

facts which come into use in the more advanced disciplines, especially in the way of the manifold experiments that have been made during the ages in Christian organization, worship, living, and creed-building, as well as of the sifted results of the reasoned thinking and deep experience of Christian truth during the whole past. Systematic Theology does not fail to strike its roots deeply into this matter furnished by Historical Theology; it knows how to profit by the experience of all past generations in their efforts to understand and define, to systematize and defend revealed truth; and it thinks of nothing so little as lightly to discard the conquests of so many hard-fought fields. It therefore gladly utilizes all the material that Historical Theology brings it, accounting it, indeed, the very precipitate of the Christian consciousness of the past; but it does not use it crudely, or at first hand for itself, but accepts it as investigated, explained, and made available by the sister discipline of Historical Theology which alone can understand it or draw from it its true lessons. It certainly does not find in it its chief or primary source, and its relation to Historical Theology is, in consequence, far less close than that in which it stands to Exegetical Theology which is its true and especial handmaid. The independence of Exegetical Theology is seen in the fact that it does its work wholly without thought or anxiety as to the use that is to be made of its results; and that it furnishes a vastly larger body of data than can be utilized by any one discipline. It provides a body of historical, ethical, liturgic, ecclesiastical facts, as well as a body of theological facts. But so far as its theological facts are concerned, it provides them chiefly that they may be used by Systematic Theology as material out of which to build its system.

This is not to forget the claims of Biblical Theology. It is rather to emphasize its value, and to afford occasion for explaining its true place in the encyclopaedia, and its true relations on the one side to Exegetical Theology, and on the other to Systematics -- a matter which appears to be even yet imperfectly understood in some quarters. Biblical Theology is not a section of Historical Theology, although it must be studied in a historical spirit, and has a historical face; it is rather the ripest fruit of Exegetics, and Exegetics has not performed its full task until its scattered results in the way of theological data are gathered up into a full and articulated system of Biblical Theology. It is to be hoped that the time will come when no commentary will be considered complete until the capstone is placed upon its fabric by closing chapters gathering up into systematized exhibits, the unsystematized results of the continuous exegesis of the text, in the spheres of history, ethics, theology, and the like. The task of Biblical Theology, in a word, is the task of coordinating the scattered results of continuous exegesis into a concatenated whole, whether with reference to a single book of Scripture or to a body of related books or to the whole Scriptural fabric. Its chief object is not to find differences of conception between the various writers, though some recent students of the subject seem to think this is so much their duty, that when they cannot find differences they make them. It is to reproduce the theological thought of each writer or group of writers in the form in which it lay in their own minds, so that we may be enabled to look at all their theological statements at their right angle, and to understand all their deliverances as modified and conditioned by their own point of view. Its exegetical value lies just in this circumstance, that it is only when we have thus concatenated an author's theological statements into a whole, that