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I.

THEISTIC EVOLUTION.

LESLIE STEPHEN somewhere cites a suggestion of Bishop Butler that nations as well as individuals may go mad. However this may be as to other professions, the imputation of aberrancy has for long time lain upon the investigators of nature, and the opinion is widespread that since the appearance of Darwin's famous book the disease has reached an acute stage. To outsiders it is difficult to comprehend why naturalists have abandoned the old scheme of instantaneous creations and catastrophic exterminations of species, which processes were supposed to have been enacted over and over again through long ages; and have rejected the types and archetypes of the comparative anatomists, with their beautiful evidences of design, in favor of a theory which seems to relegate all animated nature to the chapter of accidents.

Some intelligent people find it impossible even to understand what *Evolution* signifies, and start with erroneous definitions, deriving extraordinary conclusions from their own errors. The theory of Evolution does not, for example, teach that a dog, or that a dog's descendant, may be transformed into a cat; or that a dandelion, itself or its posterity, can in any length of time become a rose. Yet how great is the difficulty experienced by some in understanding that it does not break down any of the barriers of actually existing species? Its real effort is to account for the cross-resemblances now found between dog and cat, by the supposition that both have come from some common ancestor, which was neither one nor other. It also declares that "laws of nature" (whatever is understood by this term) and the whole environment

ical development. This must be said also of Mr. Wakeman's history, which thereby becomes not so much a history of the Church of England as a history of the Oxford movement in its roots, in the previous manifestations of its formative principles in the Church of England, and in its rise and spreading influence in our own century. How his point of view has influenced Mr. Wakeman in his selection of periods and movements and matters for emphasis or for omission is apparent even to himself. Thus, he tells us in his Preface that he has been led to lay particular stress upon the revival of the Church in the nineteenth century, and to pass more cursorily over the period of its deterioration in the eighteenth century and the period of the Commonwealth and Protectorate, which, in his view, "are of the nature of interruptions in the story of her continuous growth." This mode of dealing with the material does not detract from the value of Mr. Wakeman's history: it only changes its subject. It does not even profess to be a history of all the fortunes of the Church of England which will do full justice to all the phases through which it has passed and estimate impartially where its strength has from time to time resided and in what direction its best future development may be sought: it professes to trace the fortunes only of that element in her bosom which would fain have stopped reform short at the death of Henry VIII, and which loves to secure itself by ever-increasing bonds to the thought and practices of the "undivided" Church. If the Oxford movement, so powerful, so pervasive, so arrogant to-day, proves to be the final goal of development in the Church of England, Mr. Wakeman's book may even claim to be, as it seeks to be, a history of that Church which lays stress only on what has proved to be permanent and has exercised lasting influence on her fortunes. But if the end of the Church of England's development is not yet, and God has something better in store for the Church which in many respects has heretofore proved the greatest bulwark of Protestantism, than that she should finally lapse into the corruptions from which she once emerged, it may haply prove that Mr. Wakeman has been chasing an eddy round and round and has missed the line of progress. Until it is certain, therefore, that the "Catholic" revival of our day has achieved the final goal of development in the Church of England, we can read Mr. Wakeman's history as only a party one: and, so read, it is a very informing volume. Whether our verdict on that history is *Deo Gloria* or *Ichabod*, will again depend on our party standpoint.—*Memorial Volume of the Westminster Assembly, 1647-1897*. Containing Eleven Addresses delivered before the General Assembly of the Presbyterian Church in the United States, at Charlotte, N. C., in May, 1897, in Commemoration of the Two Hundred and Fiftieth Anniversary of the Westminster Assembly, and of the Formation of the Westminster Standards. Published by the Direction of the General Assembly of 1897. 12mo, pp. xxxviii, 297. (Richmond, Va.: The Presbyterian Committee of Publication [1897].) The honor of inaugurating a fitting celebration of the fifth jubilee of the completion of the Westminster Standards is due to Prof. Francis R. Beattie, D.D., of the Louisville Presbyterian Theological Seminary; and, at his instance, to the General Assembly of the Presbyterian Church in the United States, commonly known as the "Southern Presbyterian Church." It was on the proposal of a delegate from this Church that the Presbyterian Alliance, at its Glasgow meeting, recommended to the Churches represented in it to take opportunity during the year suitably to recognize the occasion, and thus made the celebration, in a Presbyterian sense at least, world-wide. It must have been a stirring occasion when the General Assembly of the Presbyterian Church in the United States gave itself with such heartiness and with such elaboration to the expression of its appreciation of and its

delight in our Standards and of its gratitude to God for their gift to the world: and we welcome this goodly volume as a worthy memorial of the occasion. Here the eleven notable addresses then given are presented to an even wider audience than listened to them on their delivery, and an introductory historical statement from the practiced pen of Dr. Beattie supplies to the reader their appropriate setting. It is a volume which no Presbyterian will be able to read without satisfaction, and it can hardly fail, under the blessing of that God whose glory Presbyterians seek to subserve in the expression and living of their faith, to awaken echoes which shall increase His praise through many years. Let those who would know the historical circumstances out of which our Standards rose, the nobility of their conceptions of Christian truth, the faithfulness with which they present the teachings of the Bible, the blessings they have brought the Church and the world, turn to this volume. Of course all the eleven addresses here gathered will not be found to attain the same level and each reader will doubtless have his favorites among them. Our favorites, we frankly confess, are Dr. Witherspoon's singularly attractive description of the meeting of the Westminster Assembly, its place, proceedings and personnel; Dr. Dabney's clear exposition of its doctrinal contents; Dr. Strickler's instructive discussion of the Catechism; Dr. Smith's trenchant comparison of the popular theology of the day with that of Westminster; and Dr. Cannon's delightful study of the influence of the Westminster symbols on society. But it is invidious to draw distinctions among good things. He that sits down to this book sits down to a feast. Let him take the viands he likes and eat and be happy. There is strengthening in them all.—*The Presbyterian Churches: Their Place and Power in Modern Christendom*. By Rev. J. N. Ogilvie, M.A. With a Chapter on the Presbyterian Church in the United States, by Rev. Andrew C. Zenos, D.D., Author of *Compendium of Church History*. 32mo, pp. viii, 162. (New York, Chicago and Toronto: Fleming H. Revell & Co. [1897].) Here is the book we have been looking for—a brief, comprehensive survey of the Presbyterian Churches as a whole in their world-wide distribution and influence. The writer, of course, writes from his own point of view and has not sought to be more objective than his convictions allow. As a minister of the Established Church of Scotland, he looks upon the sister Presbyterian Churches which are blessing that land as originating “in misdirected conscience” and persisting in useless separation and growing in a tendency to an unjustified condemnation of establishments on principle. But on the whole he has held the pen with notable restraint when writing on points like these and has not failed to appreciate what has been accomplished by others than his own communion for religion in Scotland. Dr. Zenos' chapter on Presbyterianism in the United States is an admirable and admirably fair and judicious summary. The book will provide an excellent handbook for those who in our Sabbath-schools and Bible classes would fain know something of the Church to which they belong; and it ought to be widely circulated and used.—*A History of Methodism in the United States*. By James M. Buckley. In Two Volumes. Illustrated. 4to, pp. xix, 472 + viii, 481. (New York: The Christian Literature Co., 1897.) No one of the volumes of the “American Church History Series,” published under the auspices of The American Society of Church History and now complete in thirteen octavo volumes, surpassed in voluminousness Dr. Buckley's history of Methodism, and no one of them surpassed it in straightforward attention to its proper purpose or in the interest of its narrative. It was quite worthy of the honor that has been accorded it in this separate issue in luxurious form. The text does not seem to have been changed in any respect and it has been swollen from an octavo-

volume of 714 pages to these two goodly quarto ones solely by the insertion of a rich collection of illustrations: the present issue is therefore distinctly an "extra-illustrated" edition. These illustrations consist almost entirely of portraits, and enable the reader to make the acquaintance of the worthies brought before him in the printed page, with the seeing of the eye as well as by the inner perception of the understanding. The volumes are handsomely printed, on fine paper, and are in every way a creditable piece of work. For an estimate of their historical character, see Dr. A. C. Zenos' notice of the octavo issue in the number of this REVIEW for April, 1897 (Vol. viii, p. 345).

—*Doctor Tucker, Priest-Musician.* A Sketch which Concerns the Doings and Thinkings of the Rev. John Ireland Tucker, S.T.D., including a Brief Converse about the Rise and Progress of Church Music in America. By Christopher W. Knauff, M.A. 12mo, pp. ix, 351. (New York: A. D. F. Randolph Company, 1897.) A beautiful book commemorative of a beautiful life. We all have known Dr. Tucker as the editor of a musical Hymn Book and a pioneer of distinctively church music in America. The author of this book wishes us to know him also as a man—living a life that was wholesome, good-humored, filled with fun and yet not earthy, "which was child-like and sincere, led by straightforward and lofty aims and so lifted up to an unworldly level." He truly says that the sort of living capable of being justly so described is not so common among the sons of men that when we find it we can afford to let the obscurity of gathering years hide it from sight. Those who would like to see how the hymnody of the beginning of this century impressed those of a churchly taste and how "Masonic" tunes sound in a "Dykesian" ear would do well to read the sprightly chapter here given under the title of "Shall it be Lowell Mason or Dr. Dykes?" The characterization of Mason by the Dykesians ran on lines like these: "He did more to awaken interest in psalmody and to depreciate its standards than any other man of his time;" "no one has done as much as he, in his day and generation, to extend the practice and lower the taste in sacred music." But the "Masonics" got in their innings, anent at least the less palatable of the tunes in *Hymns Ancient and Modern*, when they offered this prescription for their making: "Put your eight notes in a bag; shake them well and draw them out as they happen to come—that gives you your air." Enough has been said, doubtless, to show that these pages are not dry: that they are also profitable they that will go to them will soon discern for themselves.—*Proceedings of the Sixth General Council of the Alliance of the Reformed Churches Holding the Presbyterian System, held at Glasgow, 1896.* Edited by the Rev. G. D. Mathews, D.D., General Secretary of the Alliance. 8vo, pp. xiv, 480 + 216. (London: James Nisbet & Co.; New York and Chicago: Fleming H. Revell Co., 1896.) The Glasgow Council of the Presbyterian Alliance has, indeed, as the editor remarks in the Preface, passed into history: but here is its record to preserve its memory and to increase its influence. It was in many respects a notable meeting, as the readers of the account of it given in this REVIEW by its President, Dr. William H. Roberts, will have had reason for knowing (see this REVIEW, October, 1896, Vol. vii, p. 679). This volume of its proceedings is admirably edited and printed and is full of instruction to those who would follow the trends of thought and feeling in the Churches.

Princeton.

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