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I.

DR. BRIGGS' HIGHER CRITICISM OF THE HEXATEUCH EXAMINED.

IN the *Presbyterian Review* for January, 1883, Dr. Briggs published "A Critical Study of the History of the Higher Criticism with Special Reference to the Pentateuch." This is now reprinted in a volume, with a few additions and such verbal corrections as his subsequent change of attitude has rendered necessary, under the title of *The Higher Criticism of the Hexateuch*.* In this amended form it may consequently be regarded as presenting the carefully considered views of the author corrected up to date.

There is an obvious distinction between the Higher Criticism *de jure* and the Higher Criticism *de facto*; and these may differ widely from each other. Critical investigations may be rightly conducted and lead to correct conclusions; or they may be based on wrong principles, follow wrong methods, and lead to false conclusions. Dr. Briggs tells us (*Presbyterian Review* for 1881, p. 578) that "Biblical criticism is represented by two antagonistic parties—evangelical critics and rationalistic critics." And he claims to have shown (*Presbyterian Review* for, 1883, p. 70) that "evangelical Biblical criticism was based on the formal principle of Protestantism, the divine authority of the Scriptures, over against ecclesiastical

* *The Higher Criticism of the Hexateuch*. By Charles Augustus Briggs, D.D. 8vo, pp. 259. The Preface states that "ten years ago the author undertook to write a little book upon the Higher Criticism of the Hexateuch, and at that time he advanced some distance in its preparation. But on reflection he turned aside from it, with the opinion that the times were not yet ripe for it." Now "he presents to the public the result of his studies so far as they have gone."

in the main, the theology is as sound as its presentation is pointed. There is even apparent an unusual felicity in theological statement. For example, the true meaning of "God is love" is admirably brought out on p. 36: "God in His very essence, and not merely in His relations to His creatures, is Love." By this the Ritschlian contention that we know nothing of what God is, and can know only His relations, and therefore call Him Love because He is love to us, is on the one hand excluded; and equally, on the other, the sentimental notion that the very essence of God is love; while the true idea that God's essential nature is love, and not merely His relations to us loving, is neatly brought out. So, on pp. 79, 80, we have an admirable exposition of the nature of faith and its relation to salvation: "When a man gives up trying to save himself, God comes and saves him; when a man gives up trying to atone for his sins, God comes and tells him he is already forgiven." Faith, in a word, is a condition of mind analogous to that of a drowning man when he ceases struggling and permits his rescuer to save him. We only regret that this evangelical conception of faith is not firmly retained throughout the volume.—*The First Millennial Faith. The Church Faith in its First One Thousand Years.* By the Author of *Not on Calvary*. 12mo, pp. 83. (New York: Saalfeld & Fitch; London: Eden, Remington & Co., 1893.) The author of *Not on Calvary* has learned something since the issue of that crude pamphlet, which was noticed in this REVIEW for July, 1892 (Vol. iii, p. 591). Among other things he has learned to express more regard for Scripture; in that booklet he openly refused the guidance of the prophets and apostles (p. 29 sq.); in this, he professes his acceptance of "the Canonical Scriptures as the infallible and inspired Word of God" (p. 72), though he has not learned as yet that it is not "upon the authority" of "Saints, Martyrs and Confessors" that "we receive certain books as inspired" (p. 72). He has learned much more than this also; and the whole of this little volume is written with a circumspection to which the former treatise was a stranger. But, again, he has not learned how difficult it is to investigate history with a foregone conclusion and yet be true to history, especially when the mind is unilluminated with an adequate apprehension of the phases of thought which history brings before us. The one fact, that we owe to Anselm the first thorough formulation of the doctrine of satisfaction, is practically the sole trustworthy historical teaching of the pamphlet. The state of the mind of earlier generations on the subject is thoroughly misconceived—as, indeed, in the circumstances was inevitable. If the author would now seek to understand "the satisfaction theory" which he has set himself to combat, he would realize how wide of the mark his polemics are. And then, if the offense of the Cross would cease!—*The Sacramental System, Considered as the Extension of the Incarnation.* By Morgan Dix, S.T.D., D.C.L., Rector of Trinity Church, New York. 12mo, pp. xx, 239. (New York: Longmans, Green & Co., 1893.) This is a volume, full of eloquence, in which the author's convictions find strong expression; but it does not contain a perfectly clear exposition of what the essential idea of a "sacramental system" or of the "extension of the Incarnation" is. Of the latter, indeed, nothing is said, beyond an incidental allusion here and there; and the reader is left at the end as much in the dark as to Dr. Dix's conception of its meaning and importance as he was at the beginning. With reference to the former, twin conceptions struggle in the womb of Dr. Dix's thought; and it remains uncertain still which shall serve the other. On the one hand, the sacramental idea is conceived as the idea of symbolical expression: and this is the dominant note of the book. A basis for "the sacramental system" is accordingly found in the divine authorship of nature, the relation of man to nature, the participation of

nature in man's fate, and the connection with nature into which our Lord came when He was incarnated in human flesh; all this renders it extremely fit that "the creature," which is bound up in man's fortunes, should be employed by the Holy Ghost in ministering to the diseases of the soul. From this point of view, the whole universe is sacramental: "sacraments are everywhere and hardly anything which is not sacramental" (p. 81). "The name of a sacrament," we are told (p. 83), "may be attributed to anything whereby an holy thing is signified;" and the essential function of a sacrament seems to be "*to keep before us*" the alliance between the natural and supernatural (p. 84). Its necessity arises from the "need of means to convey religious ideas" (p. 185), and from the difficulty of keeping "a system of doctrine intact without the help of symbols apt to represent and teach it," which symbols become agents "in strengthening our intellectual apprehension." In developing this view, many true things are beautifully and strongly said; and a defense of a "ritual" worship is made on its basis. As a theory of "the sacramental system," however, such a presentation does not advance beyond Zwinglian ground. The essence of the Zwinglian view is that the value of sacraments turns on their *representative* character; it is because of the truths they symbolize and teach that they are useful in the Christian life. When Dr. Dix presents "the sacramental system" from this point of view, and extends it to include as "lesser sacraments" the five taught by Rome and rejected by Protestants, and, indeed, says that almost everything is, in a still lesser sense, a sacrament, he is moving thus on distinctively Zwinglian ground. On the basis of sacraments as symbols of truth, he erects, however, on the other hand, a high doctrine of sacramental efficacy as to the "two chief sacraments" of Baptism and the Lord's Supper. Baptism, he teaches to be necessary to salvation in the sense that "where that rite may be had, no man is, or can be, in Christ till he be baptized;" inasmuch as Baptism is "the instrument whereby men are grafted into the vine and placed in direct and personal relation to Christ, the Second Adam" (p. 117). The gifts conveyed in Baptism are forgiveness of sins, regeneration and illumination. Hence he teaches "Baptismal regeneration;" though it is not easily discovered precisely what he means by "regeneration." Infants, as incapable of presenting a bar in the way of grace, are the normal examples of baptism and its effect; "adults may hinder and prevent its operation by ignorance, by indifference, by want of due preparation" (p. 129). That infants are baptized proves that they need salvation, in the three items of forgiveness of sins, regeneration and illumination; but Dr. Dix is confused and confusing as to the first item. The formularies of his Church (Art. ix) teach that "original or birth sin" includes both "*fault* and corruption," and lay thus a firm ground for baptism of infants "for remission of sins." Dr. Dix obscures the idea of "fault" here, emphasizing it as "*fault in the nature*," as if this voided its "personal or individual" character and made "the sufferer not responsible"—as if it were, then, a thing to be "corrected" rather than to be "forgiven." Yet he teaches that infant baptism is the normal baptism for *forgiveness* of sins. The Lord's Supper is for him a "sacrament" in a sense in which even Baptism is not; it "is first in dignity—and in power most efficient." Baptism is "an instance of the use of an element of the natural order as an instrument whereby, without change in the element, gifts are granted to the love and spirit of man." "But . . . the elements now used [in the Lord's Supper] fix our attention, as if some change had passed upon, over, or through them, by which their position in the world of the material and physical had been modified in some wondrous way" (p. 151). So that "what is said of Him outside this sacrament may be said, word for word, of the sacrament itself" (p. 148). Accordingly, "it

has a twofold aspect, being sacrifice and sacrament in one" (p. 149); the priest on earth offers "the same oblation which Christ offers in heaven" (p. 149); the sacrament is "complete and, so to speak, a *fait accompli*, as soon as the priest has done his part" (pp. 156, 169)—this completeness consisting in the union of the outer and inner perfectly and without confusion, so that the sacrament is "so presented as an objective reality to the congregation," and is not made a sacrament to them by their faith. In every one of these points, Dr. Dix's teaching is distinctly un-Protestant and Romish, and traverses the official teaching of the Anglican Church. His conception of the sacramental union is indistinguishable from the early teaching called impanation; and the corollaries drawn by the advocates of that view are drawn by him, *e. g.*, he, too, represents it as communicating to the body the germ of the spiritual body that is to be (pp. 33, 212).—*Faith-Healing, Christian Science and Kindred Phenomena*. By J. M. Buckley, LL.D. 12mo, pp. xi, 308. (New York: The Century Company, 1892.) Dr. Buckley did a great service to the Church by publishing, in *The Century*, the papers collected in this volume; he has increased this service by reissuing them in this handsome and accessible form. The delusions of Faith-Healing and Christian Science are still troubling the people of God; no better refutation of them can be found than this calm sifting of the facts and clear exposition of them in their relation to kindred phenomena. He who reads Dr. Buckley's volume will have no excuse left for permitting himself to be deceived in matters of this kind.—*A Study of Faith-Healing*. By Alfred T. Schofield, M.D., Author of "How to Keep Healthy," "Health at Home," etc. 12mo, pp. 128. (New York: Fleming W. Revell Company [1892].) A readable little book, not so learned or so judicious as Dr. Buckley's closely reasoned volume just noticed, but yet adapted to be useful in the present tendency to fanaticism.—*The World of the Unseen*. An Essay on the Relation of Higher Space to Things Eternal. By Arthur Willink. 16mo, pp. vi, 184. (New York and London: Macmillan & Co., 1893.) We know nothing of the ecclesiastical connection of the author of this clearly written little book. It is in essence, however, an attempt to justify and commend the Swedenborgian anthropology and eschatology through the use of the conception of "the Higher Space," or the doctrine of space of more dimensions than three. Here is the Swedenborgian difficulty in conceiving "Spirit"—the author speaking of it, as ordinarily apprehended, as something of which we know nothing and of which nothing can therefore be affirmed—as in a word no-thing (pp. 105, 71). Here are also the Swedenborgian conceptions of God as possessing "form" (p. 60), and of man as like God in "form," both here and in "heaven;" of a twofold body for man, an earthly one and a "spiritual" (though material) one (p. 121); of the other world as, therefore, physical, inhabited by men with "material" bodies (p. 61); and of the whole universe, physical and spiritual, as therefore comprehended in "nature," and connected "physically" into one whole (p. 8). In a word, here is the whole crude naturalism and materialism of the Swedenborgian conception of the other world and of life beyond the grave. The author thinks to support this view by appealing to the conception of transcendental space. It is a proverb that it is hard for an empty bag to stand upright; here we have the interesting experiment tried, of attempting to stand two empty bags upright by propping them against one another.—*The Blessed Virgin in the Catacombs*. By the Rev. Thomas J. Shahan, D.D., Professor of Church History in the Catholic University of America. 12mo, pp. 80. (Baltimore: John Murphy & Co., 1892.) "If we had no other survivals of the first three centuries than their extant literature," remarks the learned author of this prettily got-up little book, "we would be at a loss for a purely