

THE PRESBYTERIAN AND REFORMED REVIEW

No. 6—April, 1891.

I.

RECENT DOGMATIC THOUGHT IN SCOTLAND.

THIS article is one of a series intended to deal with recent dogmatic thought in different countries of the Protestant world. The part which I have been asked to undertake is that which bears on Scotland. I have yielded to the request of the editor, because I did not feel at liberty to decline such a topic with all its difficulties; but I am perfectly certain that I shall leave much out that might naturally be handled, and probably also include what in the judgment of some might have been omitted.

It will be noticed that what I have to deal with is "recent dogmatic thought." I shall hardly go farther back than a quarter of a century, taking as a good starting point the publication of Principal Cunningham's *Lectures on Historical Theology* in 1862, followed up as these were by the institution of the Cunningham Lectures in 1864. Along with this limit, another principle of exclusion will lie in restriction to "dogmatic thought." This will cut off all natural theology, like Dr. Flint's *Theism and Antitheistic Theories*; all apologetics; all books of introduction, and history of the canon; all exegesis, unless of special dogmatic import; and all Church history, except in relation to doctrine.

Nor shall I introduce, though falling under dogmatics, the discussions that have from time to time arisen as to the sources of doctrine in Holy Scripture, with questions as to its authority and inspiration. These would require greater length than this article admits of; and of the latest of them, it might be premature yet to speak.

Restricting myself then to the actual doctrines of Scripture, as

to be readable by the uninitiated ; for they give us pictures fresh from nature, so plain and attractive that we are tempted to rise up and go out of doors to see the things for ourselves. In chap. ix of Vol. ii the vignette of the ballooning evolutions has an excellent likeness of the author in his hunting garb. He is greatly honored among scientific men in the Old World as well as here. He ought to be doubly honored by us who see the Christian pastor behind the naturalist, and who see that his religion is an inspiration to his researches and shows itself in his writing.

Princeton College.

G. MACLOSIE.

THE ICE AGE IN NORTH AMERICA, AND ITS BEARINGS ON THE ANTIQUITY OF MAN. By G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A., Professor in Oberlin Theological Seminary, Assistant on the United States Geological Survey, etc. With an Appendix on "The Probable Cause of Glaciation," by Warren Upham, F.G.S.A., etc. With many Maps and Illustrations. New York: D. Appleton & Co.; London: Caxton House, 1889. Pp. xviii, 622.

In this sumptuous volume, Prof. Wright has brought together in a form which appeals to the cultivated world rather than solely to geological specialists, a full and very satisfactory account of glaciation and of the so-called Glacial Age, especially in North America. Beginning with a simple description of the nature of ice and its behavior as a semi-fluid, he carries the reader with him first to an examination of existing glaciers, and then to an investigation of the remains of the past glaciers which once covered the whole northern portion of the American continent. Nothing can surpass the expository skill with which the untechnical reader is made to understand the meaning of the various effects which have been wrought by the ice and the ice-floods and which stand as their monuments, in the form of morainic ridges, drumlines, kames, kettle-holes and terraces ; and then to reproduce in imagination the geography of North America in preglacial and glacial time. On the cause of glaciation, Prof. Wright occupies (p. 440) a somewhat safe agnostic position ; he is skeptical as to the astronomical theory of Mr. Croll which has had very great vogue, but which appears to be in conflict with the time-measures which seem most easily and safely estimated. These seem to point to a period not more than from seven to ten thousand years ago as marking the close of the Ice Age. Prof. Wright also carries the lay mind with him in his suggestion that a single ice age with oscillations accounts better for the facts than the common assumption of two great and well-marked periods of general glaciation, divided by a general period of warmer temperature.

To the theologian the most interesting problem connected with the Ice Age is that which concerns the antiquity of man. To this Prof. Wright devotes two lucid and instructive chapters. That man existed on this continent not only at the close of this age, as the remains discovered in the Trenton gravels, in Ohio and in Minnesota prove, but also for a long period during it, seems to follow from the discoveries by Mr. Cresson of wrought implements in the older deposits of the lower Delaware. What we are to think of the apparently still older remains from the Western coast seems not yet obvious. It is perfectly true that all the older estimates of geological time are in course of a revision which much reduces their length ; and that the close of the glacial era cannot now be assigned to a date much more remote than some seven or eight thousand years. Possibly the oldest human remains of Eastern America will not carry the direct evidence of man's existence back to more than double that age. But it would be rash to contend that man existed no

earlier than he has been as yet traced by the chance relics that have been preserved of him in gravel-heaps and caves. And if, as seems reasonable, the California evidence be admitted (new items of which Prof. Wright has himself brought to light since his book was published), the direct witness to his existence may be pushed considerably further back. On the whole, an agnostic position is safest here too. Man seems to have existed on the globe at least ten or fifteen thousand years; how much longer let the investigations of the future search out for us. Theology at all events has nothing to gain or lose by the result. It is exegetically untenable that the earlier genealogies of Genesis supply us with a basis for a chronology. The appearance of a linked chain of generations presented, at the first superficial glance, by Genesis v and xi, is delusive: the numbers there are obviously given for the different purpose of emphasizing the vigor and longevity of the antediluvians, and would not all be serviceable for a chronological purpose. As another purpose has to be called in in order to account for them, all, we have no right to assume that this was the purpose of any of them. Each sentence thus has its whole end in itself, and is to be read separately. But if so, any number of generations may have occurred between each name mentioned, just as unnamed generations occurred in the course of the apparently similarly closely-jointed genealogy of Matt. i. The genealogical tables of the Old Testament, in a word, as Dr. W. H. Green has lucidly shown, do not supply the material for a chronology. The age of man on the earth is therefore a question in which theology as such has no more interest than she has in all truth. Theologians will look to the exegetes of the book of nature to read her this riddle and will rest in their results.

Princeton.

BENJ. B. WARFIELD.

Our summary for the current quarter includes the following works:

Life of Dorothea Lynde Dix. By Francis Tiffany. 12mo, pp. 392 (\$1.50). (Boston and New York: Houghton, Mifflin & Co., 1890.) "Here is a woman," says the biographer, "who, as the founder of vast and enduring institutions of mercy in America and in Europe, has simply no peer in the annals of Protestantism." The story of her work in behalf of the insane, reaching as she did by her personal effort all parts of her own land and nearly every nation in Europe, and hardly less directly laying her hand upon remote Japan, fully warrants this tribute. She revolutionized throughout the civilized world the forlorn condition of the unfortunate class to whose relief she devoted herself for forty years with amazing energy and extraordinary power of influencing men. The cause and the advocate were irresistible, with State legislatures, the National Congress, scientific and philanthropic associations, Cabinet officers at home and abroad, the Pope, the Turk, the Japanese minister. The story is well told in the volume before us. We would not detract from the high merits and many valuable services of philanthropists of Dr. Channing's school. We cannot, however, accept as wholly just our author's judgment upon the Puritanism and Calvinism of New England, in which Miss Dix's early life was nursed, nor regard the question of their indifference and positive sternness towards the unfortunate classes as foreclosed against debate.—*William E. Dodge: The Christian Merchant.* By Carlos Martyn. ("American Reformers" Series.) 12mo, pp. 349. (New York and London: Funk & Wagnalls, 1890.) This series will find few subjects more worthy of commemoration than that here brought before us. Mr. Dodge's mercantile, philanthropic and patriotic work and services, as well as his more private Christian and domestic life are delineated with skill, sympathy and enthusiasm. We could wish that the model had more powerfully influenced the artist. Mr. Dodge's "gracious and urbane personality" should