

THE  
PRESBYTERIAN REVIEW.

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No. 16.—October, 1883.

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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.

**T**WO 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.

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-



sional obscurity of the style, the work is well done, the argument upon the whole worthy of confidence, and the book adapted to accomplish the very excellent purpose the author had in view.

A. A. HODGE.

THE FREEDOM OF FAITH. By THEODORE T. MUNGER, author of "On the Threshold."

"Peace settles where the intellect is weak;  
The faith heaven strengthens where He moulds the creed."

—WORDSWORTH.

Boston: Houghton, Mifflin & Co. 1883.

This is a volume of sermons from a Congregational minister settled in Western Massachusetts, of a well-deserved high reputation for intellect, scholarship, and literary skill. These sermons are well worthy of the very considerable attention they have received as specimens of the new kind of sermonizing in which is followed the theory of John Richard Green, preacher before he was historian, "that high thinking put into plain English is more likely to tell upon men than all the 'simple Gospel sermons' in the world." But the chief interest of the volume to us lies in its "Prefatory Essay" on the "New Theology." The author declares the purpose of this essay to be "to state, so far as is now possible, some of the main features of that phase of present thought, popularly known as the 'New Theology': to indicate the lines on which it is moving, to express something of its spirit, and to give it so much of definite form that it shall no longer suffer from the charge of vagueness." This is a task of the greatest importance at the present time. And the author of these sermons, although he emphatically disclaims speaking for any one but himself alone, is eminently qualified for the work by his own position in the movement, and by his knowledge of and sympathy with its leading representatives. As to its ultimate form in the conception and statement of the great central doctrines of Christianity, the "New Theology" remains after the light thrown upon it by this essay as vague as it ever was before. This was inevitable because hitherto it exists even in the apprehension of its most illuminated prophets, not as a body of truth, but only as a spirit, a method, and a stream of tendency, the general drift of which they are only beginning to calculate. Nevertheless, the author has made a contribution to our knowledge in this direction of real value. Taken in connection with the, at least, equally able sermon on the same subject delivered by the Rev. Philip S. Moxom, pastor of the First Baptist church, Cleveland, Ohio, at Point Chautauqua this summer, and printed in full in the *Standard* of Chicago, August 23d, this essay affords us sufficient grounds for a deliberate if not final estimate at least of the spirit and method if not of the dogmas of the "New Theology."

*In the first place*, although the usefulness of the "Old Theology," "in its time and place," is admitted, its entire spirit and method is declared to be false. By the "Old Theology" is meant primarily New England Theology, since Edwards, but none the less inclusively, Calvinistic, Lutheran, Arminian, Anglican, and Roman Catholic Theology; in short, the entire method of comprehending the great central truths of Christianity which has prevailed with various modifications in the historic churches since the time of St. Augustine. The "Old Theology" failed in that it took too despairing a view of human nature, as utterly impotent and blind with regard to things of the Spirit of God; because it regarded the Bible as too exclusively divine and as rendered by a plenary and even verbal inspiration the absolutely authoritative and sole source of information in matters of religion, and the sole and sufficient rule of faith; because it consequently built upon a false exegesis, taking texts according to their sound out of their connections; because it has been crystallized into fixed mechanical