

tells us, that "scientific truth and revealed truth are essentially different," but we cannot assent when he farther says that "there is no indication that God ever intended to *reveal* a scientific fact." In making Himself known to us as Creator and Governor of the world, He has declared things which have scientific as well as religious significance; and the believer rejoices to find that the words of the Lord bear inspection from every quarter. The Bible has no false science, and it is often in obvious accordance with true science.

III.—BIBLICAL THEOLOGY.

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BIBLICAL theology, in its modern technical sense, is a systematic representation of the revealed or biblical religion in its primitive form, as laid down in the canonical books of the Old and New Testaments, but as distinct from its subsequent development and comprehension in different ages and branches of the Church.

The Bible itself is no more a system of theology than nature is a system of natural philosophy or natural science, but it contains all the facts and truths which make up such a system.

Biblical theology embraces both dogmatic and ethic, which form an organic unit in the Bible.

It must also have frequent reference to the history of revelation, especially in the Old Testament, which teaches doctrine mostly in the form of example; yet the history proper should be left to historical theology ("History of Israel," "Life of Christ," "History of Apostolic Church").

Biblical theology sums up the scattered results of exegesis and arranges them so as to exhibit the organic unity and completeness of revealed religion. Notwithstanding the great variety of its authors, topics, styles of composition and modes of representation, the Bible contains a harmonious, self-consistent system of Divine truth. It stands alone in this respect in the entire history of literature.

But we must distinguish different stages in the revelation of this truth and different types of teaching. God revealed Himself, like a wise educator, in condescending adaptation to man's expanding wants and capacities. The germ of salvation lies already in the first promise (Gen. iii. 15), the rich fruit appeared in the death and resurrection of Christ. Moreover, the same revealed truth reflects itself differently in different minds and is expressed in different styles. Inspiration must not be confounded with dictation. The various talents which God has distributed among men are not abolished or suspended by inspiration, but purified, invigo-