taken in studying parallels of ideas.

A. Classification and graduation of the parallels of ideas.

§ 103. Necessity and principle of this classification.

It is probable that two biblical passages, possessing a certain analogy as to form, language, and matter, express the same idea; it is right consequently to deduce from the clearer passage the sense of the more obscure. This is the essence of parallels of Ideas. This probability must vary evidently, *a*) according to the number and nature of the passages, and *b*) according to their distribution throughout the Bible.

§ 104. Attempt at graduation.

1. The lowest degree of parallels will be composed of the passages taken at random from the Bible, without reference to the kinds of writings, their epochs, or authors.

2. A somewhat superior degree will be composed of the parallel texts which have been taken from the Old Testament alone; but still with no reference to the writings, epochs, and authors.

3. A superior category will include contemporaneous writers, similarly situated.

4. Still higher are the parallels taken from the different writings of the same author.

5. The highest degree of probability may be attached to parallels taken from the same writings.

B. Appreciation of the utility of parallels.

§ 105. Considered generally. The comparison of parallel passages is singularly attractive to the interpreter. To avoid the great danger of mistake in the usage of parallels, the interpreter must carefully examine each parallel with the aid of the several contexts.

§ 106. Particular cases of utility.

1. Obscure passages may be explained.

2. Historical facts are frequently confirmed and completed, *e. g.*, the three distinct accounts of the conversion of St. Paul (Acts 9, 22, and 26).

3. The teachings of the Bible are completed and developed.

4. Parallels of ideas, moreover, enable us to estimate the certainty of the teachings of the Bible.

C. Rules and cautions.

§ 107, 108. In the choice of parallels.

§ 107. Avoid the parallels of words.

The parallels of words possess a certain utility, and even a great philological value. But their object, method, and use, differ entirely from those of the parallels of ideas.

§ 108. Avoid seeming but false parallels.

The true interpreter should not be contented with slight appearance nor with vague relations. He should conscientiously assure himself of the separate sense of each, studying them analytically, carefully, and with reference to the context.

§ 109—111. In the use of parallels.

§ 109. Logical use.

The more obscure passage should be explained by the more perspicuous. Although this principle seems self-evident, it has often been forgotten and even systematically opposed.

§ 110. True nature of doctrinal clearness.

There are some necessary obscurities in religion, pertaining to the unknown and mysterious nature of revealed truth.

There are, however, certain obscurities, which arise from the incomplete, confused, complex, and figurative character of the biblical language, and these may in a measure be explained. This explanation should be derived from other analogous passages which possess the desirable clearness by reason of the positive, exact, and uniform language in which they are couched.

§ 111. Careful and judicious use.

Special care must be taken not to be misled by the references found in our Bibles. They must all be verified critically and judiciously before they may form the basis of any interpretation.

§ 112, 113. Special study of each of the Sacred Books.

§ 112. Principle of this study.

The individuality of the authors is the principle upon which this study is based. It is very easy to discover that the sacred writers have preserved their human characteristics to a certain degree, and these of necessity exert an influence *a*) upon the language, *b*) the method, and *c*) the doctrine of the Bible.

§ 113. The subject developed.

1. Method of each sacred author. An author's mode of reasoning and poetry, the outbreaks of his piety and the transports of his imagination, the nature of his deductions and polemics, are all influenced by his individuality. In the study of the Old Testament prophets, for example, the interpreter who knows how to analyze their diversities and resemblances can derive much light from the comparison. The same is true in regard to the New Testament authors.

2. Instruction and doctrine. The individuality of the

sacred author exerts an influence also upon the doctrines he expounds. The grand theme of Paul is faith, Peter dwells largely upon the grace of hope, while John, the loving and loved disciple, is the Apostle of love. This influence of individuality upon the doctrine is clearer and more positive in the New Testament than in the Old.

§ 114—123. Moral and Intellectual character of the Bible.

§ 114. Introduction.

A revelation from God must participate of His wisdom and holiness. The attempt should be made to find in the Bible the moral and intellectual character which it displays.

A. Nature of the principle.

§ 115. Its nature explained.

The interpreter ought to be convinced of the sanctity and divinity of the Bible, and he dare not admit any interpretation contrary to this character of sanctity and inspiration.

B. Application of the principle.

§ 116. General application.

There are five elements in this intellectual and moral character of the Bible, and these form five phases of the divine work.

1. The grandeur and beauty of the conceptions. This statement includes two distinct and important points: *a*) the interpreter must expect things worthy of God, by reason of their grandeur and beauty, and *b*) things superior to the conceptions of man.

2. Harmony. We ought to expect the harmony of the Bible with itself, since, in spite of the variety of forms, all its portions proceed from the same source. We should expect, moreover, the harmony of the God of the Bible with the God of nature. This harmony is one of the most profound and undeniable evidences of the divine character of the Bible.

The three following principles result from the harmony between the Bible and nature.

3. The progress of man toward his destination.

Man is at once imperfect and perfectible, mortal and immortal. Every interpretation, therefore, that would confine man to the present and attach him too much to the earth, ought to be suspected by the interpreter.

4. The sanctity of morality.

5. The happiness of man by obedience to God. This is the result of divine goodness and of divine wisdom.

The interpreter ought to mistrust every interpretation which would contradict, or be out of harmony with, these elements in the moral and intellectual character of the Bible. He should be willing to leave without solution, the rare and but slightly important, enigmas present here and there in the Bible.

§ 117. Modified application.

The accommodation of the divine instruction to the infirmities of men will detract somewhat from the intel-

lectual character of the Bible. That is to say, we will observe that the whole truth was not delivered to the Jews, that certain questionable practices were permitted in the infancy of the race. Still these results will not detract in the least degree from the inspiration of the Bible.

§ 118. Special application to the New Testament.

When the Saviour makes a change in his plans previously arranged, the interpreter will not transform this action into local and contracted views, or into an evidence of his mere humanity, as rationalists have done. The apparent indifference of the Master to the pleadings of the Canaanitish woman will not, from this point of view, be regarded as hardness of heart.

In the writings of the Apostles individuality and occasionality are everywhere visible.

§ 119. Special application to the Old Testament.

The student ought not to be shocked by beholding moral and intellectual imperfections in the Old Testament, which are not the result of any lack of inspiration on the part of the sacred writers, but have been permitted by God in order that his Word may be placed at the very door of those whom he desires to enlighten and save.

C. Appreciation of the principle.

§ 120. Objections.

The principles which have been stated are exposed to dangers, and may become disastrous if they are not carefully limited. But if employed judiciously they will prove productive of great good in the interpretation of the Bible.

Three objections may be made:

1. That this principle is *a priori*, and the interpreter is no longer impartial.

2. That this principle is itself doubtfully and dangerously founded. In fact, we are told, this principle is rationalism pure and simple.

3. That this principle has the extreme inconvenience of being neither uniform nor comparable. Each interpreter has a peculiar idea of moral and intellectual excellence.

§ 121. Value of these objections.

First objection answered. Impartiality should not be confounded with indifference. In order to be a good interpreter, there is necessary, at least, a certain degree of religious conviction and faith. In other words, he needs a conviction of the sanctity, the moral and intellectual excellence of the Bible, and a belief in the divinity of Jesus Christ. This conviction is the key to the Bible; and without it the hidden treasures of divine truth are never unlocked.

Second objection answered. There is danger of rationalism to one who adopts this principle; but there is no less danger in neglecting it. You must not desert the path because quicksands are upon every side.

Third objection answered. We admit there is an inconvenience in the application of this principle, but as a matter of fact, this principle must be used, and is used uniformly

by all Christian interpreters. The objection is not true that there will be as many interpretations as consciences, since all Christian minds and hearts coincide in one appreciation of this principle. The moral and intellectual character of the Bible is recognized in the same way, although with a difference of degree, by all. No Christian writer can be found who would seriously pretend that Jesus sanctioned a course of deception and unbelief in Luke 16: 8.

§ 122. Limits of the principle.

By way of summation, let us determine the limits of the principle, and seek the means to which the interpreter should have recourse. Three will be mentioned which have already been indicated.

1. The conviction of the weakness and fallibility of man. The interpreter must recognize this human fallibility, and learn to mistrust himself, to proceed with caution and diligence, and to esteem himself in fault before charging the Bible with inaccuracy.

2. The divine authority of revelation imposes strong restrictions upon the exercises of the human reason in applying this principle.

3. The Analogy of Faith, which is the purest and most certain expression of the authority of the Bible. Whenever the interpreter is in perplexity, whenever there is an apparent want of harmony between his reason and the Bible, the Analogy of Faith, will cause the right decision to be made.

§ 123. Consequences of the principle.

Two important consequences may be deduced from the preceding discussion.

1. The moral and intellectual character of the Bible must be taken account of by every reader of that book, whether he is conscious of it or not. He has the right to study the Bible with the aid of his individual conscience. Therefore the diversity of religious views is a necessity of the very nature of our intelligence.

2. One of the prominent and necessary characteristics of the Bible is its harmony with the laws, the plans, and the benefits of the God of nature. The moral and intellectual character of the Bible is simply a corollary of this harmony and causes its importance, beauty and reality to be known.

PART FIFTH. DOCTRINAL HERMENEUTICS.

§ 124—127. Introduction.

§ 124. Exposition of the subject.

In the thought of the human authors of the Bible we must endeavor, if possible, to discover the thought of God. Here the question of inspiration presents itself, and three topics naturally arise, *a*) the reality of inspiration, *b*) its extent, and *c*) the mode of inspiration. The proper understanding of the first two is essential for the interpreter, but the consideration of the third element, the mode of inspiration belongs more properly to Dogmatics.

§ 125. Critical Question.

The true way of stating the questions pertaining to the authority and inspiration of the Canon is this:

- 1) Were the authors of the sacred books inspired?
- 2) Is each of these books actually inspired?

As for ourselves we believe in the authenticity and inspiration of all the books which the Protestant churches receive as canonical, and there are abundant opportunities of proving the authenticity and inspiration of each book of the Canon, but this is not the place for the evidence. It can be found in special works on the Canon.

§ 126. Different methods of answering the question.

Are the sacred writings really inspired, and to what extent?

The true answer is:

The sacred writings are inspired, and their inspiration is plenary. The infallible thought of the infallible God is found entire in the infallible words of our sacred books.

Rationalists, finding, as they suppose, errors of detail in the sacred writings, affirm that since their infallibility is not complete they are not inspired.

Many theologians hold an intermediate view, equally untenable. They hold that the Scriptures contain the Word of God, but that they are not all equally inspired.

§ 127. The true method.

That the sacred writings are inspired, and that their inspiration is plenary can be shown:

- 1) From the testimony of the sacred writers as to their own inspiration.
- 2) From the traces of inspiration which the Bible presents.
- 3) From the effects produced by the books which we hold to be inspired.

§ 128—136. Proofs of Inspiration.

§ 128. Definition and Exposition.

We must distinguish between *Revelation* and *Inspiration*, for they differ as to their objects, and as to their effects. The object of Revelation is the communication of knowledge; of inspiration, to secure infallibility in teaching. The effect of Revelation is to render its recipient wiser; that of Inspiration is to preserve him from error in teaching.

A. § 129—133. Proofs.

§ 129. Arguments *a priori*.

A revelation once admitted, the necessity of authority seems to us to result from its very nature.

1) When we speak of a truth communicated by God, the notion of authority is inseparable from the notion of revelation. Suppose a revelation without authority: no more value, or certainty, can be attached to it than to a philosophy, and it would become, so far as it is a supernatural communication, utterly worthless.

2) The acceptance of divine revelation on the part of man supposes an acknowledged authority, established by

evidence—an authority which can touch the heart and conscience, affect the imagination, and appeal to the intelligence of mankind. Without such an authority, revelation cannot satisfy the three great wants of men:

- a) To give man a firm and well grounded faith.
- b) To strengthen and raise feeble, sinful, irresolute, and suffering man.
- c) To prescribe a rule to regulate his conduct and govern his passions.

3) There is a third consideration which seems to us to attach authority to revelation. It is its efficacy, not only upon men at the time when it was given, but also upon men in the future ages of the world.

We conclude, therefore, that he who admits a revelation, implicitly admits an authority.

To recapitulate: the efficacy of the Bible is inseparably connected with its authority. Its authority is as inseparably connected with its inspiration; and this inspired, efficacious, divine authority does not deprive reason of its legitimate use as an instrument. Reason is admissible as an instrument, but not as a rule and a judge.

§ 130. Biblical argument, or the argument drawn from the testimony of the Scriptures.

The study of the testimony warrants us in affirming four facts fully attested.

1) The Old Testament represents its authors as men who professed to have received a mission from heaven, for the purpose of transmitting to men a revelation from God. No one can deny this of Moses and the prophets.

2) On the authority of the New Testament we can affirm the five following propositions, which form five elementary facts:

a) Jesus Christ promised to the apostles the aid of the Holy Spirit. See Matt. 10: 19, 20; Luke 21: 14, 15; John 14: 16—16: 13.

b) He promised this aid as an extraordinary and special gift intended for the extraordinary and special times of the primitive Church. See especially John 15: 26—16: 4.

c) This promise was fulfilled in an extraordinary and special manner on the day of Pentecost.

d) The extraordinary and special gifts of the Holy Spirit, were either given directly to the fellow-laborers of the apostles, or transmitted to them by the apostles themselves. See 1 Cor. 12: 4—11, 28; Rom. 12: 4—6; Eph. 4: 11, 12; 1 Tim. 4: 14; Eph. 3: 5.

e) The Christians of all ages, since the time of the apostles, have never laid claim, when in the possession of sound reason, to divine inspiration, and to an authority like that of the apostles. They expect and receive aid from the Holy Spirit, but not revelation and the gift of inspired teaching.

3) The writers of the New Testament declare plainly and boldly that they were inspired. No one can ask proof more positive than is given in Gal. 1: 11, 12; Acts 15: 28; and Eph. 3: 3—5.

4) The claim of the sacred writers of the Old and New Testaments to a real inspiration and to an authority which flows from it, was admitted by their contemporaries and successors, and since the completion of the Canon of the Bible, the general admission of the doctrine of its inspiration, by the Church, is incontestable.

The argument from testimony furnished by these four facts, has great force.

§ 131. Historical argument.

If the sacred writers were not inspired, there were certain circumstances attending their ministry which appear to us inexplicable. This argument though not much used in recent discussions of this subject seems of a nature to impress impartial and considerate minds. It results from the four following elements:

1) The first is of great moral force. It is the change produced upon the minds of the apostles from and after the day of Pentecost.

These men, whose slowness and stupidity sometimes grieved the Saviour, and astonish us when reading the Gospels, became almost, in an instant, the authoritative teachers of the human race, not only of their own age, but of all ages. There is but one way to explain so strange and so complete an intellectual transformation—they were inspired of God.

2) The second element, is the union of enthusiasm with calm judgment and good sense, the complete absence of fanaticism in men who devoted themselves to suffering and death. It is sufficient to mention St. Paul. There is but one solution of the wonderful history of his life,—that he was under the special teaching and guidance of the Holy Spirit.

3) A third element of the historical proof is the success of the ministry of the divine ambassadors. Sometimes, men the most obscure, and, humanly speaking, the least capable, were God's chosen instruments. The establishment of Christianity, in the midst of persecutions and struggles, is a fact historically inexplicable without divine intervention. This divine intervention to which the sacred writers appeal was a gift of power and of knowledge, which was given to them from heaven.

4) The last element is the impossibility of admitting the general proofs of revelation, without concluding from them, at the same time, the inspiration of the men who were its organs. This is particularly evident in regard *a*) to miracles, *b*) prophecies, *c*) the marvelous establishment of Christianity, and *d*) the sublimity of revealed truths.

§ 132. Critical Argument.

We thus designate the proofs derived from the nature of the Sacred Books. We will indicate four.

1) The holy grandeur, the profound truth of the thoughts and precepts, and the lofty aims of these books; also their eloquent, vehement, poetical, and pathetic sublimity. The fact, too, that a harmony subsists between the doctrines of

the sacred writers and the necessities of the heart, that the most mysterious and most profound needs of the soul are satisfied in the Scriptures, is a proof of great weight.

2) In the Bible we perceive a harmony, which, notwithstanding individual and temporary diversities, continued during centuries without any special institution designed to maintain it. This is not a proof logically or mathematically rigorous, but it is a phenomenon without a parallel, especially on so vast a scale.

3) The numerous biblical prophecies, whose fulfillment has been, or is still visible and certain. It is unnecessary to refer to any examples, as the fulfillment of the prophecies relating to the Jews, to Jerusalem, to Babylon, to Assyria, and to Christ, is familiar to every reader of the Bible and of history.

4) We may mention, finally, not as a decisive proof, but as a striking and interesting fact, the struggle which seems sometimes to exist in the sacred writings, between the divine superiority of the thoughts and the relative incapacity of the language. We find examples of this in certain prophecies.

§ 133. Argument from the testimony of the Holy Spirit.

The proof that the Sacred Scriptures are inspired, and consequently possess full authority in matters of faith, is required only for those who are yet without the Church, or who, if within her pale, are not confirmed in the faith. But it lies in the nature of the case, that no proof can be given to those, which they cannot, in an unbelieving frame of mind, evade; for the only absolutely stringent proof lies in the fact, that the Holy Spirit bears witness in the heart of each individual, and thus convinces him of the divinity of the Word of God, by the mighty influence which it exerts upon him. For the grand reason by and through which we are led to believe with a divine and unshaken faith that God's Word is God's Word, is the intrinsic power and efficacy of that Word itself, and the testimony and seal of the Holy Spirit, speaking in and through Scripture.

§ 134—136. Consequences.

§ 134. General Indetermination.

The proofs which have just been considered sufficiently attest inspiration, but they determine neither its nature nor its degree. To determine these is of great importance.

§ 135. Consequences from the proofs adduced.

Three propositions seems to us to result from the proofs exhibited, inasmuch as they are logical and necessary corollaries of the very idea of inspiration.

1) The sacred books written by inspired men, possess an authority sufficient for everything that pertains to the object of revelation.

2) The Holy Scriptures, written by inspired men, and intended to teach men the way of salvation, their duty to God and to one another, cannot contain errors in regard to these matters.

3) The different parts of the Holy Scripture cannot have opposite aims. There must be harmony among them; and taken together they must constitute a regular plan.

§ 136. Questions to be determined.

Many questions relative to the mode of inspiration can probably not be solved. But this is not the case with those questions that pertain to the nature and degree of inspiration. The solution of these questions is very important to a system of Hermeneutics, but their discussion properly belongs to *Dogmatics*. We, however, hold the doctrine of plenary inspiration, and believe that all the facts of Scripture are consistent with it. The divine and the human, employed in its composition, are so combined as to produce one undivided and indivisible result. Notwithstanding the exercise of human agency in writing the Bible, it is all alike divine and notwithstanding the divine agency employed in its composition, it is all alike human. The divine and human elements together constitute a theanthropic book. However inexplicable the union of the two elements in Scripture may be it is not a fact that stands alone in the world. It has an analogue in the Person of Christ. The analogy between the written Word and the Incarnate Word is sufficiently indicated in Scripture by the application of the same term to both. They are both called the Word of God, (See also § XXXVI. p. 66).

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OF

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3. Doedes, J. J. *Manual of Hermeneutics* for the writings of the New Testament. Translated from the Dutch. Edinburgh, 1867.

An excellent little work.

4. Ernesti, J. A. *Principles of Biblical Interpretation*. Translated from the Latin by Charles H. Terrot. 2 vols. Edinburgh, 1843.

This work, though superseded is still useful.

5. Fairbairn, Patrick. *Hermeneutical Manual*, or Introduction to the Exegetical study of the Scriptures of the New Testament. Edinburgh and Philadelphia. 1859.

Dr. Fairbairn's works on *Typology* and on *Prophecy*, are also very valuable.

6. Francke, A. H. *A Guide to the Reading and Study of the Holy Scriptures*. Translated by William Jaques with life of Francke. London and Philadelphia, 1823.
7. Hofmann, J. Chr. K., von. *Biblische Hermeneutik*. Nach Manuscripten und Vorlesungen herausgegeben von W. Volck. Nördlingen, 1880.
A valuable contribution to the Science of Hermeneutics.
8. Horne, Thomas Hartwell. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*. 4 vols. Fourteenth edition, 1877.
The second volume, revised by John Ayre, contains an excellent discussion of this science. We would again call special attention to the value of this edition of Horne's Introduction.
9. Immer, A. *Hermeneutics of the New Testament*. Translated from the German by Albert H. Newman. Andover, 1877.
Valuable and suggestive, but too progressive.
10. Lange, J. P. *Grundriss der biblischen Hermeneutik*. Heidelberg, 1878.
Systematic, compact and convenient for use.
11. Pareau, J. H. *Principles of Interpretation of the Old Testament*. Translated from the original Latin by Patrick Forbes. 2 vols. Edinburgh, 1835, 1840.
12. Planck, G. J. *Introduction to Sacred Philology and Interpretation*. Translated from the German by S. H. Turner. Edinburgh and New York, 1834.
13. Terry, Milton S. *Biblical Hermeneutics*. A treatise on the Interpretation of the Old and New Testaments. New York, 1883.
This is the fullest work on this subject in the English language, and very valuable.
14. Tholuck, Augustus. *Hints on the Interpretation of the Old Testament*. Translated by Patton. Edinburgh, 1833.

SECTION XLIX.

EXEGESIS.

Exegesis is the actualizing of Hermeneutics, the art of which Hermeneutics is the science. The one gives the theory, the other reduces it to practice.

In Exegesis we have the Exposition and explanation of Scripture. The work of exposition is to show Scripture in its living relation, and assists us in giving a full explanation of it.

With the exposition and explanation is to be joined the Application of Scripture, which belongs to Practical Theology.

This science originated among the Jewish Scribes, passed into the Christian Church, and is one of the most important studies in a Theological Course. Every theological school must, first of all, have a chair of Exegesis or Biblical Literature,—most of them have two, one for the Old, and one for the New Testament.

The German language distinguishes between the words *auslegen* and *erklären* in such a manner that the former corresponds to *interpretation*, the latter to the explaining by arguments what has been indistinctly understood. The *Erklärer* does not develop what is hidden and concealed, but explains what is not clear and what is obscure. Hence it follows that the *Ausleger* of the Bible occupies a position different from that of the *Erklärer*, although these terms are frequently employed as if they were synonymous. The *Ausleger* opens what is concealed under the words of the Bible, and the Church demands *Ausleger*, *Interpreters* of God's Word, not simply *Erklärer*.

One of the most important helps for a pastor's thorough preparation for the pulpit is the daily habit of a practical reading of Scripture. But on this we cannot here dwell. We here refer to practical Application of Scripture in our public ministrations—and more especially our own *public commenting* upon the Scripture read during divine Service. We must not forget that preaching in the olden time consisted very much more of exposition than it does now. Spurgeon has an interesting lecture on this subject of *Commenting*,* an outline of which is here given.

1) The Public reading of the abstruser parts of Scripture is of exceedingly little use to the majority of people listening.

2) Brief comments upon Scripture in our ordinary services are most acceptable and instructive to our people.

3) If you are in the habit of commenting, it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole Sermon.

4) In order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher, because he must prepare both his *sermons* and his *expositions*.

5) A man to comment well should be able to read the Bible in the original. The Hebrew Old Testament and the Greek New Testament will give him a library at a small expense, an inexhaustible thesaurus, a mine of spiritual wealth.

6) Fail not to be expert in the use of your *Concordance*.

7) Be careful in the study of your Commentaries.

8) In your public commenting, point out very carefully wherever a word bears a special sense.

9) Explain obscure and involved sentences. Seek to make God's Word plain.

10) The chief part of your commenting should consist in applying the truth to the hearts of your hearers.

11) Avoid prosiness.

12) Avoid pedantry.

13) Never strain passages when you are expounding.

14) Use your judgment more than your fancy.

15) Be not carried away with new meanings.

16) Do not needlessly amend our Authorized Version.

* See Spurgeon, C. H. *Commenting and Commentaries*. Lectures, etc., with a list of the best Biblical Commentaries and Expositions, etc. New York, 1876.

17) Be careful in the reading of God's Word, to bring out the sense. See Neh. 8: 8.

18) Commentaries, expositions, interpretations, are all mere scaffolding; the Holy Ghost himself must edify you and help you to build up the Church of the Living God.

SECTION L.

METHOD OF EXEGESIS.

As to its method, Exegesis may vary. The various commentaries show the different modes in which it may be applied. To the aids of Exegesis belong pre-eminently :

- 1) Translations and Paraphrase. It is usual here to distinguish the ancient translations from the modern ones.
- 2) Commentaries.
- 3) Other aids to the expositor, consisting largely of miscellanies, periodicals, etc.

How can the exegete best prosecute his labors ?

1) It is self-evident that it cannot be done without *helps*; but he must not be too dependent on them. The right method is to accustom oneself to examine every thought of the author first *without a Commentary*, and by exerting one self to the utmost, to understand these thoughts. Then exegetical help consulted, will really afford information.

2) We are never to investigate the subject-matter, before the *grammatical* sense has been ascertained. Grammatical and lexical means are to be first applied, before it is attempted to approach the author from another side.

3) The different kinds of investigations—the grammatical, the historical, the scriptural and the doctrinal, should not be mixed with each other. There must be *order* in the investigation.

4) Not unfrequently one may be led away into more extended investigations of a critical, a linguistic, an historical or archaeological question. Such investigations are not to be avoided, and may be of great value at another time, but the principal matter is to be kept always in view.

5) All single investigations must labor towards the good of the most perfect possible understanding of the whole.

All such exegetical study has for its principal object exegetical *impartation* to others. This is a skill to be attained only through practice.

Before an exegete can communicate the result of his study to others:

1) He ought to have as clear and transparent an understanding of the meaning as possible.

2) He must have all his exegetical knowledge *arranged* in his mind, at his disposal, in the right place.

3) He must know the nature of the *public* to whom he is to communicate the understanding of a writing.

4) He will therefore present the matter in one way to an illiterate public, where the great object is the practical one of edification; in another way to young men just entering upon the science of exegesis, where the principal aim is to introduce the hearers into exegetical praxis and methods, and in another way to the learned who have had much experience in exegesis.

5) But be the audience what it may, the interpreter is only to impart that which ministers to his main object.

6) Nor is it necessary that the exegete present all that the exegetical helps furnish.

7) The ideal of the explanation is this, that the hearer be led step by step to the understanding of the author, so that he may believe, as it were, that he has himself found out the meaning. It must be shown not only *what* the right sense is, but also *why* it is so.

8) The exegete can never dispense with, at least, what is essential to previous investigation of his own, *i. e.*, textual criticism, verbal explanation, explanation of the subject-matter, together with religious comprehension of the thought.

Of Commentaries we may distinguish again three kinds:

1) Philological or grammatico-historical exegesis brings out simply the meaning of the writer according to the laws of language, and the *usus loquendi* at the time of composition, and according to the historical situation of the writer, irrespective of any doctrinal or sectarian bias. It implies a thorough knowledge of Greek and Hebrew, and familiarity with contemporary literature.

2) Theological exegesis develops the doctrinal and ethical ideas of the writer in organic connection with the whole teaching of the Scriptures, and according to the analogy of Faith.

3) Homiletical or practical exegesis is the application of the well-ascertained results of grammatical and theological interpretation to the wants of the Christian congregation, and belongs properly to the pulpit.

SELECT LITERATURE

OF

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I. COMMENTARIES ON THE WHOLE BIBLE.

1. *Cambridge Bible for Schools and Colleges*. General editor, J. J. S. Perowne, Dean of Peterborough. Cambridge. 22 volumes have already appeared.

These little works are of far greater value than many of the larger and more elaborate commentaries.

2. *Critical and Experimental Commentary*. A Commentary, critical, experimental, and practical, on the Old and New Testament. By Robert Jamieson, A. R. Fausset, and David Brown. 6 vols. Philadelphia, 1875.

An excellent commentary at a comparatively cheap price (\$15.00).

3. Dächsel, Aug. *Die Bibel*, etc., mit in den Text eingeschalteter Anlegung, ausführl. Inhaltsangaben, etc. 7 vols. Leipsic, 1880.

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----- *A New Testament Commentary*, etc., 3 vols. New York.

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The most complete commentary on the whole Bible ever published, presenting the united scholarship of the theological world. For *reference*, and even for close study, the scholar cannot do without it. All schools of theology are represented.

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First printed in 1683, a work that has not yet been superseded, a marvel of erudition and expository tact.

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This promises to be one of the most comprehensive and suggestive of commentaries. Fifteen volumes have already appeared.

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Prepared by some of the best scholars of the Church of England. A marvel of cheapness and strictly evangelical.

9. *Speaker's Commentary*. The Holy Bible according to the Authorised version, with an explanatory and critical Commentary and a revision of the Translation by Bishops and other clergy of the Anglican Church. Edited by F. C. Cook, Canon of Exeter. 10 vols. London and New York, 1871—81.

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10. Starke, Christoph. *Synopsis, etc.*, das ist kurzgefasster Auszug der gruendlichsten und nutzbarsten Auslegungen ueber alle Buecher der heiligen Schrift. 11 vols. New edition. Berlin, 1865.

A well-known work, valuable especially for its full analysis of Scripture. It holds its own after the lapse of a century and a half.

11. Vilmar, Aug. F. Chr. *Collegium Biblicum*. Praktische Erklärung der heiligen Schrift Alten und Neuen Testaments. Herausgegeben von Christian Mueller, 6 vols. Guetersloh, 1879 – 1883.

A work that cannot be too highly recommended to the theological student.

12. *Weimarische Bibelwerk*. Nach den letzten Ausgabe von 1768 unverändert abgedruckt. One large quarto volume. St. Louis, 1877.

Especially valuable, as it incorporates the views of our older theologians, especially those of John Gerhard.

2. COMMENTARIES ON THE OLD TESTAMENT, OR ON CONSIDERABLE PORTIONS THEREOF.

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----- *Commentary on the Psalms*. 3 vols. Edinburgh, 1854.

----- *Ecclesiastes* with treatises on the Song of Solomon, on Job, on Isaiah, etc, 1 vol. Edinburgh.

----- *The Prophecies of Ezekiel elucidated*. 1 vol. Edinburgh.

All that Hengstenberg has written is worthy of careful study.

2. Keil, C. F. and Delitzsch, Franz. *Biblical Commentary on the Old Testament*. 25 vols. T. and T. Clark. Edinburgh.

Taking all things into consideration this is the best critical commentary on the Old Testament published. Keil treats the Historical Books, Jeremiah, Ezekiel, Daniel, and the Minor Prophets, and is at his best in his commentary on Joshua, and the Minor prophets,—at his poorest on the Pentateuch. Delitzsch writes on the remaining books, and for deep spiritual insight and richness of oriental learning takes the very highest rank as an exegete.

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Contains work of unequal merit, and tinged with the spirit of the Newer Criticism. Among its contributors, however, are some of the best Hebrew scholars of our age, as, *e.g.*, Dillmann, Knobel, Bertheau, Justus Olshausen, etc.

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2. Kalisch, M. M. *A Historical and Critical Commentary on the Old Testament*, with a new Translation. Genesis (1 vol.), Exodus (1 vol.), Leviticus (2 vols.), The prophecies of Balaam (1 vol.). Longmans, Green and Co. London.

There are two editions of each commentary, one, Hebrew and English, and the other, an abridged English edition.

Though very valuable, these commentaries have a Jewish anti-Christian tone.

3. Murphy, James G. *Critical and Exegetical Commentaries on Genesis, Exodus, and Leviticus.* With a new translation. 3 separate volumes. Warren F. Draper. Andover.

These commentaries are conservative and take the very highest rank.

b) *Genesis.*

1. Delitzsch, Franz. *Commentar ueber die Genesis*, etc. Fourth edition. Leipsic, 1872.

The scholar cannot be without it,

2. Jacobus, Melancthon W. *Notes on the Book of Genesis.* 2 vols. in one. New York.
A valuable work.

3. Luther, Martin. *Enarrationes in Genesin.* In his collected works.

This is the most comprehensive and richest of all his exegetical works, prepared towards the close of his life, 1536—1545. The first five chapters have been translated into English by Henry Cole (Edinburgh, 1858).

4. Wright, C. II. H. *Book of Genesis in Hebrew*, with various readings, notes, etc. London, 1859.

Of value to the student of Hebrew.

c) *Exodus.*

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Still of considerable value, as also are his other commentaries on the different books of the Pentateuch.

2. Cook and Clark. In *Speaker's Commentary.*
Remarkable for the great knowledge of Egyptian history and of the ancient Egyptian language which it displays.

3. Dillmann and Knobel. In *Kurzgefasstes exegetisches Handbuch.*

Though rationalistic to a certain extent, a commentary of vast and varied learning.

4. Hengstenberg, E. W. *Egypt and the Books of Moses.* 1 vol. Edinburgh.

In the main a comment on Exodus, and still valuable.

d) *Leviticus.*

1. Bonar, Andrew A. *A Commentary on the Book of Leviticus*, expository and practical. With critical notes. London.

Takes the very highest rank.

2. Ginsburg, Christian D. *Leviticus* in Ellicott's Commentary. Especially valuable.
 - b) *Numbers and Deuteronomy*.
1. Lange and Schaff. In their *Commentary*. One of the best commentaries on these books.
 - f) *Miscellaneous Works on the Pentateuch*.
1. Birks, T. R. *The Exodus of Israel*; its difficulties examined and its truths confirmed; with a reply to recent objections.
2. Bonar, Horatius, *Earth's Morning*; or Thoughts on Genesis. London, 1875.

An explanation of the first six chapters only.
3. Caudlish, Robert. *The Book of Genesis*, expounded in a series of discourses. New edition, carefully revised. 2 vols. Edinburgh. 1868.

A work that ought to be in every theological library.
4. Curtiss, Samuel S. *The Levitical Priests*. A contribution to the Criticism of the Pentateuch. Edinburgh, 1877.
5. Dawson, J. W. *The Origin of the World*, according to Revelation and Science. New York, 1877.
6. Fuller, Andrew. *Expository Discourses on Genesis*. London.

Very valuable.
7. Geikie, Cunningham. *Hours with the Bible*; or, the Scriptures in the light of modern discovery, etc. Volumes one and two. New York.
8. Gibson, J. Monroe. *The Ages before Moses*. Twelve lectures on the Book of Genesis. New York, 1879.
9. Godet, F. *Biblical Studies on the Old Testament*. New York.
10. Green, William Henry. *Moses and the Prophets*. A review of W. Robertson Smith's *Old Testament of the Jewish Church*, Kuenen's *Prophecy and Prophets in Israel*, and W. Robertson Smith's *Prophets of Israel*. New York, 1883.

A most able answer to the critical theories of Wellhausen, Kuenen and Robertson Smith.
11. Guyot, Arnold. *Creation, or The Biblical Cosmogony in the light of modern science*. New York, 1884.
12. Hengstenberg, E. W. *Dissertations on the Genuineness of the Pentateuch*. 2 vols. Edinburgh, 1847.
13. Jukes, Andrews. *The Types of Genesis briefly considered*, etc. London, 1875.

..... *The Law of the Offerings in Leviticus, 1—7*, etc. London and Boston.

These works are very suggestive.
14. Kurtz, John Henry. *The Bible and Astronomy*; an exposition of the Biblical Cosmology, and its relations to Natural Science. Philadelphia, 1861.
15. Lawson, George. *Lectures on Joseph*. 2 vols. Edinburgh.
16. Pratt, John H. *Scripture and Science not at variance*; etc. Seventh edition. London, 1872.
17. Seiss, Joseph A. *Holy Types*; or, The Gospel in Leviticus. A series of lectures on the Hebrew Ritual. Philadelphia.

Very valuable.

18. Watts, Robert. *The Newer Criticism and the Analogy of Faith*. A reply to Lectures by W. Robertson Smith on the *Old Testament in the Jewish Church*. Third edition. Edinburgh, 1882.
19. Williams, Isaac. *Beginning of Genesis*, with notes. London, 1861.
Worthy of careful reading.

4. COMMENTARIES ON THE HISTORICAL BOOKS.

a) *Joshua*.

1. Bush, George. *Notes on Joshua*. New York, 1861.
2. Calvin, John. *Commentary upon Joshua*. Translated from the Latin. Edinburgh, 1854.
Calvin is a prince among expositors.
3. Crosby, Howard. *Expository Notes on the Book of Joshua*. New York, 1875.
4. Fay, F. R. *The Book of Joshua*. In Lange's Series.
Excellent.
5. Keil, C. F. *Commentary upon Joshua*. Edinburgh, 1857.
The best commentary on Joshua extant.

b) *Judges and Ruth*.

1. Bush, George. *Notes on Judges*. New York, 1852.
Of considerable value.
2. Cassel, Paulus. *Judges and Ruth*. In Lange's Series.
Very valuable and suggestive.
3. Lawson, George. *Lectures on the Book of Ruth*. Edinburgh, 1805.
4. Morison, James. *On Ruth*. In the *Pulpit Commentary*.
Cannot be too highly recommended.
5. Tyng, Stephen. *The Rich Kinsman; or, the History of Ruth*. New York.
6. Wright, C. H. H. *Ruth in Hebrew; with grammatical and critical commentary*. London, 1864.

c) *1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther*.

On these books the commentaries in Lange's Series (Samuel by Erdmann, Kings by Bähr, Chronicles by Zöckler, Ezra and Esther by Schultz, Nehemiah by Howard Crosby), and in the Pulpit Commentary, take the very highest rank.

Wordsworth's *Holy Bible with Notes* is also very valuable, and contains many useful quotations from patristic writers.

d) *Miscellaneous works on the Historical Books*.

1. Davidson, Alex. *Lectures, expository and practical, on the Book of Esther*, Edinburgh, 1859.
2. Edersheim, A. *The Temple*. Its ministry and services. London, 1874.
..... *Israel under Samuel, Saul and David*, etc, London, 1878.
3. Geikie, Cunningham. *Hours with the Bible*. Volumes two and three. New York.

4. Hacket, H. B. *Illustrations of Scripture*, etc. Boston, 1868.
5. Hall, Joseph. *Contemplations of the Historical Passages of the Old and New Testaments*. London, 1868.
6. Krummacher, F. W. *Elijah the Tishbite*.
7.*Elisha*.
8. Lawson, George. *Discourses on the History of David*. 1833.
9.*Discourses on Esther*. Edinburgh, 1804.
10. Macduff, J. R. *The Prophet of Fire*. New York, 1864.
11. McCrie, Thomas. *Lectures on Esther*. 1838.
12. Rawlinson, George. *Historical Illustrations of the Old Testament*. 1873.
13.*The Five Great Monarchies of the Ancient Eastern World*, etc. Three vols. New York.
14. Stanley, A. P. *Lectures on the History of the Jewish Church*. 3 vols. New York, 1870.
15.*Sinai and Palestine*. New York, 1875.
15. Taylor, William. *David, King of Israel; his life and its lessons*. New York, 1875.
19.*Elijah the Prophet*. New York, 1876.

5. COMMENTARIES ON THE POETICAL BOOKS.

a) *Job*.

1. Cook, F. C. *Job*. In the *Speaker's Commentary*.
Takes the very highest rank.
2. Cox, Samuel. *A Commentary on the Book of Job*, with a translation. London, 1880.
3. Davidson, A. B. *The Book of Job*. In the Cambridge Bible for Schools and Colleges.
Takes the very highest rank. We know of no commentaries superior to these works of Cook and Davidson, for a popular and yet scholarly exposition of this sublime poem.
4. Delitzsch, Franz. *On Job*. In Keil and Delitzsch's *Commentary*.
This is the best critical commentary on the Book of Job extant.
5. Dillmann, A. In *Exegetisches Handbuch*.
(Gives the most satisfactory summary of modern criticism on this book.)
6. Zöckler, Otto. *Job*. In Lange's *Commentary*.
One of the best in the series.

b) *The Psalms*.

1. Alexander, Joseph Addison. *The Psalms translated and explained*. 2 vols. New York, 1873.
Occupies a first place among expositions.
2. Barnes, Albert. *Notes on the Psalms*. 3 vols. New York, 1870.
3. Binnie, William. *The Psalms: their history, teachings, and use*. London, 1859.
4. Bonar, Andrew. *Christ and His Church in the Book of Psalms*. London, 1858.

5. Delitzsch, Franz. *Commentary on the Psalms*. 3 vols. Edinburgh, 1871.

One of the best of the critical commentaries.

6. Hengstenberg, E. W. *Commentary on the Psalms*. 3 vols. Edinburgh.
7. Hupfeld, H. *Die Psalmen*, etc. 4 vols. Second edition. Gotha, 1867—72.

Valuable on account of its history of interpretation and philological notes. Of the critical school however, mainly in opposition to Hengstenberg.

8. Jennings, A. C., and Lowe, W. H. *The Psalms*, with Introductions and critical notes. 2 vols. 1877.

Valuable for the beginner in Hebrew.

9. Kay, William. *The Psalms*, etc. London, 1871.

10. Murphy, James. *On the Psalms*, etc. Andover, 1875.

11. Neale, John Mason, and Littledale, R. F. *A Commentary on the Psalms*, from primitive and mediæval writers. 2 vols. London 1860—74.

A devotional commentary, containing a wonderful collection of allegorical interpretations.

12. Perowne, J. J. S. *The Book of Psalms*, etc. 2 vols. Andover. 1879.
- A valuable work.

13. Phillips, George. *The Psalms in Hebrew*, etc. London, 1848.

The Hebrew text is given, with a valuable critical, exegetical, and philological commentary.

14. Spurgeon, Charles H. *The Treasury of David*, etc. 6 vols. 1870—. The most voluminous work on the Psalms extant in the English language.

c) Proverbs.

1. Arnot, Williams. *Laws from Heaven for life on Earth*: Illustrations of the Book of Proverbs. London, 1857.

Practical and suggestive.

2. Bridges, Charles. *Proverbs: an exposition*. New York, 1865.
- The standard work.

3. Delitzsch, Franz. *Commentary on Proverbs*. 2 vols. Edinburgh, 1875.

For a critical commentary excels all others.

4. Plumptre, E. H. In the *Speaker's Commentary*.

One of the best of modern commentaries.

5. Thomas, David. *The Practical Philosopher*, etc. London.

This excellent work contains brief and suggestive moral readings on the Book of Proverbs, for every day in the year.

6. Wardland, Ralph. *Lectures on the Book of Proverbs*. 3 vols. London, 1866.

d) Ecclesiastes.

1. Bridges, Charles. *Exposition of Ecclesiastes*. New York, 1860.

2. Buchanan, Robert. *Ecclesiastes; its meaning and its lessons*, etc. London, 1859.

3. Cox, Samuel. *The Quest of the Chief Good*. Expository lectures on the Book of Ecclesiastes. London, 1868.

4. Delitzsch, Franz. *Ecclesiastes*. Edinburgh.
The best critical commentary on this book.
5. Ginsburg, Christian D. *Koheleth, or Ecclesiastes, etc.* London, 1857.
Valuable especially for its full literature.
6. Hamilton, James. *The Royal Preacher*. Lectures on Ecclesiastes. New York, 1870.
7. Hengstenberg, E. W. *Commentary on Ecclesiastes*. To which are appended: Treatises on the *Song of Solomon*; on the *Book of Job*; on the Prophet *Isaiah*, etc. Edinburgh, 1860.
8. Macdonald, James. *Ecclesiastes*. New York, 1856.
9. Plumptre, E. H. *Ecclesiastes; or the Preacher*. In the Cambridge Bible for Schools and Colleges.
A most valuable popular commentary.
10. Stuart, Moses. *A Commentary on Ecclesiastes*. New York, 1851.
11. Wardlaw, Ralph. *Lectures on Ecclesiastes*. Philadelphia, 1868.
12. Wright, Charles H. H. *The Book of Koheleth*, considered in relation to modern criticism and to the doctrines of modern Pessimism, with a critical and grammatical commentary. London, 1882.
Takes the very highest rank.
13. Zöckler, Otto. In *Lange's Commentary*.
Very valuable.

e) Song of Solomon.

1. Burrowes, George. *A Commentary on the Song of Solomon*. Second edition, revised. Philadelphia, 1867.
2. Delitzsch, Franz. *Song of Solomon*. In his *Commentary on the Books of Solomon*.
3. Gill, John. *An Exposition on the Book of Solomon's Song*. Reprinted. London, 1854.
This is a different work from the author's *Exposition of the Old and New Testament*, a work which deserves to be better known than it is. Gill excelled in Rabbinical learning, and was one of the most learned scholars of his day.
4. Ginsburg, Christian D. *A Translation, with a Commentary*, historical and critical. London, 1857.
5. Stuart, A. Moody. *Song of Solomon*. Exposition, with critical notes. London, 1860.
6. Thrupp, J. F. *Song of Solomon*. New translation, with commentary. London, 1862.
7. Withington, Leonard. *Solomon's Song translated and explained*. Boston, 1861.

f) Miscellaneous Works on the Poetical Books.

1. Kitto, John. *Daily Bible Illustrations, etc.* 8 vols in 4. New York, 1870.
The best edition is that revised and enlarged by J. L. Porter, but it is more expensive and is published in 8 vols.
2. Ewald, H. *Die Dichter des alten Bundes*. Third edition. Göttingen 1866—67.

3. Luther, Martin. *Psalmen-Auslegung*. Ein Commentar zu den poet. od. Lehrbuechern d. Alten Testaments. Aus seinen werken gesammelt und bearb. von Chr. G. Eberle. 3 vols. Stuttgart, 1874—79.

6. COMMENTARIES ON THE PROPHETICAL BOOKS.

A. *The Major Prophets.*

a) *Isaiah.*

1. Alexander, Joseph Addison. *The Prophecies of Isaiah*, earlier and later. (Unabridged edition). 2 vols. New York, 1878.

Probably the most valuable commentary on the book extant in any language.

2. Birks, T. R. *A Commentary on the Book of Isaiah*, etc. Second edition. London, 1878.

3. Cheyne, T. K. *The Prophecies of Isaiah*. A new translation with commentaries and appendices. Third edition, revised. 2 vols. in one. New York, 1884.

Written in the spirit of the newer criticism, but worthy of careful study.

4. Cowles, Henry. *Isaiah with notes*. New York, 1869.

Cowles has written a commentary on the whole Bible, and his notes are suggestive, and on the whole, very satisfactory.

5. Delitzsch, Franz. *Biblical Commentary on Isaiah*. 2 vols. Edinburgh, 1862.

Of the highest exegetical value, as is everything which Delitzsch has written on the Bible.

6. Strachey, Edward. *Jewish History and Politics in the times of Sargon*, etc. Second edition. London, 1874.

7. Nägelsbach, C. W. E. *The Prophet Isaiah*. In Lange's series.

A most valuable contribution to the series.

b) *Jeremiah and Lamentations.*

1. Keil, C. F. *Biblical Commentary on the Old Testament. Jeremiah and Lamentations*. 2 vols. Edinburgh, 1874.

2. Nägelsbach, C. W. E. *Jeremiah and Lamentations*. In Lange's series.

Very valuable.

3. Smith, R. Payne. *Jeremiah and Lamentations*. In *Speaker's Commentary*.

One of the best of modern expositions.

4. Streane, A. W. *The Book of the Prophet Jeremiah together with Lamentations*. In the Cambridge Bible for Schools and Colleges. An excellent work.

c) *Ezekiel.*

1. Cowles, Henry. *Ezekiel and Daniel*, with notes, critical, explanatory, and practical. New York, 1867.

Very instructive.

2. Fairbairn, Patrick. *Ezekiel*, etc. Edinburgh, 1851.

One of the best commentaries on this book, which has been called the "most neglected of the Prophets."

3. Guthrie, Thomas. *The Gospel in Ezekiel*. New York, 1870.

4. Henderson, Ebenezer. *Ezekiel with a Commentary*, critical philological, and exegetical. Andover, 1870.

5. Hengstenberg, E. W. *The Prophecies of the Prophet Ezekiel elucidated*. Edinburgh, 1869.

(d) *Daniel*.

1. Auberlen, Carl August. *The Prophecies of Daniel and the Revelation*. Edinburgh, 1857.
2. Barnes, Albert. *Notes on Daniel*. New York.
One of the best of the many commentaries written by this American scholar.
3. Fuller J. M. *Daniel*. In *Speaker's Commentary*. Takes the very highest rank.
4. Keil, C. F. *Commentary on the Book of Daniel*. Edinburgh, 1872.
5. Pusey, E. B. *Daniel the Prophet*. Nine Lectures. New York, 1885.
The standard work on Daniel.
6. Rule, William Harris. *Historical Exposition of Daniel*. London, 1869.
7. Stuart, Moses. *A Commentary on the Book of Daniel*. Boston, 1850.
Valuable on account of grammatical notes for the beginner in Hebrew.
8. Zöckler Otto. *On Daniel*. In Lange's Series.
Very valuable.

B. *The Minor Prophets*.

a) *On the Minor Prophets as a whole*.

1. Cowles, Henry. *The Minor Prophets*, with notes. New York, 1876.
2. Henderson, Ebenezer. *The Twelve Minor Prophets*, etc. Andover, 1868.
3. Keil, C. F. *Commentary on the Minor Prophets*. Edinburgh, 1871.
Keil is here at his best.
4. Lange, J. P. and Schaff, Philip. *Commentary on the Minor Prophets*.
This volume is probably the best in the *Lange* series, and is a noble product of the combined scholarship of Europe and America, valuable especially on account of its elaborate introductions and full citations of literature.
5. Pusey, E. B. *The Minor Prophets*. 2 vols. Reprinted by Funk and Wagnalls. New York, 1885.
This is the standard work, and no scholar can do without it. Valuable especially for its citations of patristic interpretation and its practical remarks.

b) *Separate Books*.

1) *Hosea*.

1. Cheyne, T. K. *The Book of Hosea*. Cambridge, 1884.
An excellent little work.
2. Drake, William. *Notes critical and explanatory on the Prophecies of Jonah and Hosea*. Cambridge, 1853.

3. Nowack, W. *Der Prophet Hosea erklärt*. Berlin, 1880.
Contains a list of all recent Continental commentaries and monographs.
4. Wuensche, August. *Der Prophet Hosea*, uebersetzt und erklärt mit Benutzung der Targumim, etc. Leipsic, 1868.
This is the most important work on Hosea, published for many years.
 - 2) *Joel*.
 1. Credner, K. A. *Der Prophet Joel*, uebersetzt und erklärt. Halle, 1831.
Especially valuable on account of philological and historical illustration.
 2. Diedrich, J. *Der Prophet Joel kurz erklärt*. Leipsic, 1861.
Practical.
 3. Merx, Adalbert. *Die Prophetie des Joel und ihre Ausleger von den ältesten Zeiten bis zu den Reformatoren*. Halle, 1879.
Contains an elaborate history of interpretation, and in an appendix we have the Ethiopic text, edited by Dillmann.
 4. Schmoller, Otto. *The Book of Joel*. In Lange's Series.
 5. Wuensche, August. *Die Weissagungen des Prophet Joel*, etc. Leipsic, 1872.
 - 3) *Amos*.
This is the most neglected of the Minor Prophets. No special monograph of great value has as yet been written.
 1. Pusey, E. B. *On Hosea*. In his commentary on the Minor Prophets.
One of the very best works on this Prophet. We cannot commend too highly Pusey's Commentary on the Minor Prophets.
 2. Schmoller, Otto. *The Book of Amos expounded*. In Lange's Series.
 - 4) *Obadiah*.
 1. Caspari, C. P. *Der Prophet Obadiah ausgelegt*. Leipsic, 1842.
An important work.
 2. Kleinert, Paul. *The Book of Obadiah*. In Lange's series.
Takes the very highest rank.
 3. Randolph, W. *Analytical Notes on Obadiah and Habakkuk*. London, 1878.
 - 5) *Jonah*.
 1. Exell, Joseph. *Practical Readings on the Book of Jonah*. London, 1874.
 2. Fairbairn, Patrick. *Jonah; his life, character, and mission*. Edinburgh, 1849.
Takes the very highest rank.
 3. Kalisch, M. M. *Bible Studies*. Part II. *The Book of Jonah*. London, 1878.
From a Jewish standpoint, but very valuable.
 4. Martin, Hugh. *The Prophet Jonah*. London, 1866.
A standard work.
 5. Perowne, T. T. *Obadiah and Jonah*. With notes. Cambridge, 1883.
An excellent little work, in Cambridge Bible for Schools and Colleges. All these works are published separately.
 6. Raleigh, Alexander. *The Story of Jonah*. Edinburgh, 1875.

7. Wright, W. *The Book of Jonah in Four Semitic Versions*. Chaldee, Syriac, Aethiopic, and Arabic. With corresponding glossaries. Williams and Norgate. London, 1857.

6. *Micah*.

1. Caspari, C. P. *Ueber Micah*, etc. Christiania, 1852.
 2. Cheyne, T. K. *The Book of Micah*. Cambridge, 1882.
 An excellent little work.
 3. Kleinert, Paul. *The Book of Micah*. In Lange's series.
 The standard work.

7. *Nahum, Habakkuk, and Zephaniah*.

On these books we can recommend nothing better than Keil, Kleinert in Lange's Series, and Pusey.

8. *Haggai, Zechariah, and Malachi*.

1. Chambers, Talbot W. *The Book of Zechariah*. In Lange's Series.
 Takes the very highest rank as a commentary.
 2. Köhler, August. *Die nachexilischen Propheten*. Erlangen. *Haggai*, 1860. *Zechariah*, 1861, *Malachi*, 1880.
 3. Lowe, W. H. *The Hebrew Student's Commentary on Zechariah*. London, 1882.
 4. Moore, T. V. *Haggai, Zechariah, and Malachi*.
 A new translation with notes. New York, 1856.
 5. Pressel, Wilh. *Commentar zu den Schriften der Propheten Haggai, etc.* Gotha, 1870.
 6. Wright, C. H. H. *Zechariah and his Prophecies*. New York, 1879.

7. COMMENTARIES ON THE WHOLE OF THE NEW TESTAMENT.

1. Alford, Henry. *The Greek Testament*; with a critical revised text a digest of various readings, marginal references to verbal and idiomatic usage, prolegomena, and a critical and exegetical commentary. For the use of theological students and ministers. 4 vols. Seventh edition. Boston, 1880.

A voluminous and valuable work, in which the author has used with skill the labors of German scholars (De Wette, Meyer, Olshausen, Stier, Tischendorf). His digest of German New Testament exegesis has permanent value.

2. Bengel, John Albert. *Gnomon of the New Testament*.
 There are three editions in English, all of which are good. It is not necessary, to describe this well-known work. Its equal cannot be found in exegetical literature.

3. Meyer, H. A. W. *Critical and Exegetical Handbook*. 2 vols. T. & T. Clark. Edinburgh.
 An American edition has been republished by Funk and Wagnalls.

This is one of the most voluminous grammatical and exegetical commentaries published.

4. Olshausen, Hermann. *Biblical Commentary on the New Testament*. 6 vols. New York, 1863.

There are two editions in English. Of a philosophical and allegorizing tendency, without, however opposing the gram-

matical and historical sense. The author often shows a profound preception of the meaning of Scripture.

5. Schaff, Philip. *A popular Commentary on the New Testament*. By English and American Scholars of various evangelical denominations. With illustrations and maps. 4 vols. New York, 1879.

A royal work, valuable especially on account of its illustrated cuts of Bible lands, made from recent photographs. The substance of these notes, partly rewritten, appear in the *International Commentary* on the Revised Version, now appearing, also edited by Dr. Schaff.

6. Webster, William and Wilkinson, William F. *The Greek Testament* with notes grammatical and exegetical. 2 vols. London, 1855.
7. Wordsworth, Christopher. *The New Testament of our Lord and Saviour Jesus Christ, in the Original Greek*. With introductions and notes. 2 vols. London, 1877.

A work valuable for its patristic quotations. Wordsworth is always suggestive, and it is very seldom that he misses the true exegesis of a passage.

8. COMMENTARIES ON THE GOSPELS.

The aim of the writer is not to give simply a list of the *good* Commentaries on each book, but to designate the *best*, limiting the number to four or five. We will not refer to works already mentioned in our list of Commentaries on the whole Bible, and in the list on the whole of the New Testament, unless the work so designated takes the *very highest* rank.

a) *Matthew*.

1. Carr, A. *Cambridge Greek Testament for Schools*. The Gospel according to St. Matthew. With maps, notes and introduction. Cambridge, 1881.
2. Keil, C. F. *Commentar ueber das Evangelium d. Matthäus*. Leipsic, 1877.

One of the most valuable contributions, strictly evangelical and churchly and rich in philological and historical matter. This criticism applies also to his other Commentaries on the New Testament.

3. Morison, James. *A Practical Commentary on the Gospel according to St. Matthew*. A new edition, revised. London and Boston, 1884.

One of the most voluminous, and at the same time, one of the best commentaries on this Gospel.

4. Nast, William. *A Commentary on the Gospels of Matthew and Mark*: critical, doctrinal, and homiletical, embodying for popular use and edification the result of German and English exegetical literature, and designed to meet the difficulties of modern skepticism. Cincinnati, 1864.
5. Weiss, Bernhard. *Das Matthäus evangelium*, etc. Halle, 1876.

b) *Mark*.

1. Alexander, Joseph Addison. *The Gospel according to St. Mark explained*. New York, 1868.
2. Keil, C. F. *Commentar ueber das Evangelium Markus und Lukas*. Leipsic, 1879.

3. Maclear, G. F. *The Cambridge Greek Testament. The Gospel according to St. Mark.* Cambridge, 1862.
4. Morison, James. *A Practical Commentary on the Gospel according to St. Mark.* Third edition, revised. London, 1882.
5. Weiss, Bernhard. *Das Markus evangelium, etc.* Berlin, 1872.

c) *Luke.*

1. Farrar, F. W. *The Cambridge Greek Testament. The Gospel according to St. Luke.* Cambridge, 1883.
2. Godet, F. *A Commentary on the Gospel of St. Luke.* New York, 1881. The standard work.
3. Van Doren, W. H. *A suggestive Commentary on St. Luke: with critical and homiletical notes.* 2 vols. New York.
Contains much that is of great value, and combines with great skill the results of the best exegesis of this Gospel.

a) *John.*

1. Godet, F. *A Commentary on the Gospel of St. John.* 3 vols. Edinburgh. A reprint in two volumes is announced by Funk and Wagnalls of New York.
A standard work.
2. Keil, C. F. *Commentar ueber das Evangelium d. John.* Leipsic, 1882.
3. Luthardt, C. E. *St. John's Gospel described and explained according to its own peculiar character.* 3 vols. Edinburgh, 1878.
We cannot commend this work too highly.
4. Plummer, A. *The Cambridge Greek Testament. The Gospel according to St. John.* Cambridge, 1883.
5. Tholuck, Augustus. *Commentary on the Gospel of St. John.* Translated by C. P. Krauth. New York, 1867.
6. Van Doren, W. H. *A suggestive Commentary on St. John, etc.* 2 vols. London. 1879.
7. Westcott, B. F. *Commentary on St. John.* In *Speaker's Commentary*, but also published separately.

e) *Miscellaneous Works on the Gospels.*

1. Abbot, Ezra. *The Authorship of the Fourth Gospel.* External Evidences. Boston, 1880.
2. Andrews S. J. *The Life of our Lord upon the Earth; considered in its historical, chronological and geographical relations.* Fourth edition. New York.
3. Caspari, C. E. *A Chronological and Geographical Introduction to the Life of Christ, etc.* Edinburgh, 1876.
4. Ebrard, John H. A. *The Gospel History; a critical investigation in support of the historical character of the Four Gospels.* Edinburgh, 1863.
5. Edersheim, Alfred. *The Life and Times of Jesus the Messiah,* 2 vols. Second edition. New York and London.
6. Ellicott, C. J. *Historical Lectures on the Life of Jesus Christ, etc.* Boston, 1870.
7. Farrar, F. W. *The Life of Christ.* 2 vols. New York, 1875.
8. Ford, James. *The Gospels illustrated from Ancient and Modern Authors.* 4 vols. London, 1848—52.

9. Gardiner, Frederic. *A Harmony of the Four Gospels in Greek, etc.* Andover, 1880.
Also in English.
10. Geikie, Cunningham. *The Life and Words of Jesus Christ.* 2 vols. New York, 1880.
11. Huidekoper, Frederic. *Indirect Testimony of History to the Genuineness of the Gospels.* New York, 1879.
12. Jukes, Andrew, *The Characteristic Differences of the Four Gospels, etc.* London, 1853.
13. Luthardt, C. E. *St. John the author of the Fourth Gospel, etc.* Edinburgh, 1875.
14. Luther, Martin. *Evangelien-Auslegung.* Ein Kommentar zu den vier Evangelien. Aus seinen Werken gesammelt und bearbeitet von Eberle. Stuttgart, 1877.
15. Robinson, Edward. *A Harmony of the Four Gospels in Greek.* New and revised edition by M. B. Riddle. New York, 1885.
Also in English.
16. Stier, Rudolph. *The Words of our Lord Jesus.* 8 vols. in four. Edinburgh, 1869.
17. Tholuck, August. *Commentary on the Sermon on the Mount, etc.* Edinburgh, 1869.
18. Thomas, David. *The Genius of the Gospel.* A Homiletic Commentary on the Gospel of St. Matthew. London, 1864.
19. Tischendorf, Constantine. *Origin of the Four Gospels, etc.* Boston, 1866.
20. Trench, R. C. *Notes on the Parables.* New York, 1871.
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3. Denton, W. *A Commentary on the Acts of the Apostles.* 2 vols. London, 1876.
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5. Hackett, Horatio B. *A Commentary on the Original Text of the Acts of the Apostles.* Andover, 1877.
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b) Miscellaneous Works.

1. Arnot, William. *The Church in the House.* A series of Lessons in the Acts of the Apostles. New York, 1873.

2. Conybeare, W. J. and Howson, J. S. *Life and Epistles of St. Paul*. 2 vols. New York, 1872.
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3. Green, Samuel G. *The Apostle Peter*. His life and letters. London, 1873.
4. Lewin, Thomas. *Life and Epistles of St. Paul*. Fourth edition, revised. 2 vols. London, 1878.
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5. Neander, J. A. W. *History of the Planting and Training of the Christian Church by the Apostles*. New York, 1865.
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4. Luther, Martin. *A Commentary on Galatians*. Philadelphia, 1860.
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6. Philippi, F. A. *Erklärung des Briefes Pauli an die Galater*. Guetersloh, 1884.

c) *The Epistles to the Corinthians.*

1. Beet, Joseph Agar. *A Commentary on the Epistles to the Corinthians*. New York and London, 1883.

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2. Hodge, Charles. *An Exposition of 1 Corinthians*. New York, 1869.
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2. Godet, F. *Commentary on St. Paul's Epistle to the Romans*. American edition, revised by Talbot W. Chambers. New York, 1883.
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3. Hodge, Charles. *A Commentary on the Epistle to the Romans*. New edition. Philadelphia, 1870.
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5. Meyer, H. A. W. *Critical and Exegetical Hand-book to the Epistle to the Romans*. Supplementary notes to the American edition by Timothy Dwight. New York, 1884.
6. Philippi, F. A. *A Commentary on the Epistle to the Romans*. 2 vols. Edinburgh, 1878.
Takes the very highest rank.

7. Robinson, Thomas. *A Suggestive Commentary on St. Paul's Epistle to the Romans*, with critical and homiletical notes. 2 vols. New York, 1873.

8. Vaughan, C. J. *St. Paul's Epistle to the Romans*. With notes. Fifth edition. London, 1880.

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e) *Ephesians.*

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2. Ellicott, Charles J. *On the Epistle to the Ephesians*. Andover, 1875.
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3. Harless, G. C. A. *Commentar ueber den Brief Pauli an die Ephesier*. Second edition, Stuttgart, 1858.

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6. Meyer, H. A. W. *Critical and Exegetical Hand-book to the Epistle to the Ephesians*. American edition, with supplementary notes by Henry E. Jacobs. Funk and Wagnalls. New York, 1884.

f) *Philippians, Colossians, and Philemon.*

1. Cox, Samuel. *The Private Letters of St. Paul and St. John*. London, 1867.
2. Eadie, John. *Commentary on the Greek Text of the Epistle to the Philippians*. London, 1859. *On Colossians*. London, 1885.
Standard works.
3. Ellicott, Charles J. *Commentary on Philippians, Colossians, and Philemon*. Andover, 1865.
See on *Thessalonians*.
4. Hackett, H. B. *Notes on the Greek text of Philemon*. New York, 1860.
5. Lightfoot, J. B. *St. Paul's Epistle to the Philippians*. A revised text, with introduction, notes, and dissertations. Second edition. London and Cambridge, 1869.
..... *Epistles to the Colossians and to Philemon, etc.* Third edition. London, 1879.
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6. Thomasius, D. G. *Praktische Auslegung des Briefes Pauli and die Kolosser*. Erlangen, 1869.
7. Vaughan, C. J. *Lectures on St. Paul's Epistle to the Philippians*. Fourth Edition. London, 1882.

g) *Pastoral Epistles.*

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This work should be in the hands of every theological student.
2. Fairbairn, Patrick. *The Pastoral Epistles*. The Greek Text and Translation. With introduction, expository notes and dissertations. Edinburgh, 1874.

Takes the very highest rank.

h) *Hebrews.*

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2. Davidson, A. B. *The Epistle to the Hebrews*, with introduction and notes. Edinburgh, 1882.

3. Delitzsch, Franz. *Commentary on the Epistle to the Hebrews*. 2 vols. Edinburgh, 1880.
4. Kay, William. *On Hebrews*. In *Speaker's Commentary*.
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5. Luenemann, G. *Critical and Exegetical Commentary on Hebrews*. Edinburgh, 1882.

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a) *James*.

1. Neander, A. *Scriptural Exposition of 1 John, Philippians, and the Epistle of James*. New York, 1859.
2. Stier, Rudolph. *The Words of the Risen Saviour, and Commentary on James*. Edinburgh, 1869.
3. Van Oosterzee, J. J. *The Epistle General of James*. In Lange's Series.

b) *The Epistles of St. John*.

1. Candlish, Robert. *The first Epistle of John expounded in a series of Lectures*. Third edition. Edinburgh, 1877.
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5. Westcott, Brooke Foss. *The Epistles of St. John*. The Greek Text, with notes and essays. London, 1883.

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2. Gardiner, Frederic. *A Commentary upon the Epistle of St Jude, etc*. Boston, 1856.
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2. Elliott, C. B. *Horæ Apocalypticæ, or a commentary on the Apocalypse*. 4 vols. London, 1862.

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5. Hengstenberg, E. W. *The Revelation of St. John expounded*. 2 vols. Edinburgh, 1857.
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7. Lee, William. *The Revelation of St. John*. In Speaker's Commentary.
8. Seiss, Joseph A. *The Apocalypse*. A series of special Lectures on the Revelation of Jesus Christ. With a text. 3 vols. Philadelphia, 1872—80.
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ERRATA.

Page 47, line 24, read *any one* for *one any*.

" 115, omit lines 2 and 3.

All other typographical mistakes are of such a character that they can easily be corrected.

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