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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."

Presbyterian Church in the United States of America, the essay gives an account of the institutions and present condition of all the various branches of Presbyterianism in the country.—*Our Church Heritage; or, The Scottish Churches Viewed in the Light of Their History*. Addressed to the New Generation that has Risen up since the Disruption. By Rev. Norman L. Walker, D.D., Author of *Robert Buchanan, D.D., Scottish Church History*, etc. New Edition. Pp. 126. (New York: T. Nelson & Sons, 1893.) A brief sketch of the fortunes of the Scotch Church, with special emphasis on the period of the Disruption in 1843 and since. It is written from the evangelical point of view, and not merely as a matter of scientific interest, but as a source of suggestion for the future conduct of the affairs of the Free Church.—*Ein Stück Kirchen- und Lebens-Geschichte aus den deutsch-russischen Ostseeprovinzen*. Von Richard Krause, I Kön. Pfarrer zu Wonsees in Oberfranken, ehem. Pastor zu Dondangen in Kurland. (Gütersloh: C. Bertelsmann, 1893.) A graphic account of the persecutions to which the evangelical and Lutheran Protestants of the border provinces of the Baltic (inhabited by Germans but belonging to Russia) have been subjected during the last eight years, owing to a change of policy on the part of the Russian authorities. It is the account of an eye witness and a sufferer, and appears in every way credible, though one cannot but deplore the possibility of such gross abuse of power in the midst of European civilization in this enlightened age.—*Papers of the American Society of Church History*. Vol. v. Report and Papers of the Fifth Annual Meeting held in the City of Washington, December 27 and 28, 1892. Edited by Rev. Samuel Macauley Jackson, M.A., Secretary. Pp. lxxxii, 143. (New York: G. P. Putnam's Sons, 1893.) Dr. Jackson deserves the thanks of the public, as well as of the Church History Society, for the careful, and, as far as appears, exhaustive list of works of interest to the student of Church History which have appeared in 1892. It is to be hoped that this may now, after a trial of two years, become a permanent feature of the reports of the Society. The other papers in the volume are "St. Thomas of Canterbury," by Dr. Schaff; "The Absolution Formula of the Templars," by Henry Charles Lea, LL.D.; "The Services of the Mathers in New England Religious Development," by Prof. Williston Walker; "Holland and Religious Freedom," by Dr. T. W. Chambers; and "The Italian Renaissance of To-day," by Dr. G. R. W. Scott. The bare enumeration of these titles of papers and names of authors will suffice to show the high character of the work being done under the auspices of the American Society of Church History.

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IV.—SYSTEMATIC THEOLOGY.

Theological Propædæntic. A General Introduction to the Study of Theology, Exegetical, Historical, Systematic and Practical, including Encyclopædia, Methodology and Bibliography. Part i. By Philip Schaff, D.D., LL.D., Professor of Church History in the Union Theological Seminary, New York. 8vo, pp. viii, 233. (New York: Christian Literature Company, 1892.) Dr. Schaff is peculiarly fitted both by his extensive and varied learning and by a certain judiciousness which he possesses in an eminent degree, to prepare a most useful book on this subject; his advice to students and his recommendation of books for their use are sure to be valuable helps to them in their work. The fuller review which such a book deserves may well be postponed until its completion. Let it suffice here to say that Dr. Schaff is not always happy on the side of terminology: it is a mistake to seek to con-

form the English language to pedantic rule, as is done in proposing to neglect usage in the matter of the names of the several departments; and the phrase "theory of a literal inspiration" is unfortunate and misleading. The definition of theology as "the science of religion" (p. 17, cf. 19, 77, 80) is not only wrong formally, and based on a wrong theory of the relations of religion and theology, but it will inevitably be exceedingly confusing to students. What is a beginner to do when he reads on page 17 the simple, oracular statement, "Theology is the science of religion," and then turns over a single leaf and finds "The Science of Religion" heading a new chapter and expressing something very different from theology?—*Studies in Theology*. By Rev. Randolph S. Foster, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 3 vols. *Theism*. Cosmic Theism; or, The Theism of Nature. 8vo, pp. xii, 450. *Evidences of Christianity*. The Supernatural Book. 8vo, pp. xiv, 430. *Prolegomena*. Philosophical Basis of Theology. 8vo, pp. viii, 344. (New York: Hunt & Eaton, 1889 and 1890.) On the appearance of this important work it was placed in the hands of the Rev. Prof. Mabon, D.D., of the theological seminary at New Brunswick, to notice for this REVIEW. Dr. Mabon had made some progress in his review of it, which, as his notes testify, he designed to be both appreciative and searching—expressing assent and dissent as the case deserved—when he was removed from all earthly tasks to the courts above. At this late date it seems proper to do nothing more than to call the attention of our readers to the work as an important contribution to the *Prolegomena of Theology*. Dr. Mabon had intended to give especial attention to Bishop Foster's remarks on Inspiration, which scarcely seem adequate. Let us pause at least to emphasize the remark (p. 278 of Vol. iii) that "Exact definitions would correct a vast amount of angry controversy." Bishop Foster's definition of Inspiration is not that most commonly adopted by exact writers: he makes it "a method of revealing," confining Revelation to "manifestation in act." So defined, no one would contend that all Scripture is inspired of God; yet Paul so declares. After all, the main thing is what Bishop Foster declares it to be: "That which is important is, that the Bible be true as a whole and in every part. Untruth is the only thing that can put it in peril" (p. 279). The precise theological definition of Inspiration is, the activity of God, the Holy Ghost, in securing just this. We are not entitled to argue that "Inspiration" was not necessary to secure this; we are bound to assert that this has been secured; that God saw to it that it should be secured; and God's activity in seeing to this is what we call "Inspiration." The *mode* of this activity we conceive to be of much less importance to determine and to insist upon, than the *effect—truth*; though we have our opinion as to the mode, and think it important to conceive it rightly in order to secure a permanent recognition of the effect. Men will continue to argue *a priori* against the *effect*, however it be *a posteriori* indisputable, until they rightly conceive the *mode* by which the effect is secured.—*Two Present-Day Questions*. I. Biblical Criticism. II. The Social Movement. Sermons Preached before the University of Cambridge, etc. By W. Sanday, M.A., D.D., LL.D., Dean Ireland Professor of Exegesis and Fellow of Exeter College, Oxford. 12mo, pp. 72. (London and New York: Longmans, Green & Co., 1892.) Dr. Sanday has chosen the subjects of his Cambridge sermons with his usual insight and has spoken on them with his usual wisdom. He sees the danger, attending the two movements of which he speaks, of what he calls "premature solutions," and raises his voice to counsel caution. "It seems to me, if I am not mistaken, that just at the present moment one of the greatest dangers to which Christian opinion is exposed, and that at once in each of the two most important branches of it which I have named, is of