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I. PRIMEVAL MAN.

DURING recent years the science of anthropology has made notable progress. Some workers in this field have been careful and conservative; others, perhaps, have been hasty and heedless. In certain quarters far-reaching conclusions are confidently announced, and but little regard is paid to what the sacred Scriptures have to say about some of its topics.

Great diversity of opinion has also been expressed in regard to some of the great questions with which anthropology is concerned. In reference to the length of time man has been upon the earth, as to whether there were races of men prior to the time of Adam, in regard to the relation of man to some brute species, and concerning man's actual primitive state, opinions differ widely. Some of these opinions, as set forth in recent books and periodicals, are evidently inimical to certain plain statements of Scripture. Hence, the theologian has important interests at stake on this field.

Of these questions, perhaps that of man's primeval condition is of greatest moment at the present day to the theologian in the light of modern science, and the purpose of this article is to discuss some of the problems raised by the inquiry concerning man's primitive status and endowments. In itself this inquiry is of absorbing interest; but its importance is greatly enhanced when we consider the fact that the conclusions to which we may be led by this inquiry will largely determine our opinions regarding the other questions just named. For if it be made out that man was at first a rude, untutored savage, it will be easy to establish his

third address to the entire legislation contained in these three books. The law which the people were told to write on the plastered stones of Ebal is that very law which we have seen is the bond of the national unity.

The last and highest stage of Moses' activity as the messenger of God was his writing the law. He thus became the teacher, not only of his own age, but of ages yet to come. For this crowning work his entire past training had fitted him. Dr. White sums up his argument in three heads: 1. The Pentateuch is a unit. 2. It was complete in the age of the exodus, before permanent occupation of Palestine. 3. Moses was the only man of that age equal to the task of writing this great national record. The claim that we have here the production of some post-exilic editor, or that this is all the result of a national development in government and religion, is a flat denial of the historical credibility of the Pentateuch.

Our author shows himself throughout to be modest, orthodox and well informed. He is not pedantic, does not confuse his reader with a parade of authorities, but having matured his views he states them as his own. He does not bewilder you with discussions of P., E., J., E., etc. He makes no claim to original research. But he has mastered his argument, and in a way that cannot be resisted he deals sledge-hammer blows upon the pretentious and destructive criticism of the day. His book is a book for the people. It is rich in descriptions. His analysis of the doctrinal contents and progress of revelation in the Pentateuch is admirable. There is little or nothing in this book that we would except to. Perhaps on p. 303 the term miracle is too loosely used. The period of actual residence in Egypt our author speaks of as four hundred and thirty years. It is better to explain Gen. xv. 13 and Ex. xii. 40 in the light of Gal. iii. 17, and make the period of expatriation include the previous wanderings in Canaan, and date from Abraham. The period of the final sojourn in Egypt may be then computed at about two hundred and ten years.

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#### BEATTIE'S RADICAL CRITICISM.

RADICAL CRITICISM, An Exposition and Examination of the Radical Critical Theory Concerning the Literature and Religious System of the Old Testament Scriptures. By Francis R. Beattie, Professor of Systematic Theology and Apologetics in the Louisville Presbyterian Theological Seminary, and Author of "An Examination of Utilitarianism," and "The Methods of Theism," with an Introduction by W. W. Moore, D. D., LL. D., Professor of Old Testament Literature in Union Theological Seminary, Virginia. Fleming H. Revell Company. Chicago, New York, Toronto. Price, \$1.50.

Those who are conversant with the previous writings of Professor Beattie will be prepared to find this last and most valuable issue from his pen marked with the same striking characteristics. The first of these is thorough scholarship. Dr. Beattie never attempts to write upon a subject until he has informed himself fully upon it, and by patient investigation made himself master of it. His thorough acquaintance with the literature of the Higher Criticism is apparent upon every page. It is manifest that he has taken nothing at second hand, but knows by personal reading whereof he affirms.

A second characteristic is systematic treatment. Beginning with definition,

first of the Higher Criticism in general, then of that form of it known as the Rationalistic or Radical Criticism, the author passes to the history of the Higher Criticism movement, which he traces carefully and accurately from the days of Spinoza to the present time. Then follows a lucid exposition of the principles and methods of the advanced or rationalistic wing, with the various hypotheses it has from time to time put forward.

Having thus set forth clearly the position and claims of the radical critics, the remainder of the volume is occupied with a minute and searching criticism of the principles of interpretation, the philosophical presuppositions, the historical assumptions, and the whole tenor and tone of this class of writers, who are shown to be regardless alike of the testimony of inspiration, history, and archæology.

A third characteristic of this volume, and one that is pleasant to note, is its philosophic calmness. Dr. Beattie is not wrought up to a pitch of intense excitement over the thought that the waves of Radical Criticism are about to sweep away our Gibraltar. He recognizes the fact that the assaults are being made upon "the central keep of Protestantism, the supreme authority of the Bible in matters of religion." But he has faith in the autopistic character of the word. His heart does not "tremble for the ark of God." He realizes the peril to misguided souls, but he has implicit faith in the final vindication of the historicity, integrity, and plenary inspiration of the whole body of Scripture. As the result of this calm equipoise of spirit, we note in the last place the fairness and frankness with which the whole subject of the Higher Criticism is treated. Conscious of the strength of his own position, he is prepared to admit the obligations of Christian scholarship to the work of the higher critics, whilst he is careful to let it be seen that there is equally high scholarship amongst the ranks of the conservative critics; and whilst he rebukes unsparingly the arrogance of men like Kuenen, Briggs, and others who tacitly assume that they are the people and that wisdom will die with them, yet he gives full credit to all the work that even the radical critics have done, and shows how much more valuable their work would have been if it had been freed from those evolutionary preconceptions and vicious methods by which it is characterized.

The book is timely, admirable in spirit, thorough, yet popular rather than scientific in treatment, safe and conservative in tone. Its arrangement as to the number and brevity of its chapters, and the frequency of its recapitulations and summaries, is explained by the fact that it was first sent forth in brief articles from week to week in the columns of the *Christian Observer*. Whilst some economy of space might have been gained by recasting, there is an advantage for many readers in the form in which the work now appears. The mechanical execution is admirable. It is a comfort to hold a book in hand that falls open and lies open at any page, instead of requiring, as most of our cheaper books do, to keep a constant strain on thumb and forefinger to prevent the lids from shutting like the jaws of a steel-trap.

Our ministers and ruling elders would do well to possess themselves of this book, and if they have young people in danger of being carried away with the vagaries of Rationalistic Criticism, no better service could be rendered than to place a copy of it in their hands.

T. D. WITHERSPOON.