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by John W. Prudden

ART. I.—*Lettre de Démission à la Faculté de l'École de Théologie de Genève.* Par Ed. Schérer, Professeur de l'Exégèse, &c. Genève, 1849.

“AN old error often disguises itself under a new name.”\* There is something so attractive in the sheen of novelty, something so flattering to human pride in the idea of progress, that, “ye shall be as gods *knowing*” is still the gilding of the bait, whether it be addressed to sense or reason. The pithy observation we have quoted above, may be supported by examples from every century of Church history, and from none more copiously than our own. Certain “old errors” which have worn out not a few suits of phraseology in the course of the last eighteen centuries, have of late appeared in new attire complete, cut after the latest fashion; and with the help of rouge and patches, and other rejuvenating appliances, are seeking to palm themselves off as the youngest-born of truth. A searching glance, however, quickly detects through all their finery and affectations the wrinkles of age, and the deep scars of repeated refutations, received at the hands of those who in old time were “valiant for truth.”

\* Dr. Livingston.

of the Genevese Church. We of course refer to the soul-destroying heresy of Socinianism by which some of the Polish Churches began to be infected. No wonder that many devout and reflecting minds among the Catholics became alarmed when they saw such results flowing from the Reformed movement—bitter dissension among its professed friends, and heresies which destroyed the foundation of the Christian system; no wonder that multitudes, who at one time had been almost ready to abandon Rome, hesitated in the view of such effects of the new doctrines, and in the end became more devoted in their allegiance to her than ever before. Such a field was precisely the one for the Jesuits to work in; they did enter it, and gained what proved to be for Poland, most disastrous success. They could not eradicate the Reformed Church, but they brought her down from the lofty and dominant position which she once held, to the low estate in which she remained until quite recently, of a barely tolerated sect.

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ART. V.—*The Typology of Scripture*; or, the Doctrine of Types investigated in its principles, and applied to the explanation of the earlier revelations of God, considered as preparatory exhibitions of the leading truths of the Gospel. By Rev. Patrick Fairbairn, Salton. Vol. I.—Investigation of Principles and Patriarchal Period. Vol. II.—Mosaic Dispensation. Edinburgh, 1847. 12mo. pp. 1115.

*Jonah*: his Life, Character, and Mission, viewed in connexion with the Prophet's own times, and future manifestations of God's mind and will in prophecy. By the Rev. Patrick Fairbairn, Salton, Author of "Typology of Scripture." Edinburgh, 1849. 18mo. pp. 245.

*Ezekiel, and the Book of his Prophecy*. An Exposition. By the Rev. Patrick Fairbairn, Salton, Author of "Typology of Scripture," "Jonah," &c. Edinburgh, 1851. 8vo. pp. 460.

There is nothing in experimental science more curious and interesting, at least to the uninitiated multitude, than the changes wrought by chemical combination, in which the mixture of two substances produces a third wholly different in apparent qualities from both. There is something analogous

to this in intellectual and moral processes, especially in the modifications of opinion which arise from the concurrence of entirely different mental habits or modes of culture. The most remarkable example, in our own day, is afforded by the various combinations of the German element with the science and literature of other nations. The intellectual influence of that extraordinary people has been felt in some degree by every other in the civilized world, and by no two with precisely the same result. If we could trace this German influence in its effects upon the mind of France or Holland, we should no doubt find it terminating in results as different from one another as from those which we actually see in the Anglo-Saxon race. Even here, however, there are palpable distinctions and varieties, which it would be interesting to investigate, but which we can only indicate in passing.

The force of German mind was felt in the biblical science of America still earlier perhaps than in that of England. The impression here made was a deep and lasting one. The particular mode of thought, which happened then to be predominant among the German theologians, may still be traced among ourselves. It has even lasted longer here than in its native soil, as nations may be sometimes said to outlive themselves by surviving in their colonies. There is a reverence in New England for the dicta of De Wette and Gesenius, which is no longer felt among their countrymen. There is sometimes a religious awe in differing from them, even on the part of Christian men, that would seem absurd to the corresponding class of Germans. Essentially the same, and yet perceptibly unlike, is the effect of the like causes on the English Independents. In the Anglican writers, on the other hand, who have made themselves acquainted with the theological and biblical literature of the Germans, there is a strong predominance of English character and ways of thinking, which materially qualifies the German tincture, even when particularly strong. Of this, the most remarkable example is afforded by the works of Trench, in which, however, the new element is further modified by the unusually strong infusion of patristic learning.

But of all such combinations, the most interesting to our-

selves is in that of German culture, with its characteristic freedom and audacity, with the severer forms of Scottish Presbyterianism. The extent to which the process has been carried may be gathered from the fact, that the translation of Biblical works from the German is said to have been more extensive in Scotland than in either England or America. How this influence *ab extra* has affected the most rigid and the laxest class of Scottish theologians we have no means of determining, nor any such desire to know as we unquestionably feel in reference to the general mass of strong-built, well-informed, and orthodox yet independent Scottish minds, as represented by the educated clergy of the Free Church, in which we have all the national traits distinctly marked, without the local or ecclesiastical peculiarities of the establishment on one hand, or of the various seceding bodies on the other. It is certainly an interesting question, how does Germanism operate on this great body of intelligent and well-trained Calvinists, and we have looked with some impatience for the means and opportunity of solving the inquiry. After several partial and unsatisfying samples of the combination in question, we have now the advantage of a more complete one in the writings of the Rev. Patrick Fairbairn, the last of which is little more than two months old. Having turned the volumes over somewhat hastily, but certainly not inattentively, to satisfy our own curiosity, we now propose to give some brief account of our impressions, not so much in the way of minute analysis or formal criticism as in that of general description.

The "Typology of Scripture" claims our first attention, not only by priority of date, but by the importance of the subject. There are indeed few topics connected with Biblical interpretation, which seem to be more in need of re-investigation. The old opinions have gone out of vogue, without being replaced by any better, or indeed by any other system, so that the whole subject has been long in a most unsettled state. This would be no great evil if typology were merely a matter of curious speculation; but embracing as it does some of the most difficult and interesting questions of interpretation, its perversion or neglect cannot fail to be attended by the most pernicious consequences.

Under these impressions, which have long been forming, we

opened Mr. Fairbairn's book with some misgiving, but were soon agreeably surprised by certain indications, which went far to reassure us, and by enumerating which we may best assist our readers in forming a correct idea of the work itself. The first favourable symptom that appeared was the convincing proof afforded, that the author had not merely "crammed" for the occasion, but had long and patiently revolved the subject in his mind, and thought out his own theory before he undertook to write his book. Another, near akin to this, was his freedom from the affectation of some writers, who remove difficulties by denying their existence. But in this book the difficulties of the subject are distinctly recognized and fairly appreciated. Had this test of competency and candour been wanting, we should scarcely have consented to accompany the author in his lucubrations. We have long since lost our faith in those empirics to whom every thing is easy. A writer must know something by experience of our doubts and perplexities, before we can expect him to remove them. But in this respect we have no fault to find with the *Typology* before us.

The book is recommended by another quality too often wanting in such cases. The author is acquainted with the history of his subject. He does not come to the discussion of it, with a few *ex parte* notions gathered from some recent writer. He knows not only where the difficulty lies, but what attempts have heretofore been made for its removal. The historical introduction by itself went far to command our confidence in the author's competence to discuss so delicate a subject. Contempt of history or of the past is one of the surest signs of a dogmatical empiricism.

Under this last head we include a knowledge of the modern German writings on the subject. This knowledge extends not only to the rationalists, but to the believing school or schools of Hengstenberg, Hävernick, Kurtz, Delitzsch, Caspari, and the like. Such knowledge we consider indispensable to a satisfactory discussion of the subject. Whatever may be thought of the German speculations, they have put a new face upon all such subjects. We go further, and affirm that the harm done by German infidelity is less than the good done by German faith combined with German learning. The questions raised by the

neologists have at least the merit of provoking their own answers.

At the same time, we are struck with the sturdy independence of the author's mind, in reference even to the best and safest of these German guides. There is no trace of the disposition, which we have too often seen in English and American writers, to regard a point as settled because this or that distinguished German says so. Mr. Fairbairn manfully maintains the right of private judgment against schools and doctors no less than against popes and councils. This circumstance creates a strong presumption in his favour, as an honest and independent seeker of the truth, without regard to mere authority or fashion.

Another merit of this treatise is its intellectual and scientific character. It is neither a dry catalogue of insulated facts, nor a cloud of vague abstractions, but a rational and logical discussion. It is no vain boast but a correct description when the author represents the contents of his book to be typology "investigated in its principles." It is no mean praise of it to say, as we have no hesitation in saying, that the best parts of it are those which deal with general facts and principles, and which require in their treatment large and comprehensive views of the design of revelation and the mutual connection of its parts. For such views the author's mind appears to have not only a strong predilection, but a more than ordinary aptitude.

A still more interesting feature of the work is the extent to which these large and often novel views are made to harmonize with the strictest requisitions of old fashioned Calvinistic orthodoxy. It is pleasing to see that the results of modern speculation and discussion on the Bible can be so naturally reconciled and brought into connexion with a sound theology. We have seen no evidence so clear as we discover in this treatise, of the fact that such a harmony is possible, and we wonder at the large amount of solid theological matter which the author has contrived without unnatural coercion to infuse into his bold and free investigation of the principles of scriptural typology.

The work is not only orthodox in creed, but evangelical in spirit, and practically useful in its tendency throughout. Its moral influence on well-disposed readers cannot fail to be a

good one. This is no small merit in an age when such discussions are so often either positively hurtful in their tendency, or at the best entirely negative and destitute of any definite religious character. The appearance of such a work is an encouraging prognostic of the speedy restoration of a union which has long been interrupted, that of learned and original discussion of disputed points with doctrinal soundness and a pious spirit.

But all these are preliminary generalities, having no peculiar references to the subject of typology. The qualities which we have pointed out might have been displayed, and with the same effect, in a treatise upon any other biblical topic. The main question is, what new light has the author thrown upon the types of Scripture? It will not be easy in the space allotted us, to do justice to the doctrine here propounded and maintained. A brief description, and a simple statement of our own views with respect to it, is all that we can here attempt, and that with the view of exciting rather than of satisfying the reader's curiosity.

The first particular that we shall mention is the clear statement and successful refutation of extreme opinions on the subject of typology, with which the author prefaces his own inquiry. We have never seen a fairer or more accurate exhibition of the different theories and methods of typical interpretation, with their respective disadvantages and weaknesses. The arbitrary complication of the old schemes, and the sceptical barrenness of those which have succeeded them, are here exposed with equal faithfulness and skill. We are particularly pleased with the respect paid to the piety and learning of such men as Cocceius and Witsius, even in dissenting from them, and the total absence of that flippant sciolism which imagines, or pretends that biblical learning was unknown before the rise of the infidel theology among the Germans.

Having set aside these opposite extremes of error, the extreme which can see no types in the Word of God, and that which can see nothing else, the author lays down certain principles by which the investigation and interpretation of the types which are there should be governed. The characteristic feature of his own scheme is its preference of permanent pervading types to those of a more special and occasional description. While he boldly questions or denies a multitude of typical analogies long

cherished in religious literature and what may be called popular theology, he recognizes others of gigantic magnitude, pervading the whole history of Israel and determining its structure and complexion. The grand peculiarities of this Typology, to English readers, will be found to consist in the typical character thus given to the history as such, and in the relation assumed or established between this and the prophecies, by means of which the author undertakes to solve the *quaestio vexata* of a double sense, without foregoing any of the benefits supposed by its advocates to flow from it, and at the same time, without forfeiting the confidence of its opponents.

This view of the matter, although new and perhaps startling to the majority of mere English readers, is by no means an invention or discovery of our author, nor is it so represented by himself. It is the fruit of a long series of investigations by the believing school of modern German critics, since the reaction from the extreme form of rationalistic infidelity. Of this new school the acknowledged founder, and still living head, is Hengstenberg, whose efforts have been powerfully seconded by the congenial although independent labours of such men as Hävernick, Kurtz, Delitzsch, Drechsler, Hofmann, and Caspari. Each of these writers has views peculiar to himself, but they all agree in their rejection of the old typology and in their adherence to the typical theory or principle of interpretation. One of the happiest efforts and strongest recommendations of their common doctrine, is the new charm which it gives to the Old Testament by bringing all its parts into organic unity, and substituting a generic exegesis for the specific whimsies and caprices of the old typologists.

Of this new method of interpretation, wholly German in its origin and earlier developments, the book before us is the first complete and systematic exhibition in the English language. This is in fact its greatest merit, and the one to which it specially lays claim. The author, far from making any secret of the source from which he draws, has multiplied his citations and quotations from the class of German writers just referred to, perhaps excessively. We have been much struck with the difference between the passages directly quoted, and the author's statement of the same ideas in his own words. Besides the



awkwardness and feebleness which almost always mar translations, there is a nationality about the mode of thought and of expression, which must greatly weaken their effect upon the English reader. What we most want in Great Britain and America, in reference to this field of inquiry, is the raw material of foreign learning and discovery wrought by native industry and skill into a thoroughly domestic manufacture. Mr. Fairbairn has contributed his share of both these kinds of labour; first as one of the translators of Hengstenberg's work upon the Psalms, and now as the author of the works before us. We are heartily glad that instead of simply dressing up his German favourites in English clothes, he has given them, so to speak, an English education; they are not merely imported but naturalized. In justice to him we must go still further, and bear witness to the fact, that although they have retained their identity in passing through his hands, they have received a very visible improvement. To all their native and exotic merits he has added the authentic stamp of Anglo-Saxon common sense. Even Hengstenberg is here stripped of the few German fopperies which hang about him in his native dress, such as his odd notions about numbers and some other pardonable whimsies. In this direction Mr. Fairbairn goes occasionally further than we are disposed to follow him, while on the other hand he has adhered to his authorities in some points which we think might better have been spared. But these are matters as to which diversity of taste and judgment is to be expected, and which do not in the least affect the general statement, that the Germans have lost nothing of originality and strength at Mr. Fairbairn's hands, and gained not a little in sound judgment and discretion.

But over and above all this, these learned and ingenious strangers have been not only introduced to the reading public of Britain and America, but brought as we have seen, into connection with a truly rational yet scriptural theology, both in its doctrinal or theoretical, and in its practical or moral aspects. On this account especially, besides the reasons before given, we regard this "Typology of Scripture" as a valuable addition to our biblical literature, opening even to the general reader but especially to ministers and students of theology, an easy access to the best results of German exegetical investigation, without

relaxing in the least the claims of an enlightened Calvinism on the understanding and the conscience. Though not entirely free from all obscurity of method and expression, the treatise is essentially a scientific one, and on that account the better suited as a text-book to the wants of students. To such we strongly recommend it, as a work which cannot be attentively perused without an intellectual effort or without a corresponding intellectual improvement, while its strong theological and practical tendencies can scarcely fail to make it still more useful in a higher sense.

It was altogether natural that Mr. Fairbairn, having satisfied himself as to the principles of typical interpretation, should desire to apply them to some definite portion both of history and prophecy. This he has attempted in the other works before us, but, we feel constrained to say, with less success than in the exhibition of his general theory. The failure, if it may be so described, has arisen in a great degree from the peculiar character and habits of the author's mind, and more especially from that predilection, which has been already mentioned, for large and comprehensive views, in preference to more detailed investigation. The very power of generalization which he obviously possesses seems to render him impatient of the slow and toilsome processes of exegesis. Although certainly a man of more than ordinary learning, he has given no convincing proof in these books of superior philological accomplishments, and still less of a taste for that kind of interpretation which includes among its direct objects the detection and exposure of the nicer shades of meaning, in addition to the faithful exhibition of what may be regarded as essential. It is obvious enough from the samples now before us, that his mind unwillingly submits to the trammels of continued exposition, and is constantly disposed to view things on a larger scale, to compare Scripture with Scripture, rather than to master and exhaust a single context. Of these two kinds of exegetical ability the one which we have represented Mr. Fairbairn as possessing will by most men be regarded as intrinsically higher than the one in which we represent him as deficient.

The little book on Jonah labours under the peculiar disadvantage which accompanies all continuous attempts at the solution

of enigmas. After all that Mr. Fairbairn has accomplished, the history of Jonah is, to a great extent, a riddle still. It will yet retain its place, with the Song of Solomon and a few other portions of the sacred canon, among the *δυσνόητά τινα* (2 Peter iii. 16), by which the faith and ingenuity of readers and interpreters in every age have been severely tried, without materially adding to the knowledge and the clear conviction, which the Church has all along possessed, as to the canonical authority and use of these perplexing Scriptures. To have shrunk from a new effort in the same direction, if it lay in his way, would have belied the characteristic intrepidity with which our author encounters every puzzling question, and expresses an opinion upon every doubtful point, so that there is scarcely in the course of these four volumes an instance of vacillating or suspended judgment. This is far better than the opposite extreme and gives a healthful tone to his writings, which may therefore serve as a corrective of the vagueness and uncertainty too common in contemporary exegesis. His error, we think, lies in having undertaken an extended exposition of what ought to have been only treated incidentally. We find accordingly that scarcely anything of real value has been added here to what was said upon the same subject in the *Typology*. As a further proof that the author labours under some peculiar disadvantage in this effort, we may mention that he sometimes does what we praised him for avoiding in his earlier work, extenuates the difficulties or denies them, and complains of previous interpreters for having missed what seems to him so obvious. The chief peculiarity or novelty of his interpretation lies in the assumption that Jonah's mission to Nineveh had reference throughout to the kingdom of Israel; and more especially, that his displeasure at the escape of the devoted city arose, not from peevishness of temper or official pride, but from a dread of the injurious effect of God's forbearance on his own deluded countrymen. We doubt whether all the author's ingenuity and learning will give currency to this opinion. We are sure, however, that the book, notwithstanding the defects which we have mentioned, will afford a great deal of instruction both to professional and general readers.

Much more ambitious in its aims, and (we may add without

offence) in its pretensions, is the work upon Ezekiel, an elegant octavo, the superior typography of which may be understood, we trust, as indicating the success of the Typology, and a wide demand for something more from the same pen. The intrepidity, for which we give the author credit, is strikingly exemplified in his readiness to grapple with the most enigmatical of all the prophets. The tone of the preface excites expectations which are scarcely realized, at least by a perfunctory perusal. Such a perusal is indeed rendered difficult by the external form of the author's exegetical method, which appears to be a favourite with Scotch interpreters, but which appears to us far less adapted to the popular utility of such works than the old fashioned practice of making the conventional divisions of the text more prominent, and indeed the frame work of the composition. Here, on the contrary, as in Dr. Brown's learned work upon First Peter, the text is broken up into masses varying in form and size, according to the sense indeed but so that the form of the original is merged in the stream or ocean of the exposition, and can only be seen rising to the surface here and there at irregular intervals. Now the two great uses of expository works are to be read continuously, and referred to occasionally; and both these ends are in our opinion much more effectually answered by well constructed annotations on the chapters and verses of the Hebrew or the English Bible, than by the most ingenious disguises or substitutes for these universally familiar forms.

Here too, as in the "Jonah," we observe a disposition to extenuate the difficulties, or to charge them on the errors of interpreters or the stupidity of readers, and an occasional impatience of minute investigation, in the very places where it seems most unavoidable, leading the author to adopt the conclusions of his favourite authorities, sometimes without sufficient reason, or to represent the questions which he cannot solve as wholly unimportant and unworthy of attention. This superiority to little things, however useful it may be in other cases, as a safeguard against trifling and belittling treatment of the greatest matters, can scarcely be regarded as a special qualification in an expounder of Ezekiel, who should either let the task alone or come to it prepared for the handling of the sharpest and

minutest points. This is so far from being inconsistent with the massive grandeur which is justly predicated of this prophet, that the combination of the two apparently incongruous attributes is just what constitutes the individuality of his prophetic style and character.

The foregoing strictures are not to be understood as denying to the work before us the praise of laborious and detailed interpretation, but only as imputing to it greater crudeness, less originality, and less convincing power, than to the author's work upon *Typology*. Except so far as the reasonings and conclusions of that treatise are repeated here, the author appears less at home and less at ease, less conscious of his strength, though not by any means less eager to exert it. We do not find the same appearance of slowly acquired, thoroughly digested knowledge, but rather that of hasty acquisition and imperfect meditation. This may be only an appearance; but even in that case it sufficiently evinces that the author's strength lies not so much in formal and continuous interpretation as in comprehensive and connected views of general truths and fundamental principles. To use a technical distinction, he shines less in exegesis than in hermeneutics. He is more successful in laying down the laws of exposition than in applying them to specific cases. We need scarcely add that the defects which we have pointed out, are such as arise not from any intellectual inferiority to what has been attempted, but rather from a cast of mind and mode of thought adapted to a task still higher.

Our impressions of these interesting works may now be easily summed up. The "*Jonah*" and "*Ezekiel*" are highly worthy of perusal, were it only as embodying the choicest fruits of the latest and best German studies, in a form adapted to the wants of English readers, by a writer of good scholarship, sound principles, strong mind, and Christian spirit. We cannot, however, conscientiously describe them as making any sensible advance upon the ground already occupied by eminent interpreters, or as affording any new key to the difficulties of the books which they interpret. The "*Typology of Scripture*," on the other hand, we look upon as really supplying a desideratum, and to a great extent filling a chasm which has long been felt to exist in our biblical literature.

If we might venture to suggest a task for the useful employment of our author's powers, it would be a systematic work on the antiquities of Scripture, in which the religious and the typical element should have its due predominance, instead of being superseded by the civil and the secular. This idea has been acted on already by Ewald in the archæological supplement to his History of Israel, but not in such a way as to satisfy the minds of evangelical Christians. Such a work would afford the opportunity of bringing out the substance of the "Typology" in new forms, or at least in still more striking applications than can be expected in compositions purely exegetical. If this should not be practicable or expedient we would recommend a new edition of the Typology, as soon as circumstances warrant it, with some improvement in the distribution and arrangement, and a great deal in the style, which is now disfigured by verbosity and Scottish idioms. Of this we should not venture, as Americans, to judge by any standard of our own; but we are not accustomed, even in contemporary English writers, to such frequent use of "timeous," "open up," and above all of the adverb "just," which may be reckoned as a kind of Scottish Shibboleth. There are other literary faults in these performances which would almost seem to indicate their having been prepared for oral delivery, but which sensibly detract from their effect as books designed to be deliberately read. Among these are the frequent repetitions and the long and involved sentences, which seem to be considered indispensable in public speech by many of our Scottish brethren. By pruning this luxuriance and in other ways condensing the expression without lessening the substance, this important work might be made accessible to many who are now unable or unwilling to make use of it. Its literary merit and its logical effect would also gain instead of losing by the change. But even as it is, we should rejoice to see it placed within the reach of American readers, and have no doubt that it would be permanently useful to the religious public generally, and in an eminent degree to ministers and students of theology, as an unpretending but invaluable aid in the exegetical study of the Scriptures, and in the regular expository labours of the desk and pulpit.