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I. BERKELEY'S IDEALISM.

A splendid edition of Bishop Berkeley's works was issued, in 1871, by Professor Alexander Campbell Fraser, the incumbent of the Chair of Logic and Metaphysics in the University of Edinburgh—the chair once illuminated by the genius of the illustrious Sir William Hamilton. The elaborate dissertations in which the accomplished Editor expounds the Bishop's idealistic system, and the fact that they have emanated from one who has succeeded the great exponent and defender of Natural Realism, have had the effect of calling attention afresh to the principles of Berkeley's philosophy. In proceeding to discuss them we deem it important to furnish a brief preliminary statement of the main features of Berkeley's system :

1. The Denial of Abstract Ideas.
2. The Denial of the Existence of Matter as Substance. There is no such thing as material substance.
3. The Denial of even the Phenomenal Existence of Matter, separate from and independent of spirit: denial of Natural Realism. Material things have no reality in themselves. Whatever reality or casuality material things possess, is dependent and relative.
4. *Esse est percipi*: the so-called material world depends for existence upon the perception of spirit. A thing exists only as it is sensibly perceived.

nence of a whole page and italics are given to excerpts from the writings of Herbert Spencer, Leslie Stephen, Frederick Harrison, Emerson, Carlyle, Rousseau, and such like. He speaks "half in the speech of Ashdod," and with difficulty "in the Jews' language." We remember he has lately sided with Huxley against Gladstone.

R. A. WEBB.

BRIGGS'S MESSIANIC PROPHECY.

MESSIANIC PROPHECY. The prediction of the Fulfillment of Redemption through the Messiah; a critical study of the Messianic passages of the Old Testament in the order of their development. *By Charles Augustus Briggs, D.D., Davenport Professor of Hebrew and the cognate languages in the Union Theological Seminary, New York City.* New York: Charles Scribner's Sons. 1886.

This book is a vindication of American Scholarship. It is our first great contribution to the science of Biblical Theology. No longer can it be said that the scholars of our country have done no original work in this department. The fugitive articles in newspapers and the sporadic studies in reviews are at last succeeded by a volume of permanent value. It is the only book in the English language that discusses Messianic Prophecy from the true point of view, and is moreover the most thorough and adequate treatment of the subject in any language. The author needs no introduction to the theological public. His stimulating book on *Biblical Study* and his scarcely less fresh and forceful work on *American Presbyterianism*, to say nothing of his fearless—or, as some are pleased to call it, his presumptuous and savage—attack upon the Revised Version, have made his name a familiar one of late, not to say formidable. His ability and scholarship, his courage and enthusiasm, are conceded by all. The uneasiness he has caused is not due to distrust of any of these qualities but rather of his temper and prudence, together with his anomalous critical attitude. The devout tone of the volume before us is re-assuring, as is also the candor and courtesy with which he considers competing views before discarding them. The style is always brisk and clear, at times hard and metallic, fitting his thought more like a coat-of-mail than a soft and flowing garment, and, though his conviction that "the truth will take care of itself," and that "it cannot be resisted by the blind inertia of conservatism or overcome by the mad rush of radicalism," seems to have had a grateful effect upon his style, it still lacks somewhat of grace, mellowness, and repose. Especially in the treatment of this transcendent theme there is need of glow rather than glitter, and sweetness as well as light.

We believe Dr. Briggs to be an earnest, conscientious and reverent student of God's Word, and we have no sympathy with the attempt to deprive him of a fair hearing, by classifying him with the destructive critics of Germany and Holland, but at the same time we differ with

him very widely in some of his principles and many of his conclusions. The bulk of the readers of this notice, while admitting that the historico-critical method of treatment is the true one, will no doubt dissent at almost every stage of Dr. Brigg's application of the method.

This volume is one of a projected series of three, which, according to a comprehensive plan, are designed to cover the whole subject; the first treating of the Messianic Prophecy of the Old Testament, the second to expound the Messianic idea of the New Testament, and the third to trace the history of the Messianic ideal in the Christian Church. The present volume, which, of course is mainly critical and exegetical, opens with a manly and luminous Preface, followed by two chapters of more or less unsatisfactory definition and philosophical discussion. Prophecy is broadly defined as religious instruction; Hebrew prophecy and some heathen prophecy are both genuine and have common features, e. g., the dream, the vision and the enlightened spiritual discernment are the three phases of both; nevertheless the extraordinary divine influences which used the psychological and physical conditions of human nature to determine the origin of Hebrew prophecy, and its organic development towards the accomplishment of a divine plan of redemption, give to that prophecy its distinguishing features; the distinction between prediction and prophecy is emphasized and elaborated; Messianic prophecy is the prediction of the completion of redemption through the Messiah—the author does not confine himself to the prophecies concerning a personal Messiah. To the foregoing statements there will be less objection than to much that follows, especially his too free application of the principles of lower criticism, higher criticism, and his peculiar theory of Hebrew poetry.

Dr. Briggs makes occasional use of the Revised Version, but in most cases gives his own translation of the passages discussed, and in so doing he also does what he berated the Revisers for not doing, that is, he radically reconstructs the text in numerous places, the LXX of course being his chief authority against the Massoretes. There is too much of this, and his own work disproves his contentions against the Revisers, and shows that they were right in declining to undertake the task of textual criticism in detail, as a preliminary to a popular revision. At the same time many of his emendations must commend themselves to the most careful judgment, and his arguments for the changes are always strait forward, strong, thorough, and scholar-like. Let any one turn, for instance, to his foot-note on "Shiloh," though in this very case we dissent from his conclusion.

But the objections to his work in lower criticism will be as nothing to the protest against his use of higher criticism. It is well known that, while Dr. Briggs holds a conservative position in theology, he is far in advance of most American scholars in his critical views. As Messianic prophecy is an advancing organism, it is necessary in the outset to arrange the prophecies in the order of their origin, and, as this involves

a judgment on the great questions of Old Testament criticism, we have another opportunity of observing his exact attitude. He accepts the analysis of the Pentateuch into four distinct documents, contending that "it is simply impossible that they should have come from the same original author," but he rejects with equal emphasis the radical and irreverent conclusions of the Wellhausen school. Further, he holds that just as tradition ascribed the Pentateuchal group of writings to Moses, so the Psalter, the Wisdom literature, and the anonymous exilic prophecies clustered around the other three greatest names of Hebrew literary history, and in his analysis of the last group he ascribes to the great unknown, not only Is. XL-LXVI, but also XIII-XIV and XXXIV-XXXV. He assigns Zech. IX-XI to the age of Hezekiah and Zech. XII-XIV to a post-exilic author other than Zechariah.

Our author applies his theory of Hebrew poetry with great confidence, and, in many cases, to such serious effect, that we think he owes it to his readers to explain it more fully than he has ever yet done, especially in view of the fact that his theory, so far as it is known, like those of many of his confident predecessors in discovery, has failed to command general approval.

The foot-notes are exceedingly rich, and of themselves make this an indispensable book to the critical student of the Scriptures. In fine, while it is open to very serious objection, as indicated above, it will do as much perhaps as any other book in the language to stimulate the right kind of Old Testament study.

W. W. MOORE.

THE LAND AND THE BOOK.

THE LAND AND THE BOOK; or Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land. By William M. Thomson, D. D., Forty-five years a Missionary in Syria and Palestine. Volume I. *Southern Palestine and Jerusalem*. (140 Illustrations and Maps.) Volume II. *Central Palestine and Phœnicia*. (130 Illustrations and Maps.) Volume III. *Lebanon and Beyond Jordan*. (147 Illustrations and Maps.) New York: Harper and Brothers.

In these sumptuous volumes the venerable author has given us the form of his great work in Palestine, which he doubtless wishes to be final. And it is a form worthy even of such a book as his. The oriental magnificence of the binding, the elegance of the letter-press, and the abundance and beauty of the illustrations furnish a setting that should satisfy the most fastidious bibliophile. Indeed, the olive-green ground of the cover, figured with crimson and gold, the cream-tinted pages, the large, clear type, and the profusion and splendor of the engravings give it somewhat the air of an *édition de luxe*. These features of course increase the cost, which would be a misfortune in the case of an indispensable work like this, unless the same pictorial and textual