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I. THE LATEST PHASE OF HISTORICAL RATIONALISM.

IN the last number of the QUARTERLY (pp. 36 *et seq.*), we undertook to give some general account of the new historical rationalism which is being now introduced to the American churches by certain enthusiastic pupils of Adolph Harnack; and then, for its better elucidation, began a somewhat fuller exposition of one or two of the more fundamental positions assumed by Dr. A. C. McGiffert in his *Inaugural Address*, in his advocacy of it. We pointed out in that section of our article Dr. McGiffert's conception of Christianity as a development, and gave some account of the "transformations" which he conceives Christianity to have undergone since its origination by Christ. The most important of these "transformations" he represents, certainly with the best of right from his point of view, to be that from the primitive to the Catholic Church, to the better understanding of which his *Address* is devoted. For our better estimation of the significance of his teaching here, we should next consider more closely:

V. DR. MCGIFFERT'S THEORY OF THE PRIMITIVE CHURCH.

One of the most striking passages in Dr. McGiffert's *Inaugural Address* is that in which he draws a picture of "primitive Christianity" as it is conceived by him, preliminary to expounding what he calls the momentous "transformation of the primitive into the Catholic Church, of the church of the apostles into that of the old Catholic fathers." That important changes did take place

the production of Southern authors, as well as for the sake of its own merits. The design of the author is to show the intrinsic reasonableness of the Christian revelation, to prove that the system of truth taught in the Scriptures solves in the most satisfactory manner the standing problem of the human reason, and satisfies, as does no other system, the deepest needs of man's nature. The volume consists of fourteen interesting and suggestive chapters, presenting some profound subjects in a manner level to the popular comprehension. The thought is clear, though sometimes abstruse, and any man of average intelligence ought to be able to follow the course of the reasoning.

The first four chapters of the volume discuss the nature of man in the light of reason, showing that he is a free, moral, religious, and yet fallen, being, possessed not simply of a body, but of a soul, which is spiritual as to its essence. The next three chapters present the rational evidence for man's origin, design and future existence. The remaining seven chapters discuss various topics connected with revelation, such as, need of a revelation, origin of the Bible, supernatural evidence of its divine origin, the harmony of the Bible with all truth, etc. The careful reader will find in these chapters much to interest and instruct. The ablest part of Mr. Brimm's volume is found in the chapter entitled "The Religion of the Bible the Religion of the True Philosophy." The author gives us here some admirable statements upon a most difficult subject, and yet in simple and popular style.

We would like to see the thirteenth chapter, entitled "Christianity and Infidelity Contrasted," published as a tract and given a wide circulation among all classes. In fact, this book is sure to exert a most salutary influence upon all its readers, and we hope it will secure the wide distribution justified both by its merits and beneficial influence. We commend especially the successful attempt which the author has made to throw his thoughts upon these abstruse topics into such form that the popular mind can easily grasp them. We like the company which the author keeps; Hamilton, McCosh, Dabney, Calderwood, Bp. Butler, the Duke of Argyle, Cocker, Tiele, Hodge, *et al.*, appear by quotation or suggestion; and while the book is not scholastic or technical, it yet indicates good and sufficient scholarship.

We would not be hyper-critical, yet we hope that in the second edition our author will correct the use of the word "eternal" on the 9th and 204th pages. We suggest, also, that there is too much valuable material collected on these pages to be practically wasted for purposes of future reference on account of the lack of a good and satisfactory index. These are blemishes, however, which can be easily removed. We congratulate Mr. Brimm upon his first venture into the field of authorship, and hope for him great success in this and all future efforts.

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DRUMMOND'S "ASCENT OF MAN."

THE ASCENT OF MAN. *By Henry Drummond, LL. D., F. R. S. E., F. G. S.*
New York: James Pott & Co., 114 Fifth Avenue. 1894. Pp. 346.

This book is the Lowell Lectures which were given by Professor Drummond two years ago in Boston. When they were delivered they produced a very pain-

ful impression upon many who were admirers of the author, and hence it was with anxious interest that the full text of the lectures was looked for. Not a few were inclined to hope that the publication of the lectures would, in part at least, dispel the unfavorable effect which the first reports had produced almost everywhere. In our judgment, the full text of the lectures in the volume before us utterly obliterates the last ray of hope which even the most sanguine continued to cherish, that our author's views were not so extreme as reported. In this notice, which cannot be made as complete as we would desire, we shall seek to show that this is the case, by a fair and candid presentation of Professor Drummond's views and by some criticism of them.

When *Natural Law in the Spiritual World* first appeared, a little more than ten years ago, it attracted much attention, and received almost unstinted praise. However, after a few years this favorable judgment was greatly modified, and the conclusion generally rested in, that while Drummond had wrought out many analogies between the natural and the spiritual in an eloquent and attractive way, he had entirely failed to establish identity of law in the two worlds, and consequently the book did not succeed in making good the claim which it boldly put forth in its elaborate introduction. In addition, many thoughtful minds were convinced that some of the principles and many of the methods of this book had tendencies which, if followed out, would lead to a minimizing of the supernatural factors in the spiritual sphere, and which would reduce the two worlds to identity largely, if not entirely, on the side of the natural.

Since this first book appeared several booklets on the ethical side of religious life and experience have come from the same facile pen. The best known of these, perhaps, is *The Greatest Thing in the World*, which contains a brilliant exposition of the thirteenth chapter of First Corinthians. This has had a wide circulation, and much praise has been bestowed upon it and the author's other similar writings. In all these books it requires no very careful reading to observe that there has been a constant tendency, which becomes more and more marked, to exalt the subjective side of religion at the expense of the objective, and thus to put the results of mere natural human effort in the place of the renewing grace of God. Thus, there has been progress in the case of the author, as exhibited in his books and booklets, but it has been "down grade" to naturalism. The book before us confirms this conclusion in various ways.

Fifty-seven pages of the 346 are devoted to introductory topics, and this makes a rather large portico for the building itself. In this respect this book resembles *Natural Law in the Spiritual World*.

This introduction deals with four separate topics : Evolution in general ; The missing factor in current theories ; Why was Evolution the method chosen ; and Evolution and Sociology.

As to the first of these topics, we would naturally expect that some definition of Evolution would be given, but we look in vain for it. The principle of continuity is assumed, and Evolution is "the story of creation as told by those who know it best." (P. 3.) Then, as if this were insufficient by way of definition, our author says that Evolution is merely "the history of the steps by which the world comes to be what it is." Further, to make matters plainer, as the soul of our author glows with his theme, he says that Evolution is "after all a vision." Failure to give scientific accuracy is confessed by the various ways in which Evolution is

described by our author. The most significant thing in this section is the fact that if man comes under the sweep of Evolution it must include the whole man, body and soul.

In discussing the missing factor, Professor Drummond makes a rather severe critique of his fellow-Evolutionists. He thinks that Darwin and others have overlooked or disregarded the real facts in the case. Too much has been made, he thinks, of "the struggle for life," and not enough of "the struggle for the life of others." This our author regards as the specially new and good thing in his theory, and he frequently alludes to it in his work.

But our impression is that this altruistic principle is nothing new. Herbert Spencer and others set it forth years before Drummond announced it. And over eighteen hundred years ago a remarkable teacher in Palestine, who spake as never man spake, expounded it in its highest and distinctly ethical form. Our author says that "the path of progress and the path of altruism are one," and that "Evolution began with protoplasm, and ended with man." These are but random hints, showing how completely our author is dominated by his own theories.

The body of the book consists of ten chapters, with titles as follows: The Ascent of the Body; The Scaffolding left in the Body; The Arrest of the Body; The Dawn of Mind; The Evolution of Language; The Struggle for Life; The Struggle for the Life of others; The Evolution of a Mother; The Evolution of a Father; Involution. Under these several headings a wide range of topics bearing upon the supposed ascent of man from his protoplasmic original state up to his complete human form and attainments are discussed in a very attractive manner.

The first chapter tells how the body was evolved, and therein we have the usual reasonings of organic evolution boldly and bravely presented. Man began as a cell, and by slow degrees the differentiation went on, as Embryology is supposed to prove, till at length the multicellular structure of the human body was produced. The absurdities of Haeckel, and the theories of Darwin, Wallace, F. Müller and others are spoken of with favor, and man is made out to be the highest of the beasts of the field, but a beast after all.

To criticise this chapter at length would be to criticise organic evolution in relation to man at length, and we have little space for this. Suffice it to say that many assumptions are made, and again and again mere analogies are made the basis of identities, and the whole is clad in poetic language. The most glaring instance of this is the supposition that the ontogeny of the individual is the exact representation of the phylogeny of the species. But we submit that the embryonic history of the individual is one thing, and the race history of the species is another thing. The former may be a good analogy of the latter, while their identity cannot be proved. But the greatest difficulty we feel in this whole chapter is its relation to the Biblical account of the origin of man. The poetic effort at the close of this chapter to harmonize our author's theory with the Scripture narrative only serves to reveal the fact that it cannot be harmonized. There is something wrong somewhere. Will our author tell us?

The second chapter seeks to show that there are now relics or remnants of the lower forms of animal existence through which man has passed still visible in the human body. The firm grip of a baby's hand, the relics of fish gills or gill slits, neck-ears, the twitching of the skin, the relic of a tail, and other things are dwelt upon in a way which indicates either a somewhat amateur knowledge of

science or a fixed determination to prove man's genetic connection with the lower animals. This chapter limps badly on the scientific side.

This being the case no particular criticism is needed. Our author thinks that he is proving the ascent of man rather than his descent, but much of his reasoning goes to show that apes may be regarded as degenerated men, rather than to prove that men are matured monkeys, or the genetic natural outgrowths of any brute species. This chapter, too, on the purely scientific side, has been severely criticised in several quarters, and the result has been to discount very much Drummond's reputation as a careful and accurate scientist.

The third chapter undertakes to show how the development of the body ceased at its present human form and complexity. The whole explanation is found in the fact that mind was developed, we are not told how, and tools of various sorts were invented and utilized by men. Many curious facts are presented in this chapter, and not a few things are stated which we would by no means deny, but it must still remain an open question as to whether the development of the human body was arrested in the manner and at the stage our author asserts by the discovery and use of tools. Then, too, a great many curious and difficult questions arise on our author's theory. The genesis of new organs, why do some other animals not use tools, how will the extensive use of tools and machinery affect the development of the physical nature of man, and why, on evolutionary principles, should the progress cease with man's body, or, indeed, anywhere else? The theory solves no problem and raises many others.

In the fourth chapter the exceedingly difficult problem for the evolutionist, the dawn of mind, is faced. In a very obscure way does our author deal with the nature and origin of mind. He asks, "Is it an evolution from beneath or a gift from above?" He hesitates to give the answer. He sees that his own principles would lead him to take the former alternative, and yet he seems to shrink from this view. He thinks it probable that there is evolution of mind in some sense. He finds proof of this, he thinks, in the phenomena of child life, in animal intelligence, in primitive man, in modern savages, and in the testimony of language. Feeling the serious nature of the task before him in this chapter, our author labors hard to make out a case for the evolutionary explanation of mind as distinct from matter. To criticise the chapter as it deserves would require the writing of another chapter at least as long as the one before us. At every turn disputed scientific theories are assumed as true, and in many cases there is a conflict with the Scriptures which cannot be reduced.

In the fifth chapter the question of the evolution of language is taken up. The faculty of speech was "no sudden gift," but a slowly matured product. Animal sign and sound language is dwelt upon in this connection, and an effort is made to show how human speech came out of this by slow degrees. Gesture language and other traits of savage man are adduced as witnesses to the evolutionary origin of language. But no clear statement of the precise opinion which our author really holds is anywhere given by him.

The sixth chapter treats of the "struggle for life," and the seventh of the "struggle for the life of others." These may be briefly considered together, and after what was said in noticing the introduction but little need now be added. It may only be noted that our author lays great stress upon the principle or agency which he terms the "other-regarding function," or "the struggle for the life of

others," and some very fine things are stated in this connection. An attempt is made to develop ethical qualities out of this phase of the struggle, and thus derive the moral good from the natural good. Self-sacrifice is supposed to be in nature, and it appears in the principle of altruism. This is another point where the theory is put to a severe test and strain. The ethical significance of sex and maternity is expounded at length in terms of evolution.

Then follow two chapters, the evolution of a mother, and the evolution of a father, which are really the curiosities of the whole work. Among the lower animals there are really no mothers; and in the human race, as the outcome of the altruistic principle, mothers were evolved in the human species. The "other regarding function" was called into exercise in caring for offspring, and in this way the instinct of the mother was produced.

The evolution of a father came later. Eve was first, then Adam, so far as the instincts now under consideration are concerned. All through these chapters, though there is much to sustain the interest of the reader, still in our judgment the reasonings do not make good the conclusion which they are intended to confirm. There is more of sentiment than of science in these chapters.

The tenth and last chapter is a brief, but far from satisfactory, chapter on Involution, a topic which if wrought out carefully would go far to spike the guns of the evolutionist at once. For if by involution we must assume that all that comes out by evolution was originally there by involution, then it is clear that evolution has produced nothing new. Evolution, according to this view, may be progress, but progress unexplained, while the causality of the progress is still needed. This can only be supplied by the presence and agency of God.

The sketch of the ten lectures which we have given is far from complete, still enough has been stated to show the general nature of the contents of the book and to lay a basis for some criticisms of a general nature, with which we conclude this notice. The criticism would naturally run along two lines. The soundness of the scientific and philosophical views might be assailed, and the dangerous theological and religious tendency of the book might be pointed out.

In regard to the first of these lines of criticism we shall not say very much. There are evident signs of haste and lack of caution, and at the same time a readiness to regard hypotheses as established truths of science, which betrays absence of that care and patience which the true scientist should exhibit. Dr. Dallinger, who is well qualified to express an opinion, has, in *The British Weekly*, pointed out with intelligent but merciless severity the scientific defects and blunders of Drummond's science.

We might very well add that poetic modes of thought and fine writing are apt to betray their possessor into hasty conclusions and one-sided views. The field of science is one of facts and legitimate conclusions therefrom, and one of the radical weaknesses of all Drummond's writings appears just in this connection. So far as the scientific result is concerned, we may safely conclude that the "Ascent of Man" has proved the "descent of Drummond." His reputation as a man of science has no doubt suffered seriously by the publication of the book under notice.

It is on the religious side that the most serious criticism must be made by one who holds to the reality of the supernatural factor in the Scriptures and in Christianity. We have tried again and again to see how the theory of the book could

possibly be brought into harmony with the Scriptures, and the account they give of the nature and origin of man. The account in Genesis must be modified, and regarded as a poetic myth of some kind, there is no possible place for sin, and there is really no need for a redemptive scheme, for evolution can lead man on to his highest destiny, even as it has led man from his brutal origin up to his human estate. The objective redemptive facts of the gospel can have no place, so far as man is concerned, and God is put so far in the background that we have nothing more than bald deism left us. How all this can be reconciled with adherence and hearty loyalty to the standards of the Presbyterian Church, passes our comprehension; and how the church of which he is a member can allow him to continue as one of her accredited teachers, is a serious question.

We write thus with deep pain, for it does seem such a pity that one who has so much ability and so many fine gifts should use them as this book shows he is ready to use them. With a power over young men, with a large circle of readers, and with an opportunity of immense usefulness, it does seem a pity that such sad signs of degeneracy are so evident in his case. This book cannot compare in any favorable way with his *Natural Law in the Spiritual World*; and so it would seem that Evolution, according to its natural law of degeneration, is operative in his case. A trumpet-toned warning is surely sounded against the dangers of naturalistic principles, especially in the sphere of religion.

The book is gotten up in excellent style and the letter-press is very good. If the contents were as good we would be better satisfied.

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DAWSON'S "MEETING PLACE OF GEOLOGY AND HISTORY."

THE MEETING PLACE OF GEOLOGY AND HISTORY. *By Sir J. William Dawson, LL. D., F. R. S., President of McGill University, Montreal.* 12mo. Cloth. Illustrated. \$1.25. New York, Chicago, Toronto: Fleming H. Revell Co. 1894.

We have in this little work the latest contribution by its eminent author to the study of early man in the light of recent geological discoveries and theories. It is founded upon the course of lectures recently delivered by President Dawson before the Lowell Institute, Boston.

Its object, as stated in the preface, is "to give a clear and accurate statement of facts bearing on the character of the debatable ground intervening between the later part of the geological record and the beginnings of sacred and secular history."

This meeting place cannot, from the nature of the case, be a point, but many points and lines of contact.

The earliest well-established relics of man are found in the last period of the last age of geological history—the pleistocene period of the cenozoic age, following what is known as the glacial or ice era. Until recently, many geologists have put the end of the glacial three hundred thousand to thirty thousand years ago. The recent well-established data as to the rate of the cutting back of Niagara Falls gives it as not more than eight or ten thousand years.

No human remains are known of older date than this, as a maximum, and