

work, which exerted a great influence all through the century on biblical studies abroad, he is considered as having, for the first time, assumed the truly scientific position in the larger sense of the word, having applied "the principles of philological and historical criticism, the use of which he had learnt under Heyne in the domain of archæology, to the study of the Old Testament."¹ This beginning of biblical criticism, which was not applied methodically to the books of the New Testament till much later, had for a considerable time but little influence upon religious, theological, or even philosophical thought, which was rather under the influence of the purely philosophical writings mentioned above or of the poetical views elaborated by Herder.² Appar-

records following Astruc, criticism "has so little notion of the prevailing spirit which is to be found also in apparently heterogeneous portions that it sees the solution of the problem in accepting a number of unconnected and irreconcilable fragments" (E. Krautsch in *Lexis, loc. cit.*, vol. ii. p. 181). It is interesting to note that from the Göttingen school, and especially from Michaelis, emanated the plan of exploring the countries of the East in the interest of theological science. This led to such travels as those of the elder Niebuhr and others which were supported by the Danish Government.

¹ Siegfried in 'Deutsche Biographie.'

² In this connection it is important to draw attention to Herder's relations to Göttingen, especially to Eichhorn, and how he and the latter represent two sides of biblical study, the poetical and literary on the one side, the critical and archæological on the other. That Herder himself recognised

the difference is evident from his correspondence with Eichhorn, and is fully dealt with in R. Haym, 'Herder,' 2 vols., 1880-85 (see vol. ii. p. 166 *sqq.*) Herder's most important work in this direction was that on the 'Spirit of Hebrew Poetry' (1782). Although, as is stated in the Preface, the position taken up is original, it was no doubt to a considerable extent suggested by an English writer whom Michaelis in Göttingen had brought prominently before the German literary world, namely, Robert Lowth (1710-87), Bishop of London, who, as Professor of Poetry at Oxford (1741), delivered 'Prælectiones Academicæ de Sacra Poesi Hebræorum.' These were published in Latin in 1753. A second edition appeared in 1763, and was republished at Göttingen, with Notes by Michaelis in 1770, and translated, with the Notes, into English by G. Gregory (1787). Though Lowth is now recognised as one of the pioneers in the