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I.

MILTON AND TENNYSON.

“ Blessings be with them and immortal praise,
Who gave us noble lives and nobler cares,
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays.”—WORDSWORTH.

TWO rivers, rising in the same lofty region and fed by kindred springs, are guided by the mountain-slopes of their environment into channels which, though not far apart, are widely different. The one, deeper and stronger from its birth, after a swift and lovely course through fair uplands of peace, is shattered suddenly by the turmoil of a fierce conflict, lifting but one foam-crested wave of warning, is plunged into the secret and tumultuous warfare of a deep cañon, emerging at length with wondrously augmented current, to flow majestically through a land of awful, thunder-riven cliffs, towering peaks, vast forests, and immeasurable plains,—a mighty land, a mighty stream. The other river, from a source less deep, but no less pure and clear, passing with the same gentle current through the same region of sweet seclusion, meets with no mighty obstacle, is torn by no wild cataract in its descent, but with ever-growing force and deepening, widening stream sweeps through a land less majestic, but more beautiful, not void of grandeur, but free from horror,—a land of shadowy vales and gardens; mysterious cities hung in air, and hills crowned with ruined castles,—a stream brimming and bright and large, whose smooth, strong flow often conceals its unsounded depth, and mirrors, not only the fleeting shores, but also the eternal stars, in its bosom.

Such is the figure in which I see the poetry of Milton and of Tennyson flowing through the literature and life of our English race.

was wholly determined by its antecedents; that being wholly conditioned by its past, there is no need of supposing it to have been conditioned by its future. Can the adaptations of nature be accounted for by evolution? or if they can, does the doctrine of evolution supersede the argument from design?

M. Janet in the first part of his book makes a most valuable defence of teleology against the conclusions of those who use the doctrine of evolution as an argument against final causes. The next form of anti-teleological argument comes from the region of speculative philosophy. It may be said that though we are under the necessity of seeing adaptation of means and ends in nature, there is no proof that the objective world corresponds to our subjective impressions of it; or it may be said that though this finality in nature exists, it may be an immanent finality, and not a finality due to a directing intelligence; or that if due to intelligence, it may be an unconscious intelligence like that of the ant or bee. The first theory—that of subjective finality—involves the discussion of the whole subject of knowledge; the second and third are concessions to the common doctrine so far as the fact of finality is concerned; and the last opposes theism by denying the doctrine of the personality of God. It rejects anthropomorphism, as Janet says, only to accept zoömorphism. It is evident that the objections to final causes, which are urged now are very different from those offered by Bacon, Des Cartes, and Spinoza; and that, though the argument from design is as old as Socrates, it needs fresh treatment. The man who supposes that he is doing justice to the subject by repeating Paley's argument and adducing a few new illustrations, does not understand the conditions of the problem with which he has to deal. It is safe to say that there is little to be learned from new illustrations of design. The questions, as Janet well says, are first, whether there is finality in nature: this question must be answered affirmatively in opposition to the anti-teleological evolutionist; and secondly, what is the first cause of the Finality? In answering this question, the personality of God and his separate existence, must be defended in opposition to the speculations of Hegel, Schopenhauer, and Hartmann. The ability with which M. Janet has dealt with these questions entitles his book to the rank which has been accorded to it, of being the very best discussion of Final Causes.

Changes have been introduced into the second edition, some of which are valuable, while some are not improvements. The section on Herbert Spencer is an important addition to the matter contained in the first edition. On the other hand, we regret that the chapter on Objections has been transferred to the Appendix. It is too valuable to be relegated to a subordinate place. The last chapter, on the "Supreme End in Nature," does not add to the value of the work. It is one thing to assume the existence of God and seek for the end of creation; it is quite a different thing to see manifest exhibitions of finality and infer the existence of a divine intelligence. The chapter referred to belongs to the first of these two kinds of teleological discussions, and though it raises a perfectly legitimate question in teleology, it is of no special advantage to the theistic discussion.

F. L. PATTON.

NATURAL LAW IN THE SPIRITUAL WORLD. By HENRY DRUMMOND, F.R.S.E., F.G.S. London: Hodder & Stoughton, 27 Paternoster Row. 1883. 12mo, pp. 414.

The author of this interesting and original work is Henry Drummond, Professor of Natural Science in Glasgow Free Church College. He is a member of the family of Drummonds of Stirling, distinguished for evangelistic zeal, and was himself one of the chief coadjutors of Moody on the occasion of his first visit to Scotland. At the same time he is a distinguished student and professor of science; at once intimately informed and thoroughly in sympathy with the

most genuine evangelical theology and practical religion, and learned and in perfect sympathy with the most advanced progress of genuine physical science, and its most prominent interpreters. He informs us in his preface, that for years he has been in the habit of lecturing on science during the week, and of conducting Bible-classes among the plainer citizens each Sabbath day. For a long time he was conscious that these two spheres of knowledge and of mental activity were entirely separate and independent. Gradually, however, he found the middle wall of division yielding, and at last he came to realize that his science and his religious knowledge formed one consistent and coherent body. "The great change was in the compartment which held the religion. The actual contents remained the same. But the crystals of former doctrine were dissolved; and as they precipitated themselves once more in definite forms, I observed that the Crystalline System was changed. New channels, also, for outward expression opened, and some of the old closed up; and I found the truth running out to my audience on Sundays by the week-day outlets. In other words, the subject-matter Religion had taken on the method of expression of Science, and I discovered myself enunciating Spiritual Law in the exact terms of Biology and Physics."

Professor Drummond's theological views remain, however, thoroughly spiritual, and, as far as he discovers them in this book, essentially, sometimes profoundly, orthodox. He maintains that the great scientific principle of Continuity requires that the laws governing every lower province of the universe must hold good through every higher province, even the highest. These laws, characteristic of the lower province, need not be the only laws, nor the prominent and characteristic laws of the higher province. Other laws may come in and become the most significant, but the laws regulating forces in the lower province can never cease to be active in their proper sphere in the higher. Thus gravity is the great law which is characteristic of the inorganic material world, and it prevails none the less surely, though far less prominently and characteristically, in the world of organized matter. So the author argues that the great laws—of Biogenesis, Degeneration, Growth, Death, Mortification, Environment, Conformity to Type, of Parasitism, and of Classification, which hold reign in the natural world of Biology, must be traceable throughout the great spiritual world, although here it is to be anticipated that they will be brought under the regimen of higher laws characteristic of the higher province.

The book is unquestionably written in the interest of orthodox and spiritual Christianity. It is original, suggestive, and must prove instructive. The author has undoubtedly assisted in opening a vein of important truth, although he naturally magnifies the extent of the changes which the wise application of his method will effect either in the substance, the form, or even in the relations of Christian Theology.

Δ. A. HODGE.

CHRISTIANITY A FACT. Three questions: How, now, about your God, your Hereafter, and your Bible? Mr. Orthodox versus Professor Evolutionist. Christian evidence—much in little. Needed in every house. By Rev. WM. G. THOMAS, A. M., Kansas City, Mo. Publishing house of Ramsey, Millett & Hudson. 1882.

This is a duodecimo of 208 pages, in which the ultimate tests of truth and the evidences of the Being of God, of the immortality of the human soul, and of evangelical Christianity are discussed in a popular manner, and with sufficient fulness. It is a good book, and its extensive circulation among the classes of people who need it ought to be encouraged. It is not of course intended for scholars. And in the discussion of so great a variety of subjects there is room for difference of opinion. Nevertheless in spite of the awkwardness and occa-