

THE
PRESBYTERIAN REVIEW.

No. 9.—January, 1882.

I.

THE COMPARATIVE CERTAINTY OF PHYSICS AND
METAPHYSICS.

THEOPHRASTUS, or perhaps Andronicus, in editing the writings of Aristotle, arranged them in two classes: τὰ φυσικά and τὰ μετὰ τὰ φυσικά: physics and metaphysics. Whether the meaning was, that the latter class is to be *read after* the first, or whether it treats of objects that *exist beyond* those treated of in the first class, has been disputed. We shall adopt the latter explanation as much the most probable, and understand by physics those provinces of inquiry which relate to the irrational and material world, and by metaphysics those relating to the rational and spiritual. Aristotle's own division of knowledge favors this explanation of the running titles under which his writings have been placed. "If there is something," he says, *Metaphysics*, v. i., "that is eternal and immovable, and that involves a separate subsistence, it is evident that it is the province of ontological science to investigate this. It is not certainly the province of physical science, for physical science is conversant about certain movable natures." Under τὰ φυσικά, Aristotle included the doctrine of material motion as seen in the heavens and earth; the history of animals; the nature of sensuous perception; of memory; of sleep and dreams; of life and death. Under τὰ μετὰ τὰ φυσικά, he grouped ethics, politics, rhetoric, logic, and ontology or metaphysics proper. Some of these terms were wider than in modern usage. This is particularly the case with ethics and politics, which included considerable that now falls under the heads of psychology and philosophy. Aristotle regarded the metaphysical division as by far the most important part of human knowledge, denominating it the "first philosophy," implying that the physical division is secondary.

Within this period of two years and a half there has been an increase of nearly 30 per cent. (from 2,144 to 2,893). Within five years the gain has been nearly 74 per cent. (from 1,660). The gain is not uniform as among the Universities, although it is all but universal, Rostock alone having failed to hold its advance.

Leipsic (with 561 students), Halle (with 359), Tubingen (with 323), Berlin (with 264), Erlangen (with 216), and Göttingen (with 149), show the largest attendance, while Giessen and Bonn show the largest ratio of increase.

The wide distribution of the gain and its ratio are in advance both of the general increase in the number of students in attendance upon the Universities and of the gain in any other of the departments of University instruction. We shall be interested to watch the unfolding of this movement in its relations whether to the theological thought or the religious life of German Europe.

The changes in the *personnel* of the Theological Faculties are not numerous. Strassburg loses Baudissin to Marburg, and receives Nowack from Berlin. Breslau replaces Gess by H. Schmidt, and Erlangen, Plitt by Kolde from Marburg. Heidelberg promotes Bassermann, and Basle, Smend, Orelli, and Kaftan to full professorships.

The increased attendance upon the Catholic Faculties in Germany proper is much less relatively, and Würzburg and Breslau gain more than the increase of the seven Faculties as a whole. Indeed these seven Catholic Faculties have not as many students by about 200 as they had ten years ago. Is it the *Culturkampf*, or are there safer places than Germany for educating a Vatican priesthood?

CHARLES A. AIKEN.

Exegetical Note on Phil. iv. 5 : ὁ κύριος ἐγγύς.—This phrase is usually confidently explained as referring to the nearness (in time) of our Lord's second advent. Against this understanding of it, however, there lie very grave objections—not, indeed, dogmatic (for ἐγγύς in that case would simply be taken as ἐγγιζεῖν in Jas. v. 8, 1 Pet. iv. 7, which would then be parallel passages), but exegetic. It may be asked, indeed, whether the idea thus supposed to be expressed is altogether a congruous one. When we speak of a person being near, do we intend to express a *time* or a *space* relation? Is the phrase capable of conveying a purely temporal idea? Incongruous or not, however, the phrase, so taken, would certainly be unexampled. Its parallel does not occur in the New Testament. We there read of a *time* or a *season* being near in time (Jno. ii. 13, Rev. i. 3), or of an *event* or *action* being near in time (1k. xxi. 31), but never of a *person* being near in time. What would it mean? The same is true of the LXX, if Trommius is to be trusted. Twice, in elevated poetical language (Job xiii. 18, xvii. 12), we meet with phrases which might be carelessly quoted as exceptions, but the poetic thought in both cases is evidently conceived under space-relations. At the most, they could be pleaded as parallels to our present passage, only if we should understand it, in high poetic imagery, to represent our Lord's triumphal procession as having started already toward the world, and to be drawing gradually near. Manifestly this is too much to read into the words in prose. It seems clear, therefore, that the probability is quite strong that ἐγγύς here should be understood in its primary and prevailingly Pauline (it never expresses time in Paul except Ro. xiii. 10) sense, as expressing *nearness in space*. It is a strong corrobora-

tion of this that we find the identical phrase in use in the Psalter (Psalms cxviii. 150 [cxix. 151], cxliv. 19 [cxlv. 18]), that Hymn-book of the ancient Church whose every phrase was as familiar to Paul and his followers as household words, and that the asyndetic, proverbial way in which it occurs in our passage gives it a very strong appearance of being a quotation. Led by these considerations we propose to read the phrase as a reminiscence of the Psalms above quoted, and as parallel to such passages as Clems. Rom. i., c. 21, translating: "The Lord is near [in space]." It is a matter of quite minor consideration as to which person of the Trinity is meant here by ὁ κύριος. Paul prevailingly uses the term of Christ, but not invariably (1 Cor. iv. 5, 2 Thess. iii. 16). Especially in quotations from the Old Testament it is used for God (*e. g.*, Ro. iv. 8, ix. 28, xi. 34, etc.) We may, therefore, assume that it is used in that sense here.

The only point remaining is the question of connection. The phrase is asyndetic, and we are, therefore, left to the logical flow of thought for hints as to the connection. We may read either "Let your forbearance be known to all men, [for] the Lord is near," or "The Lord is near, [therefore] be anxious for nothing, but in everything . . . let your requests be made known unto God." Little is hazarded in saying that whichever connection be adopted, the sense "near (in space)" is better than that which assigns the reference to the second advent. In either case the purpose of the phrase is either minatory or hortatory. But who can accept a minatory clause in such a context? We must, therefore, receive it as hortative. But the Lord's nearness to aid is a much stronger thought to urge as an incitement to a Christian life than the consciousness of the shortness of time before Christ's coming, unless His coming be looked at in a minatory light. Again, the fact that the Lord is near and can hear our requests, yields a much stronger motive to roll our cares over on Him than the fact that the second advent is nigh—unless, indeed, we should read this as teaching the uselessness of caring for a future which would probably never come. And we cannot so read it without putting Paul in conflict with facts as subsequently developed and with his own teaching in 2 Thess. It seems plain, therefore, that the context requires us to take the phrase as referring to the nearness of God to hear and help, not the speedy coming of the second advent. If so, it is equally clear that the connection with the following rather than the foregoing context is to be preferred. The sense, therefore, may be thus expressed: "The Lord [God] is near [and can, therefore, hear and help], [therefore] in nothing give way to worry, but in everything, through prayer and petition, let your wants be made known to God," etc. The passage finds its analogue not in Jas. v. 8, but in Mat. vi. 25-34.

BENJ. B. WARFIELD.

The Second Convention of the American Inter-Seminary Missionary Alliance met in Allegheny, Pa., October 27, 1881.—Among the happy coincidences of this occasion may be mentioned the following: That the Convention was held in the First Presbyterian church of Allegheny, of which church the sainted Rev. Elisha P. Swift, D.D., the founder of the Board of Foreign Missions of the Presbyterian Church, was so long pastor, and where with so much apostolic fervor he advocated the cause of Foreign Missions with all his marvellous eloquence and power; that just half a century before the meeting of this Conven-