

THE PRESBYTERIAN REVIEW.

No. 33.—January, 1888.

I.

THE FRENCH SYNODS OF THE DESERT.

THE Reformed Church of France found itself in a deplorable condition after the recall of the Edict of Nantes by Louis the Fourteenth, a little over two centuries ago. The majestic tree which was the product of the growth of about one hundred and seventy-five years was felled to the ground in an instant. By a single dash of the pen every privilege granted by the law of Henry the Fourth was forfeited. The Protestants not only lost what their ancestors had won as the reward of almost unexampled patience under adversity and heroic courage in the midst of wars, persecutions, and massacres, but were robbed of those inalienable rights which are the heritage of all mankind. The exercise of the Reformed worship was proscribed. Ministers and pastors, without exception, were ordered to leave the kingdom within fifteen days from the date of the publication of the law. Protestant schools were closed. On the other hand, it was expressly commanded that any Protestants that might have expatriated themselves should return to France, and it was forbidden that any Protestant, man or woman, should leave the realm. Thus, while the teachers of religion were expelled, the laity were compelled to remain in France, but were deprived of every means of instruction and of every opportunity of worshipping God according to the dictates of their conscience. There was nothing said in the revocatory edict of constraining the Protestants to embrace Roman Catholicism. On the contrary, the very last paragraph contained an assurance that, until such time as God might be pleased to enlighten their minds, they would be permitted to dwell in the kingdom, pursue their trades,

ERKLÄRUNG DER KORINTHIERBRIEFE. Zweiter Band : DAS ZWEITE SENDSCHREIBEN DES APOSTEL PAULUS AN DIE KORINTHIER. Erklärt von Dr. C. F. GEORG HEINRICI. Berlin : Wilhelm Hertz, 1887. 8vo, pp. x., 606. New York : B. Westermann & Co.

The detailed results of Dr. Heinrici's exegesis of the epistles to the Corinthians have been, since 1881 and 1883, before the public in the (so-called) new edition of Meyer's "Commentary on the New Testament." The preparation of that work interrupted the completion of the undertaking now before us, the first volume of which, containing the exposition of 1 Corinthians, appeared so long ago as 1880. In the review of that volume which was published at the time in this REVIEW, the purpose and characteristics of the work were sufficiently pointed out, by which its publication alongside of the purely exegetical commentary in the Meyer series is entirely justified. Dr. Heinrici's motive, it will be remembered, is to seek a secure basis for the reconstruction of the life and surroundings of an apostolical congregation—the discovery of the forces which prepared the heathen world for and brought them to the Gospel, and the clearer apprehension of the struggles through which the Gospel conquered a place for itself amid the teeming life of the time. He rightly considers that the only sound way of coming to a realization of the *origines* of the gentile churches is to work carefully through the whole of these wonderfully rich epistles ; to select out the notices which, to the superficial view, appear germane to the subject, and to build from them a picture of early Christian life and organization, he fitly characterizes as a making of Mosaics (they may even be beautiful Mosaics) out of broken bits of the rock of history, rather than digging down to the rock itself.

The reader of this commentary is not likely to be long in discovering Dr. Heinrici's eminent qualifications for the task he has set before him. His historical is matched by his philological equipment ; and apart from its ulterior purpose, the commentary marks an epoch in philological exegesis, and is enriched on every page with a wealth of linguistic and other parallels from the later classics—such as Polybius and Plutarch, Diodorus and Dionysius, Ælian and Arrian—such as places it easily in the first rank of contributions to the study of the New Testament language. Some of the results of this work are gathered together in a valuable short chapter on *Das Sprachgut der Briefe* (pp. 594–604), which makes the mouth water for more. Here Dr. Heinrici teaches (in harmony with the general view) that Paul's language is not Hebraizing, but moves throughout within the boundaries of pure Hellenistic Greek ; that although a coloring from his use of the LXX. no doubt is traceable, yet the true analogies with his speech are to be found in the later classical rather than in the Judaistic writings. Along with this chapter should be read its companion on the *Darstellungsmittel der Briefe* (pp. 573–578), where we may find a very suggestive study of Paul's use of language, which does full justice to its individuality and power, and insists that it finds no exact parallel among other Judæo-Greek literature, not even in the Book of Wisdom or Philo, but, especially in its mode of appealing to the moral consciousness, is most closely paralleled in the dialectic of the Stoics, particularly of Epictetus, who preached rather than taught.

There is a deep truth in this representation, which has been much too long neglected. No one will care to deny that it is from the writers of his own day, rather than from the Attic Greek of centuries earlier, that Paul's speech should be illustrated. But we may easily go too far upon even so plain a path ; and with Dr. Heinrici all this is but a part of a more general contention which he does press at times decidedly beyond the centre of gravity. The significance of Dr. Heinrici's volumes lies in the reaction which they lead against the tendency which has long reigned to over-judaize the origins of Christianity, and especially its first beginnings on heathen ground. That the gentile Christian congrega-

tions, and even Paul himself, had their roots deeply planted in the Greek life of their day and grew and waxed strong out of its fecundity, is certainly true ; and Dr. Heinrici has done good service in reasserting it and illustrating it with such richness of material. But shall we, therefore, deny that Paul was a Jew and a Pharisee, and refuse to see the traces of his Rabbinical training in his life and writings ? Because there were points of contact between the Christianity which Paul brought to and proclaimed at Corinth and the teachings of the heathen eclecticism of the times (a most admirable sketch of which is given on pp. 557-565), shall we almost doubt whether all the tenets of the Corinthian Church were not imported from their heathen thought ? Because elements of the club-life of the Greeks found their way into and conditioned the Church-organization which Paul brought with him and imposed on the congregations which he founded, shall we shut our eyes to everything in the ordering of the gentile churches, except what may have come from the clubs, and even fill up what we do not know of the Church life from what we can dimly discover in the club-life of the times ? We cannot doubt that Dr. Heinrici presses his thesis too far in all these directions ; but we cannot fail to be grateful to him for emphasizing this side of the composite of influences that moulded the growth of the infant Church when planted among the heathen. He especially felicitates himself that his theory of the origin of the Church order (which he broached as early as 1876, although it is best known among us under Dr. Hatch's name), which points to the clubs as the source of much of its machinery of government, has received not only the negative support that comes from the abandonment of the thesis that the synagogue formed the pattern for the heathen churches by Holsten, Weiss, and Weizsäcker, but also much positive support from the investigations of Weingarten, Holtzmann, Hatch, and Harnack. The last word is not said as yet, however, in this controversy either.

Nowhere are the good sense and historical insight of Dr. Heinrici more apparent than in the conclusions which he reaches on the very vexatious introductory questions that beset the study of 2 Corinthians. The extreme license of exegetical and historical conjecture which critics of every school—from Weizsäcker to Godet—have allowed themselves here, are corrected by Heinrici's thorough and sympathetic exposition of what the apostle actually tells us of his own movements and the situation of the Church to which he was writing. He rightly identifies the evil-doer of 2 Cor. ii. 5 *seq.* with the incestuous man of 1 Cor. v. 1 *seq.* ; he rejects the hypotheses of an intermediate visit and of an intermediate letter to Corinth ; he brings the time between the two letters down to five or six months ; and he assigns 2 Cor. to the autumn of 58. In all these points we hold him to be certainly right ; and we know little in recent exegetical literature more careful or more sound than his exposition of the passages of the epistle on which he bases these conclusions. The chief point in which we find ourselves out of agreement with his reading of the introductory problems concerns the relations of Timothy and Titus to the two letters ; and out of his determination of these grows all that we account erroneous in his view of the circumstances and purpose of 2 Cor. Dr. Heinrici holds that Timothy visited Corinth and brought word to Paul at Ephesus of the stress of the Judaizing danger at Corinth, whereupon Titus was sent to Corinth on a mission supplementary to the first epistle, while the apostle fled with his companions northward, from the danger which now attacked him at Ephesus. But would not this mission of Titus be the equivalent of the intermediate letter which has already been rejected ? Whether Timothy reached Corinth or not on the journey mentioned in 1 Cor. we can never know. But the conditions of the problem appear to point to Titus as the bearer of 1 Cor., which was written not in the real quietude of heart that Dr. Heinrici supposes, but in a calmness which was as-

sumed for the occasion out of the apostle's love for his children (2 Cor. ii. 3 *seq.*). We need only to assume that Titus's mission was to bear the first epistle to reduce all confusion to order; and why he should have been chosen for this important mission Dr. Heinrici has admirably explained on pp. 55 *seq.*

The exegesis proper occupies no less than four hundred and seventy pages, and is as acute and suggestive as it is elaborate, often broadening into excursions on important passages. It will not be possible to give specimens of it here, and this is the less necessary, as its chief results are already known from the volume in the Meyer series. Surely, however, Dr. Heinrici has wrongly decided against the genuineness of the section, vi. 14-vii. 1.

BENJAMIN B. WARFIELD.

LECTURES CHIEFLY EXPOSITORY ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS. With Notes and Illustrations. By JOHN HUTCHISON, D.D., Bonnington, Edinburgh. Edinburgh: T. & T. Clark; New York: Scribner & Welford.

The general aim of these Lectures is that indicated in the Preface: "Encouraged by the favorable reception given to previous volumes on 'Our Lord's Messages to the Seven Churches of Asia' and on 'St. Paul's Epistles to the Thessalonians,' I now publish these 'Lectures on the Epistle to the Philippians.' Like its predecessors, the book is chiefly expository. It is, indeed, more strictly so than they. While, however, as distinguished from a mere series of pulpit homilies, it professes to be a commentary, it is one in which the course of the apostle's thought is not only carefully traced, but also to a certain extent applied." These words outline a type of expository lecture treatment which is becoming more and more characteristic of the evangelical pulpit of our time. On the one side, the lectures form what is substantially "a commentary," as distinguished from a series of detached pulpit homilies, suspended on an exegetical thread. On the other side, it is a commentary in which prominence is given to the "application" of the annotated thought.

There are obvious liabilities connected with this plan. On the one side is the danger of following too exclusively the exegetical bent, burdening the text with the details of abstract criticism, being carried away by hermeneutical will-o'-the-wisps, or being drawn aside into the polemics of disputed passages. On the other side is the liability of sacrificing the exegetical to the practical, of drifting into the platitudes of so-called edification, and, if not of disregarding the apostle's course of thought, at least of overlooking some of its important links, while unduly magnifying others. To steer between the Syclla of scholastic pedantry and the Charybdis of homiletical discursiveness requires the exact balancing of the exegetical and the practical interest, the harmonious combination of the instinct and temper of the commentator with the method and stress of the homilist.

Dr. Hutchison realizes in admirable measure this equipoise, and his book is to be welcomed as a substantial addition to our expository literature. The exegesis is scholarly, independent, and thorough; while the application is pervaded by unction, earnestness, and spirituality. The author is, indeed, fortunate in his book. As he himself recognizes, the Epistle to the Philippians more readily, perhaps, than any New Testament book, lends itself to the treatment here bestowed upon it. Its structure is simple, its style familiar, its tone affectionate and urgent, its contents for the most part not too ponderous for effective practical treatment. The lecturer happily adapts his pace to that of the apostle. His discussion of the weightier passages, and especially of the Christological passage in chap. ii. 5 f., is full and satisfactory. But especially in the unfolding of the more purely personal and perceptive passages his sympathetic insight,