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and Beda's writings touching the courses of sun, moon, and planets; taught us the constellations, the zodiac, the causes of eclipses, the use of the astrolabe and horoscope, the sundial, and the tube (tubus). He also made us draw figures. At night, when the stars came out clear, he observed them himself with us, and summoned all the students to watch, both at their rising and setting, the oblique paths of the stars in the different regions of the firmament.

ARTICLE VII.

SOME NOTES ON RECENT CATACOMB RESEARCH AND ITS LITERATURE.

BY REV. PROFESSOR SCOTT, CHICAGO THEOLOGICAL SEMINARY.

MODERN Catacomb research may be said to have gone through three stages of development: the first, ending about thirty years ago, was unscientific and dogmatic; the second, still surviving, is scientific and dogmatic; the third, just making itself heard, claims to be scientific and historic.

The unscientific period though dead is not wholly buried, and quite a number of traditional errors still encumber the path of archaeological studies. The Catacombs — as Marchi showed — were not ancient sand-pits which the Christians occupied for burial purposes. This mode of sepulture was not an invention of the early church, for it was perfectly familiar to the heathen, and Jewish catacombs have been lately investigated in Rome. These underground cemeteries were not places of retreat concealed and remote. A solitary inscription refers to taking refuge in such caves: "O tempora infausta quibus inter sacra et vota ne in cavernis quidem salvari possimus." On the contrary the Catacombs were often entered from the public highway, and their portals were at times imposing works of art (cf. Schultze, "Die Kirchliche Archäologie," 1879, 1880, in the *Zeitschrift für Kirchengeschichte*, p. 444, note 2, 1882 — an article which has been of great use in preparing these notes — where a number of inaccuracies in Merz's article "Katakomben" in the new edition of Herzog's *Encyklopädie*, 1880, are corrected). These homes of the dead were not usual places of worship; hence the theory of Kraus (article "Altar" in his *Real-encyklopädie*) that the church altar arose from the so called *sepulcro a mensa* and presupposes communion services in the Catacombs is imaginary. The present stone altar is of heathen origin. The early church had only a simple table. On the other hand,

the fact that burial clubs were *collegia licita* enabled the Christians to transact church business and conduct worship at their funerals under the sanction of law.

The great scientific-dogmatic authority, the store-house of Catacomb information, is De Rossi. His home in Rome, papal favor, and full literary and experimental qualifications have conspired to make his well-known work ("La Roma sotterranea cristiana," the third volume of which appeared 1877), an indispensable prerequisite to a thorough knowledge of the subject. Based upon it — in fact, just an abbreviation of it — is the "Roma Sotterranea" of Northcote and Brownlow, the second edition of which appeared 1879, London. The German work of Kraus bearing the same title, which reached a second edition 1879, is a translation of the English work. A similar summary is the book of Armellini ("Le Catacombe Romane," Roma, 1880), the only valuable part of which is the description of St. Agnese — a full account of which he has published in a separate work ("Il Cimiterio di S. Agnese," Roma, 1880).

The dogmatic presumption with which De Rossi and his school set out is, that the pictures, statues, and articles of domestic use which fill the Catacombs were intended to teach symbolically the great doctrines of religion and morality, and are to be explained accordingly. Strictly in this spirit is written the great work of Garrucci, ("Storia dell' arte cristiana nei primi otto secoli della Chiesa," 1879-80). Preceding volumes embraced the painting on early monuments; the present includes the Christian sculptures of the first eight centuries. The text is of minor importance, but the series of plates, growing in beauty and value, makes the work one of the very best for getting a good view of the whole field of early Christian art.

A very valuable contribution to this subject has just been published by T. Roller ("Les Catacombes de Rome, histoire de l'art et des croyances religieuses pendant les premiers siècles du Christianisme." 2 vols. Paris, 1881, Fr. 250). The writer, a French Protestant, belongs essentially to the school of De Rossi, though less inclined to find intentional apologetics or dogmatic ideas underlying every picture and carving. The views of inscriptions, sarcophagus reliefs, etc., are heliographic, and the four hundred illustrations form a splendid gallery of early church art. The dogmatic theory of Roman Catholic scholars, and, with some modifications, of most Protestants, is represented in Germany by F. X. Kraus. In his lecture "Ueber Begriff, Umfang, Geschichte der christlichen Archäologie und die Bedeutung der monumentalen Studien für die historische Theologie," and in his "Real-encyklopädie der christl. Alterthümer," (1880), he and his fellow writers (Roman Catholic) regard early works of Christian art as petrified or painted doctrines, symbols of deep moral teaching. In fact, the fantastic, allegorizing spirit that pervades the Encyklopädie goes far beyond anything De Rossi would think of. The

work is based upon Martigny's "Dictionnaire des antiquités Chrétiennes," and is now published as far as the letter K. The same unhistoric mode of interpretation is followed in the excellent work of Kraus, "Synchronistischen Tabellen zur christlichen Kunstgeschichte," 1880.

Le Blant, in the introduction to his "Les Sarcophages Chrétiens d'Arles," discusses the symbolism of early Christian art in a more liberal spirit. He is willing to admit that very often the inscriptions and monumental symbols have merely a sepulchral meaning; but the current of his exegesis is traditional.

Victor Schultze, a young lecturer in Leipzig, has recently come forward as the representative of a thoroughly objective, historic presentation of monumental information. In his essays, — "Die Bedeutung der altchristlichen Monumente für die theologische Forschung," in the supplement to the *Lutherische Kirchenzeitung* (No. 16, 1879), and "Die Symbolik des altchristlichen Bilderkreises," — in his work "Archäologische Studien" (Wien, 1880), he condemns the arbitrary and fanciful method of interpreting Christian art, and lays down the principles of a natural, historic explanation. Instead of the grand contributions to the history of doctrine, morals, and church government which the old exegesis gave and promised, we are now taught that the thought of the Catacombs moves within the narrow circle of grief for the dead and hope of victory through the resurrection. Early art is an endless resurrection-blossoming, whose roots draw nourishment from the very grave. Later art scenes from biblical history grew naturally out of the earlier expressions which set forth simply the feelings of mourners. An example or two will show the new and old way of looking at the same things. In a burial chamber of pre-Constantine times, opened in 1879, occurs an unique mural painting, representing a suppliant, the Good Shepherd, and a naked gladiator in an attitude of combat. Marucchi, in a treatise ("Di un ipogeo recentemente scoperto," etc., 1879), considers the picture an allegorical representation of the course of the Christian martyr, as in 1 Cor. ix. 24. Schultze says simply: "It is the picture of a Christian gladiator, who is buried here." In a female form on a sarcophagus in Arles, with the right hand extended, the left holding the palla, Le Blant sees "l'église triomphante accueillant le défunt." Schultze finds nothing in it but the deceased in an attitude of worship. On the other hand, in his latest and largest work ("Die Katakomben," Leipzig, 1882), Schultze lays perhaps too great stress upon the influence of the antique in Christian art. It certainly sounds strange to hear that "there was a time when art in the church was that of the heathen unchanged." We could not have guessed, if we had not been told, that the famous symbol of the fish in art had its origin in Matt. vii. 9 f. And it is a clear exaggeration to think that church history is to reap as much from the field of monumental theology as profane history has done from the art of Greece and Rome. But the work, on the whole, is the best compendium

of the most recent information on the subject, — gathered by personal investigation of the Catacombs of Rome, Naples, and Sicily, — and is confidently recommended as a calm, well-balanced treatment of a most interesting period of church life. The burial customs of the early Christians differed little from those of the world about them. Schultze shows that most of the trinkets, tools, etc., found with the dead, far from having a deep spiritual meaning, are simply an illustration of heathen usage continued by the Christians. The life beyond was regarded as a continuation of the life here; and the amulets, toys, food, lamps, etc., put in the grave, were just the outfit which love provided for those who had gone to another sphere of action. There was very little symbolism about them. In the case of the well-known blood-bottles affixed to many tombs, certainty has not yet been reached. Other signs of martyrs' graves have been given up by the papacy, after thousands of supposed martyred bones had been sold to all the world; but the blood-bottles have been declared by the Congregation of Rites — in 1668, in 1863, and finally in 1872, after chemical and microscopic analysis — really to contain blood, and infallibly indicate the graves of martyrs. English and German chemists have come to a different conclusion. Schultze, in an article ("Die sogenannte Blutgläser der römischen Katakomben," in Luthardt's *Zeitschrift*, Hft. x. 1880), after renewed research, holds that they contained sacramental wine — a very natural conclusion; for we know that communion bread and wine were put into the mouth of the dead till stopped by church authority. These wine-vials would be a natural substitute for the more superstitious practice.

Especial attention has been paid by recent archaeologists to Christian inscriptions. The great introductory work here is De Rossi's "*Inscriptiones christianae urbis Romae*," Vol. i. containing the dated inscriptions, 1861. A great number of Christian references lie scattered through the vast collections of Greek and Latin inscriptions collected by Mommsen, Böckh, and others. No sifting of this vast material has yet been undertaken; but fragments are here and there picked out. Dr. Julius Ritter, in an essay ("De compositione titulorum Christianorum Sepulchralium," etc., 1877), carefully discusses the Christian inscriptions in the fourth volume of the "*Corpus inscriptionum Graecarum*." In another essay ("De titulis Graecis Christianis Commentatio," 1880) he gives a similar collection, which rests, however, according to Schultze, on no certain chronological investigation. The almost constant heathen formula D.M., i.e. *diis manibus, sc. sacrum*, is discussed by F. Becker ("Die heidnische Weihformel D.M. auf altchristl. Grabsteinen," pp. 68). He gives one hundred Christian inscriptions, some in fac-simile, illustrating the use of the words in question. With most scholars, he rejects De Rossi's explanation of *Deo magno*, and holds it to be a general sign, giving a stone a sepulchral character, which the Christians retained. Like Schultze, he emphasizes the devotional *versus* the dogmatic, in early Christian art. Two articles by G. T. Stokes

("Greek Christian Inscriptions," Contemporary Review, 1880; and "Latin Christian Inscriptions," Contemporary Review, 1881), are of little scientific value, but useful in pointing students towards an interesting field of research. These inscriptions, like alphabets and superscriptions of the New Testament, become in time more elaborate. Later Jewish and Christian epitaphs add to the name of the deceased his title, occupation, etc. These notices shed some light upon the offices in the early synagogue and church. Schürer has accordingly written from them a treatise on the constitution of the synagogues in Rome under the emperors ("Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit," pp. 41, with forty-five inscriptions, 1879). He finds that the Roman synagogues were congregational in their government; there being no trace of a general *γεπουσία*. The many synagogues — at least seven in number — were named, e.g. the Augustine, the Agrippine, the Volumnine; pointing to the Jewish clinging to imperial favor. One is called the Hebrew synagogue, perhaps because more conservative, and still retaining the sacred language in its service. The officials mentioned are the *γεπουσιάρχης*, the head of the *γεπουσία*; the *ἀρχοντες*, an executive committee of the *γεπουσία*, who were elected at New Year's for a certain term of office, though occasionally for life (*ὁ διάβιος*); then the *ἀρχισυνάγωγος*, whose duty it was to take general charge of public worship, select those who were to officiate, etc; and the *ὑπηρέτης*, a subordinate of the last named; he was also the schoolmaster. Schürer points out how the government of the synagogues in the diaspora in general outline was modelled on that of the Greek cities. He refers in proof to the technical use of the word *ἀρχοντες*, the fact that the Jews in Bernice had nine archons at their head, after the example of Athens, and the *πρώτοι δέκα* of the Synhedrium in Jerusalem (Joseph. Antiq. xx, 8, 11) being the counterpart of the *δικάπρωτοι* of the Greek municipality. In this connection, we may refer to the able work of Hatch ("The Organization of the Early Christian Church," 1881), who follows Schürer, and makes a skilful use of inscriptions in elaborating his views of early church government.

ARTICLE VIII.

RECENT GERMAN THEOLOGICAL LITERATURE, AND
UNIVERSITY INTELLIGENCE.

Figura Ierosolymae tempore Jesu Christi d. n. existentis illustrata et in carta speciali adjecta delineata. By F. L. M. Woernhardt. 4to. pp. 12. Freiburg i. Br.: Herder. 1882. 1.60 Mark.

Theological Symbolics (Theologische Symbolik). By Prof. Dr. K. H. G. Schéele (tr. from Swedish). Part II. The Evangelical Lutheran Church. 8vo. pp. 217. Gotha: Schloessmann. 1881. 4 Marks.

Evangelical Movements in the Russian Church of To-day (Evangelische Strömungen in der russischen Kirche der Gegenwart). By H. Dalton. 8vo. pp. 40. Heilbronn: Henninger. 1881. 0.80 Mark. — The pamphlet describes the Stundists and Lord Radstock's work.

The Sources of Flavius Josephus (Die Quellen des F. Josephus). I. The Sources of the Antiquities (Bks. 12-17), and of the Jewish War (Bk. 1). By Dr. J. von Destinon. 8vo. pp. 129. Kiel: Lipsius und Tischer. 1882. 3 Marks.

Ground Lines of Moral Government (Grundlinien der sittlichen Weltordnung). A Guide to the Highest Good, for Laymen and Theologians. By B. Lohmann. 8vo. pp. 339. Wiesbaden: Niedner. 1880. 5 Marks.

Lexicon of Theology and Church (Lexikon für Theologie u. Kirchenwesen). By Profs. Drs. H. Holtzmann and R. Zöpfel. 8vo. pp. 728. Leipzig: Bibliographic Institute. 1882. 7 Marks.

Scientific Lectures on Religious Questions (Wissensch. Vorträge üb. religiöse Fragen). Fifth Collection. 8vo. pp. 114. Frankfurt a. M.: Diesterweg. 1882. 1.40 Mark. — This collection contains four lectures (1) By Weiss, on "The Significance of Christianity for the Social Life of To-day"; (2) By Holtzmann, on "The First Christians and the Social Questions"; (3) By Kampli, on "Property in the Light of the Gospel"; (4) By Grane, on "The Reformation and the Social Ideas of Christianity."

Libri Danielis, Ezrae, et Nehemiae. Textum Masoreticum accuratissime expressit et fontibus Masorae codicumque varie illustravit adumbratione Chaldaismi biblici adjecit S. Baer. Cum praefatione Franc. Delitzsch, et glossis Babylonicis Frider. Delitzsch. 8vo. pp. 136. Leipzig: B. Tauchnitz. 1882. 1.50 Mark. — As it observed that a distinguished Semitic scholar (Th. N.) in reviewing the work warns the public

against use of the Paradigms attached, and indeed urges the publisher to withdraw them, they are so faulty. The text is, however, valuable.

The Arabic Mss. in the Ducal Library at Gotha (*Die arabischen Handschriften der herzogl. (Bibliothek zu Gotha)*). At the command of H. H. Duke Ernst II. enumerated by Dr. W. Pertsch. Vol. III. Part 2. 8vo. pp. 241-488. Gotha: F. A. Perthes. 1881. 9 Marks.

Leviticus xvii. to xxvi. and Ezekiel. A Contribution to Pentateuch Criticism. By L. Horst, Lic. Theol. 8vo. pp. 96. Colmar: Barth. 1881. 3 Marks.

Carmina veteris testamenti metrica. Notas criticas et dissertationem de re metrica Hebraeorum adjecit Dr. G. Bickell. 8vo. pp. 236. Innsbruck: Wagner. 1882. 6.40 Marks.

Abraham ibn Esra as Grammarian (*Abr. ibn. Esra als Grammatiker*). A Contribution to the History of Hebrew Philology. By Prof. Dr. W. Bacher (of the Rabbin School in Budapest). 8vo. pp. 192. Strassburg: Trübner. 1882. 4 Marks.

UNIVERSITY INTELLIGENCE.

The following are the subjects of the Courses of Lectures to be delivered this winter by notable Professors and Teachers in the various Theological, Philosophical, and Philological Faculties in Germany. Of course not one tenth of all the lectures, nor even of all the lecturers, can be named here. We mention such as seem to be of theological importance. The Semester, or half-year's session, began on October 15th. These notes may serve a double purpose; for, first, they may guide young graduates in theology who wish to study German theology in its home; and secondly, the notes are data in theological history. It is important to observe how the lines of investigation and instruction vary in ten years, or in a generation.

At Basel (Bâle): Prof. C. J. Riggensch Lectures on New Testament Introduction (special), Synoptic History of the Passion; Prof. Overbeck, on Mediaeval Church History, Pastoral Epistles, The Commonitorium of Vincentius of Lerins; Prof. Stäbelin, on History of Doctrine (Part. II.), History of Protestant Missions, Schleiermacher's Life and Teaching, Calvin's Institutio; Prof. Schmidt, on Acts, Catholic Epistles, Spinoza's Works; Prof. Storkmeyer, on The Parables as in Luke; Prof. Smend, on Job, History of Israel; Prof. von Orelli, on Psalms, Kings, The Seven Muallakât (Arnold's ed.); Prof. Kaftan, on Romans, View and Criticism of Roman Catholic Doctrine; Priv. Doc. Böhringer, on Church History of the First Three Centuries; Priv. Doc. Marti, on Daniel (Arabic, with Grammar), Arabic; Priv. Doc. Riggensch, on History of Pietism.

We have given the Basel list almost in full for the sake of illustrat-

ing how much is done even by a smaller Swiss Theological Faculty. Besides the above, this University has in its Law Faculty five Professors, in its Medical Faculty nineteen Professors and Teachers, in the Philological Historical division of its Philosophical Faculty twenty, and in the division for Mathematics and Natural Science nine.

At Berlin: Two hundred and twenty-three Professors and Teachers will lecture. Of these, fourteen compose the Theological Faculty. We name only a few out of all. Prof. Dillmann will lecture on Old Testament Introduction, History of Old Testament Text, Isaiah, The smaller Exilic parts of Isaiah; Prof. Dorner will conduct a Society for Systematic Theology; Prof. Kleinert lectures on Genesis, History of German Hymnology; Prof. Pfeiderer, on Romans, Prolegomena to Dogmatics, and Dogmatics; Prof. Semisch, on Church History (Part I.), History of Christian Doctrine; Prof. Weiss, on New Testament Introduction, Synoptists, History of the Formation of the Synoptic Gospels; Prof. von der Goltz, on Christian Ethics; Prof. Piper, on Sources of Church History, Monumental Church History; Prof. Strack, on Hebrew Grammar, Psalms, Daniel (Aramaic, with Grammar); Priv. Doc. Plath, on General History of Missions, The first period of Protestant Missions Prof. du Bois-Reymond will lecture on Physiology (Part II.) with Experiments, and on some Results of recent Investigations in Natural History; Prof. Virchow, on General Pathology and Therapeutics, including General Pathological Anatomy. Prof. Curtius will lecture on Sources of Greek History, History of Greek and Roman Plastic Art; Prof. Droysen, on Methodology and Encyclopaedia of History, History of the Age of the Revolution (1763—1815); Prof. Helmholtz, on Experimental Physics (Part I.), Theoretical Physics with application of Differential Calculus; Prof. Hübner on Greek Syntax, Tacitus's Agricola with Introduction to Tacitus; Prof. Kiepert on Geography of Central and Northern Europe, History of Discovery (in recent times); Prof. Lepsius on Egyptian Monuments, specially touching History and Art; Prof. Mommsen, on Roman Imperial History; Prof. Sachau, on Syriac Poets, with Introduction to Earliest Syriac Literature, Syriac Historians, Ibn Hishâm, Arabic Poetry, and on Muhammed, the Koran and the earliest Arabic Literature; Prof. Schrader, on Assyrian and Babylonian Antiquities, Assyrian Language and Inscriptions, Chaldee Grammar with Daniel and Ezra; Prof. Weber, on Sanscrit Grammar, Hymns of the Rigveda or Atharvaveda, Bhavabhûti's Malakimâdhavan, Zend Grammar; Prof. Zeller, on General History of Philosophy; Prof. Lazarus, on Paedagogics and Didactics; Prof. Barth, on Syriac Grammar, Hebrew Grammar, Arabic Grammarians in de Sacy's Anthologie Grammaticale; Prof. Bastian on General Ethnology; Prof. Dieterici, on Arabic Grammar, the Koran; Prof. Oldenburg, on Indian Epigraphics, Vedic Exercises, Extracts from *Catapatha-brâhmana* and the *Pâraskara-Sutra* with Introduction to Brah-

mana Literature, Passages of the Mahabârata, the Pali text Theragâthâ; Prof. Steinthal, on Encyclopaedia and Methodology of Philology; Priv. Doc. Brugsch, on History of the Ancient Egyptians, Geography of Ancient Egypt, Hieroglyphic Grammar.

Bonn: Prof. Kamphausen will lecture on Psalms, History of the Kings of Israel and Judah; Prof. Mangold, The Three First Gospels, The Sermon on the Mount and Matt. xxiv. and xxv., New Testament Biblical Theology; Prof. Krafft, Church History (Part II. Charlemagne's ^{Estimate} to 1700), History of the Roman Catholic Church from the Council of Trent to the Vatican; Prof. Lange, Ethics; Prof. Christlieb, Homiletics and Pastoral Theology. Prof. Knoodt, Psychology; Prof. Neuhäuser, Psychology, History of Modern Philosophy; Prof. Schaarschmidt, Determinism and Freedom, History of Modern Philosophy; Prof. Meyer, History of Philosophy of Religion, Modern Political Philosophy; Prof. Gildemeister, Elements of Arabic, Baidhâvâ, Arabic Authors, New Persian.

Erlangen: Prof. Franck will lecture on Dogmatics (Part I.), Ethics; Prof. von Zezschwitz, Practical Theology; Prof. Köhler, Messianic Prophecies, Genesis, Songs in Old Testament Historical Books; Prof. Zaha, John, New Testament Theology; Prof. Kolde, History of the Early Church, Luther; Prof. Sieffert, New Testament Introduction, Symbolics; Priv. Doc. Bredekamp, History of Israel, Shorter Pre-exilic Prophets; Prof. Ebrard, The Synoptic Gospels.

Giessen: Prof. Kattenbusch will lecture on Encyclopaedia of Theology, Dogmatics (Part II.); Prof. Stade, Old Testament Introduction, Genesis, Exercises in the Theology of the Prophets (in the Seminarium); Prof. Schürer, John, New Testament Biblical Theology; Prof. Harnack, History of the Church in the Middle Ages, History of Doctrine, History of Christology to the Council of Chalcedon (in the Seminarium); Prof. Gottschick, History of the Relations between Philosophy and Theology.

Göttingen: Prof. Ritschl will lecture on Symbolics, Dogmatics (Part I.); Prof. Schultz, Dogmatics (Part II.), Genesis; Prof. Lünemann, John's Gospel and Epistle; Prof. Duhm, Old Testament Theology, Isaiah. Prof. Bertheau, Psalms, Chaldee Parts of Daniel; Prof. Wüstenfeld, Arabic; Prof. W. Müller, History of German Literature down to the Sixteenth Century, Old High German and Middle High German Poems; Prof. Sauppe, Hermeneutics and Criticism, Horace; Prof. de Lagarde, Arabic, Egyptian Texts, Judas Levita; Prof. Baumann, Logic, History of Modern Philosophy; Prof. Peiper, History of Philosophy until Kant.

Halle-Wittenberg [It may not be known generally that the university of Wittenberg, in which Luther was a professor, was transplanted to Halle and united with the university there in 1817]: Prof. Jacobi will lecture on New Testament Introduction, Church History (Part II.), History of Mediaeval Missions; Prof. Schlottmann, Old Testament Introduction, Isaiah; Prof. Köstlin, The Three First Gospels, Extracts from Luke, New

Testament Theology; Prof. Beyschlag, Romans, Life of Paul; Prof. Riehm, Genesis, Prophetism and Messianic Prophecy, Old Testament Theology; Prof. Köhler, Encyclopaedia, History of Philosophical and Theological Ethics, Dogmatics; Prof. Tschackert, Church History of the Apostolic Age, Church History of the First Three Centuries, Symbolics; Priv. Doc. Franke, John's Gospels, John's Epistles. Prof. Erdmann, Introduction to Philosophy, History of Philosophy; Prof. Keil, History of the Roman Theatre, Plautus's Language and Metres and the Miles Gloriosus; Prof. Ulrich, History of Kant's Philosophy, History of Plastic Art in the Christian Era; Prof. Gosche, Persian Grammar, Literary History of the Mohammedan Peoples, Koran; Prof. Haym, History of Philosophy, Logic, Lessing.

Heidelberg: Prof. Schenkel's courses will be on Encyclopaedia and Methodology of the Theological Sciences, Liturgics, History of Preaching since the Reformation; Prof. Merx's, Old Testament Introduction, Psalms, Chaldee or Syriac; Prof. Holstein's, Matthew, Shorter Pauline Epistles; Prof. Hausrath's, Patristic Church History (Part III.); Prof. Fischer's, History of the New Philosophy founded by Kant, Schiller's Life and Works.

Innsbruck (Roman Catholic. Its faculty contains one of the ablest of Semitic scholars): Prof. Bickell will lecture on Psalms, Arabic Grammar, Syriac, and Chaldee translation exercises.

Jena: Prof. Hase reads on Dogmatics; Prof. Lipsius, John, Life of Jesus, Theological Ethics; Prof. Siegfried, History of the Israelite People, Job, System of Hebrew Grammar; Prof. Grimm, Galatians and Romans; Prof. Hilgenfeld, Matthew, Mark, and Luke, Church History to 750 A.D.; Prof. Pünjer, Philosophy of Religion. Prof. Haeckel, Zoölogy (Part II.), System and History of Races in the Animal Kingdom, Nature in Ceylon and History of the Island; Prof. Delbrück, Sanscrit Grammar, Latin Syntax, Rigveda or Aitareyabrahmana; Prof. Encken, History of Modern Philosophy before Kant, Important Philosophers.

Kiel: Prof. Nitzsch will lecture on Philosophy of Religion, Ethics; Prof. Haupt, History of the Passion and Resurrection of Jesus Christ, New Testament Theology, (Part I.) Doctrine of Jesus, (Part II.) The Common Apostolic Belief and the Individual Apostolic Doctrinal Developments compared, Matthew; Prof. Hoffmann, Hebrew (Grammatical Exercises and Reading of Unpointed Texts), Syriac Elements, Arabic, New Persian.

Leipzig: Prof. R. H. Hofmann reads on Practical Theology, Paedagogy and its History, John's Epistles; Prof. Kabnis, Church History (Part II.), History of Doctrine; Prof. Luthardt, John, Dogmatics; Prof. Lechler, Church History (Part I.); Prof. Franz Delitzsch, Old Testament Introduction, Isaiah, Mishna (Tract Succoth with Bertinoro's Commentary); Prof. Baur, Genesis, Practical Theology; Prof. W. Schmidt, Encyclopaedia,

First and Second Corinthians; Priv. Doc. Guthe, *Psalm, Modern Palestine's Inhabitants, Religions, and Civilization*; Priv. Doc. Ryssel, *Hebrew Grammar, The Old Testament Belief in Immortality*. Prof. Wundt, *History of Modern Philosophy with Introduction to the Older Philosophies*, Psychological Society, *Psycho-physical Exercises for Advanced Students*; Prof. Drobisch, *Kant's Theory and Criticism of the Intellect*; Prof. Fleischer, *The Koran with Beidhâwi, The Hamâsa, The Divan of Hafiz, Wickerhauser's Turkish Chrestomathy*; Prof. Curtius, *Greek Grammar, Exercises in the Iliad (Bk. 21)*; Prof. Ebers, *Ancient Egyptian Grammar (for beginners)*; Prof. Lipsius, *Attic Political Antiquities*; Prof. Windisch, *Sanscrit Exercises (for beginners), Introduction to the Rigveda, Introduction to Cymric (or Welsh)*; Prof. Friedrich Delitzsch, *History of Babylon and Assyria with special reference to Israel, Hebrew, Deuteronomy, Assyrian — (Part I.) Brief Grammar and Easier Inscriptions, (Part III) Harder Texts, especially Bilingual Inscriptions*.

Marburg: Prof. Ranke reads on *Old Testament Messianic Prophecies, Hebrews*; Prof. Heinrici, *History of the New Testament Canon, Synoptic Gospels*; Prof. Brieger, *Church History (Part I), Modern Church History*; Prof. W. Herrmann, *Dogmatics (Part I.), Symbolics*; Prof. Count von Bandissin, *Old Testament Introduction*.

Strassburg: Prof. Reuss will lecture on *History of New Testament Times, The Present Condition of Pentateuch Criticism*; Prof. Holtzmann, *Special Introduction to the New Testament, History of Religion*; Prof. Kayser, *Special Introduction to the Old Testament, The Apocalypse*; Prof. Nowack, *Psalm, Koheleth*. Prof. Nöldeke, *Kamil, Mufassal, Beladhori, Syriac, Ethiopic*; Prof. Hübschmann, *Sanscrit Grammar, New Persian Grammar and Chrestomathy, Chief Results of Indo-Germanic Philology*; Prof. Dümichen, *The Hieroglyphic System of Writing, Hieroglyphic and Hieratic Texts, History of the Pharaohs of the Ancient Kingdom*; Prof. Goldschmidt, *Sanscrit (Part II.), Cakuntalâ*; Priv. Doc. Landauer, *Arabic (Koran), Aramaic (Haggadic Passages from the Talmud)*; Prof. Waihinger, *General History of Philosophy*.

Tübingen: Prof. von Weizsäcker reads on *Church History (Part I.), History of Doctrine (Part I.)*; Prof. Weiss, *Homiletics, Romans*; Prof. Buder, *Christian Doctrine (Part II.), First Corinthians*; Prof. Kautzsch, *Genesis, Old Testament Introduction*. Prof. von Sigwart, *Introduction to Philosophy and Logic, Philosophical Anthropology*; Prof. Socin, *The Koran, Hariri's Makamas, Pre-exilic Shorter Prophets, New Persian (Shahnameh)*; Prof. von Gutschmid, *Early Grecian History, Twentieth Book of Ammianus Marcellinus*; Prof. Pfeiderer, *Philosophical Ethics, History of Graeco-Roman Philosophy*.

Zürich: Prof. A. Schweizer will lecture on *The History of the Doctrines of the Reformed Church*; Prof. Biedermann, *Theological Encyclopaedia, General History of Religion, Dogmatics (Part I)*; Prof. Steiner,

Hebrew Grammar, Psalms, History of the People of Israel, Exegetical Exercises in Second Samuel, Arabic (Part 1.).

Prof. Wellhausen, the distinguished Old Testament scholar, has been removed, at his own request, from being Ordinary Professor of Theology in Greifswald, to become Extraordinary Professor in the philosophical faculty in Halle. — Prof. Wellhausen announces that neither the second volume of his History of Israel, nor a second edition of the first volume (now out of print) will appear in the next few years.

Prof. Aug. Müller, author of the valuable Hebrew Grammar, and long a skilful teacher of Semitic languages in Halle, has been removed from being Extraordinary Professor there, to be Ordinary Professor in Königsberg.

Dr. Bruno Bauer, the noted theological author, died at Rixdorf, near Berlin, on the 13th of April last, in his seventy-third year.

Dr. J. K. Wilhelm Vatke, Professor of Theology in the University of Berlin, now grown famous because of work done thirty-seven years ago, died in Berlin, on the 19th of April last, aged seventy-six.

Dr. Reinhold Pauli, Professor of History in Göttingen, died in Bremen, on the 2d of June last.

A. D.

ARTICLE IX.

NOTICES OF RECENT PUBLICATIONS.

OUTLINES OF HEBREW SYNTAX. By Dr. August Müller, Professor of Oriental Languages in the University of Halle. Translated and Edited by James Robertson, M.A., D.D., Professor of Oriental Languages in the University of Glasgow. Glasgow: James Maclehose and Sons, Publishers to the University. 1882.

The Introductory Hebrew Grammar of Professor Davidson, of which the first edition was published by T. and T. Clark, Edinburgh, in 1874, has constantly gained in favor in Great Britain and this country until the present time. It is probably, on the whole, the best treatise for beginners in the study of the Hebrew language. But after it has brought them to a certain point and introduced them to the fundamental principles of Syntax, it leaves them without any guide to a further study of this most important department of Hebrew Grammar. The translation of this part of Ewald's *Lehrbuch der hebräischen Sprache*, by Mr. James Kennedy (T. and T. Clark, Edinburgh, 1879), while furnishing a valuable contribution to the study of Syntax, is not adapted to the needs of the class-room, since in order to understand a principle it is often necessary to read one or more pages of context.

It was hoped that Dr. Davidson himself would furnish a work which