

struction which is in righteousness." The style of the work is somewhat prolix, but it contains a great deal worth thinking about, and we can commend the author's intention, even where we cannot agree with his conclusions.

The theory of evolution, nowadays, meets us on all sides, and almost at all times; it is assumed as proved by all sorts of people, scientific and otherwise, and it is taken for granted in all kinds of periodicals. It is, therefore, a very good thing that a master, such as Sir J. W. Dawson undoubtedly is, has undertaken the task of stating what this theory really is, what are the props that support it, and what are the objections to it. This he has done in a handy volume, entitled *Modern Ideas of Evolution* (3). As the author says, "If the universe is causeless, and a product of fortuitous variation and selection, and if there is no design or final cause apparent in it, it becomes literally the enthronement of unreason, and can have no claims to the veneration or regard of an intelligent being. If man is merely an accidentally improved descendant of apes, his intuitions and decisions as to things unseen must be valueless and unfounded. Hence it is a lamentable fact that the greater part of evolutionist men of science openly discard all religious belief, and teach this unbelief to the multitude, who cannot understand the processes by which it is arrived at, but who readily appreciate the immoral results to which it leads in the struggle for existence, or the stretching after material advantages." After bringing under review the opinion of Lamarck, Darwin, Wallace, Romanes, Haeckel, Huxley, Weissman, Le Conte, and other famous writers on this subject, Sir J. W. Dawson concludes that "it will be the safest, as well as the most candid and truthful course, both for the scientific worker and the theologian, to avoid committing himself to any of the current forms of evolution. The amount of assumption and reasoning in a vicious circle involved in these render it certain that none of them can long survive. On the other hand, the extensive investigation as to facts, and the varied discussions which have arisen out of Darwinism, cannot fail to leave an impression on science, and to increase our knowledge, at least, as to the modes of creative development. The winnowing process has already begun, and our immediate successors may be able to secure the pure grains of truth after the chaff of improved hypotheses have been swept away." The little volume is a most interesting and useful *resumé*, which cannot be too widely read or too deeply pondered.

(1) *The Scriptural Doctrine of Sacrifice and Atonement*. By Alfred Cave, B.A., D.D. New Edition, revised throughout and partly re-written. Edinburgh: T. and T. Clark. 1890. Price 10s. 6d.

(2) *Revelation and the Bible*, a Popular Exposition for the Times. By Rev. W. D. Thomson, M.A. Edinburgh: Macniven & Wallace. 1890.

(3) *Modern Ideas of Evolution*. By Sir J. William Dawson, C.M.G., LL.D., F.R.S., &c. London: The Religious Tract Society. 1890.