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AN APOSTOLIC FORTNIGHT.

REV. JAMES I. VANCE, D. D.

Text: "I went up to Jerusalem to see Peter, and abode with him fifteen days."—Galatians 1: 8.

The verse records a memorable visit made by one good man to another, more than eighteen centuries ago. The visit lasted but fifteen days, but it left an impression on both men that lasted for a lifetime, and on their cause that lasted for all time. It was a noteworthy event for many reasons.

The visit was notable because of the men. They belonged to that limited and elect class known as "the world's great men." Their names are catalogued in that list, whose numbers are few, but who live at the top of humanity and are recognized as its leaders. They were prophetic souls, men with the vision of seers. A visit from John Milton to Oliver Cromwell would interest us, or from George Washington to Frederick the Great, or from Homer to Shakespeare. In some respects of deeper interest, for of greater moment, was Paul's visit to Peter.

The visit was notable also because of the cause these men represented. They stood near the natal hour of the world's greatest religious movement. Christianity was as yet an unknown force in the world. Next to Christ, these two men were to do more than any others in establishing the church.

BOOKS

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REVIEWS

SHAMROCK-LAND, A RAMBLE THROUGH IRELAND. *By Plummer F. Jones.*
New York: Moffat, Yard & Company, 1908. Price, \$2.00 net.

Mr. Jones has given us in the "Shamrock-Land" a highly interesting and fascinating book. He appears to have been completely captivated by the natural beauty and attractiveness of the country; greatly drawn out in sympathy with the Irish peasantry in their several distressing conditions; turned into a champion of the Irish women, whether of the hut, the cottage, or the castle; rendered an admirer of the average Irish Roman Catholic priest; a delighted student of everything peculiar to the Irish; and kindly tolerant of everything Irish, even of their way of neighboring with their donkeys, pigs and geese, since it is Irish. The bareness of the South-Irish peasant's home, the proneness of Irishmen to drink and to leave "Ould Ireland," and the religious bigotry of Presbyterians in the North, are to be excepted, however, from the objects of his enthusiasm.

Mr. Jones traveled with his eyes and ears open, his tongue active enough to provoke communications from others. He got first impressions, and he has transmitted them to paper with little loss of the early dew. He writes easily and limpidly. He is a kindly gossip of the first water, judging from this book. It has all the interest of life. He was no empty or ill-furnished student of matters Irish. He knew not a little of what passes for Irish history. He knew not a little of the views of contemporary students of Ireland. Hence his work conveys information of much value. He instructs, as well as chats interestingly of his experiences, having had the capacity not only for narration of a thousand pleasant trifles, and romancing effectively here and there, but for breadth of view and penetrating insight into social, economic and political conditions of the people who had so won him.

It may well be doubted whether a more attractive book on Ireland can be found in all literature. The nearly half a hundred handsome pictures add to the pleasure of him who reads the volume—a volume, by the way, on which the book-maker's high art has been used without niggardliness—a very handsome volume.

THOS. C. JOHNSON.

THE NEXT STEP IN EVOLUTION. *By the Rev. I. K. Funk, D. D., LL. D.*
Funk & Wagnalls, New York.

This little book has now reached a fourth edition, and has been much commended in certain quarters. It assumes the truth of the theory of evolution, and claims that man has now reached the spiritual stage of the evolutionary process. Although he does not mention Drummond, he seems to agree with him in the belief that evolution is not a purely natural process, but is a compound of the natural and the supernatural, the supernatural intervening to help the process over the chasms between dead matter and vegetable life, and between vegetable life and animal life, and between animal life and spiritual life. After the chasms have thus been crossed, however, he seems to think the development goes forward in a perfectly natural way; in as natural a way in the spiritual kingdom as in the vegetable, and that it will continue thus to go forward "until somewhere and somehow in the universe the lax wanderer has returned." The speculations of the author are happily expressed and are very interesting, but, like all other attempts to combine evolution with the Scriptures, his scheme fatally collides with some of their plainest and most important statements.

G. B. S.