

not an even plane of proof-texts without proportions or emphasis or light and shade, but a revelation varied as nature." The doctrine of the Messiah, for example, will be found to begin with a very general promise of a seed which should bruise the serpent's head. In preaching, that promise should of course be considered in the light of the completed revelation, but to those to whom it was first given it did not even tell whether the seed was to be a single person or not. Only as time went on, and circumstances made it desirable, was this seed more and more fully defined. Gradually it was shown to be personal, of the stock of Abraham, of the family of David, etc., until at length the person and work of the Redeemer were fully described.

2. There are various types of doctrine in the Bible. The manifoldness of its form is conditioned not only historically, but also individually. It was written by holy men who spake as they were moved by the Holy Ghost, but the Spirit did not interfere with the individuality of the human authors. One man is naturally more fitted to apprehend one aspect of truth, another looks at it rather from another point of view. God took advantage of this fact in the construction of His Word. Hence there is, *e.g.*, a Pauline type along with a Johanne, a type represented by Isaiah as well as a type represented by Jeremiah.

(3) The truths of the Bible are related to one another in a very complicated manner. A doctrine is taught here in one connection of thought, there, in another. It is thus shown that threads run as it were from it not to one doctrine only but to many.

Accordingly there is need for a historical science which shall represent these facts. This science is Biblical Theology. It exhibits the variety rather than the unity of the Bible. Laying aside all those descriptions of the natural and social condition of the people which have no immediate bearing upon religion, it seeks to get hold of all "the threads by means of which a doctrine is connected with other ideas and doctrines," and "to delineate the Biblical religion according to its progressive development and the multiplicity of the forms in which it appears." It is easy to see that it bears to Biblical History, a relation somewhat similar to that which the History of Doctrines bears to