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YET ANOTHER CRITICISM OF THE THEORY OF EVOLUTION

Such criticisms are called for and are even demanded by the general and the lively interest in the subject. The questions as to the truth and as to the significance of evolution are no longer merely academic ones. Persons of all classes and in almost all places are thinking and even talking of it. They ought, therefore, to receive the guidance which they need and want. To give it, consequently, is the duty of all capable teachers, whether scientific or philosophical or theological. Sincere inquiry must be aided along all possible lines. Specially is this so when the matter of interest is bound to exert a mighty practical influence, and particularly if it create an atmosphere which affects even those not conscious of breathing it. Now it is thus with the "theory of evolution." Its world-view, because of its monism, is both at first so attractive and afterwards so compelling that, if yielded to, it must at last revolutionize civilization. The most serious aspect of all this is that the influence of evolution, whether for good or for ill, is strongest in the most important of all spheres, that of religion. It is bound to determine our conception of God and of man and of duty and of sin and of destiny. There are many who say that its establishment as fact means the collapse of Christianity and even of religion in general. There are others who declare that such establishment, while destructive of Christianity, will redound to the perfection of true religion. Under these conditions no honest criticism of the theory of evolution can be superfluous. The deepening interest in it, the practical significance of it, its influence on religion, and above all on Christianity, confirm this judgment.

GENERAL THEOLOGY

An Encyclopaedia of Religions. By MAURICE A. CANNEY, London: George Routledge and Sons, Ltd. New York: E. P. Dutton and Co. 1921.

This single volume of three hundred and ninety-seven pages seeks to present "information about most of the ancient and modern religions, ethnic and historical." The author, an Oxford scholar, has been for the past ten years professor of Semitic Languages and Literature in Manchester University. Single handed he sets out upon what he concedes to be a bold undertaking, that of preparing a moderate sized book to cover much of the ground claimed by Comparative Religion. His venture is tentative, and if acceptable, will be subsequently expanded. The limitations of a one man authorship are at once apparent. Great subjects are illuminated, not by up-to-date contributions from the pens of living authorities, but by extensive quotations from books supposed to be authoritative, although some of them are already "away behind the times." "The New Theology" gets its exposition solely from the eulogy passed upon it fifteen years ago by R. J. Campbell, and which he had to repudiate in large part in order to be admitted to the Church of England. Blunt's *Dictionary of the Sects*, of the 1903 edition, is relied upon to give accurate information regarding such "Sects" as the Cumberland Presbyterian Church, and consequently there is no reference to the fact that in 1906 a union took place between this church and the Presbyterian Church in the U. S. A.

It would be interesting to learn what has been Professor Canney's principle of selection, if indeed he has had any, in deciding what sects or churches should be considered by his volume. One would readily infer from the article on "Presbyterians" that the history of the Presbyterian Church has been confined to England and Scotland. The Baptists, the Brownists and the Wesleyan Methodists are given a fair degree of provincial consideration, but there is no attempt to delineate the history and tenets of the Roman Catholic Church or the Protestant Episcopal or Anglican Church, and the Lutheran Church is not even mentioned. It is surprising to learn that Universalism has become a powerful denomination in the United States. As this encyclopaedia claims to be a special dictionary dealing with the material provided by the science of Comparative Religion, it would hardly seem necessary to introduce subject matter which can easily be found in any Bible Dictionary. However, the whole question of the Canon of the Scriptures, and of the origin, composition, etc., of the different books of the Bible are considered, and that from the viewpoint of the *Encyclopaedia Biblica*, to which, by the way, Professor Canney contributed a number of articles, his first literary ventures. In the realm of the specific information promised by the title of this volume, the author has compiled and condensed a large amount of useful material. Topics discussed today in the History of Religion, the Psychology of Religion

and the Comparative Study of Religion are considered in convenient alphabetical order, and the student who wishes to have at hand a small work of reference, embodying the opinions of well known investigators and writers, will find Professor Canney's volume a very serviceable aid.

Princeton.

J. ROSS STEVENSON.

APOLOGETICAL THEOLOGY

Fundamentals of Faith in the Light of Modern Thought. By HORACE BLAKE WILLIAMS. The Abingdon Press: New York and Cincinnati. 1922. 8vo., pp. 181.

The purpose of this attractive volume is to present "in the light of modern thought" the facts and truths that are essential to eternal life. Chief among these facts and truths are "the Reality of the Unseen," "Life's Demand for a Religion," "Jesus Christ the Answer to Life's Supreme Demand," "History's Testimony to Jesus' Claim," the Fact of "Evil," the Fact of "Freedom," the Reality of "Truth" as manifested in the life of Christ, the Possibility of Perfection in the sense of a life "controlled and inspired" by one aim, and that to "know and to do the will of God," the Realization of self through self-renunciation, "Life and Death," "the Risen Lord."

These facts or truths are set forth clearly and often impressively. The whole discussion, however, is vitiated by its concessive spirit. Thus, the reality of our Lord's miracles is conceded, but they are affirmed to be "weights rather than wings"; his virgin-birth is granted, but it is said to be merely incidental, to be proved by our Lord's deity rather than as itself attesting it; Christ is clearly presented as our Saviour, but it is only by instruction and example; the necessity of truth is asserted, but its primacy as compared with life is denied; finally, the cross is ignored. That is, while the foundations of the faith are vindicated, that which is the foundation of them all is not even considered. It is not enough to regard Christ as "the desire of all nations": he is that because he is "the Lamb of God slain from the foundation of the world."

Princeton.

WILLIAM BRENTON GREENE, JR.

The Future Life, Fact and Fancies. By F. B. STOCKDALE. The Abingdon Press: New York and Cincinnati. 1921.

This is a great book, though it numbers only one hundred and eleven small pages. It claims to be merely "fact and fancy," but the reviewer ventures to think that no more telling argument for immortality has been put forth for many a day. It is founded, as is Christianity, on the assumption that you can depend on law. It does not assume a law to hold up its teaching, but it does presume to trust the law that it has discovered in realms where it has not seen the law's