

THE
PRESBYTERIAN QUARTERLY.

NO. 3.—JANUARY, 1888.

I. REVIVALS OF RELIGION.

The word Revival implies the previous existence of life ; more properly, it means resuscitation or resurrection from the dead. But according to usage, and with reference to the secondary meanings of the word *life*, it means calling into active exercise a life which has become torpid or has been slumbering. Hence, it has special application to the church, not to the world outside. In Acts 2: 41 ff. we have an account of a revival in the proper sense of the word ; for all the statements there concern the members of the visible church of God. What is commonly called a revival—a general religious movement among the unregenerate—was called by our fathers an “awakening.” There is a sense in which such an awakening may be called a revival, to-wit : a revival of God’s work, (Hab. 3: 2)—that work of salvation, of calling in His elect—which He has been doing from the beginning. This work seems at times, and in some places, almost to cease ; the Lord seems to abandon His church and give it up to the power of Satan, as in the days of Elijah, at the crucifixion of Jesus, and in the “Dark Ages.” Then comes a time of reviving, a great movement among the dry bones, and a great multitude stand up for the Lord. (Josh. 24—1 Sam. 12.—Judg. 2.—1 Chron. 29.—Hezekiah, Josiah, the Maccabees, Pentecost, the Wilderness, the Brethren of the Common Lot, the Reformation, the Kirk of Shotts, Northampton,

he has all along been assuming the student's knowledge of this fundamental factor of the language ; so he devotes a couple of pages to the accents. In regard to *methegh*, the student is coolly informed that the rules for its use are given in Lowe's "Hebrew Student's Commentary on Zechariah!" The two remaining pages are filled with remarks on several tags and ends which he apparently forgot to mention in their proper places. One thing we must commend. He calls the Perfect the *Complete Tense* and the Imperfect the *Incomplete*. This nomenclature would obviate a well-known ambiguity.

As a text-book Mr. Lowe's grammar is twenty-five years behind the times. He seems to be unaware of the fact that the methods of teaching language have undergone a radical and saving change in the last two decades. No grammar that undertakes to teach a language by reversing the practical inductive method of facts before principles which is now firmly established in linguistic as well as natural science, has any chance of success in this day. A grammar that requires the student to cram fifty-nine solid pages of more or less unintelligible rules, that *does not contain a single exercise*, that pronounces aspirated ך and ך in the same way, that transliterates ך with a *v* and does not transliterate the half-vowels at all, that calls silent *shewa* "secant" and vocal *shewa* "linking," that speaks of a volatilized vowel as "removed," and that recognizes no difference between a tone-long vowel and a naturally-long vowel, is foredoomed to failure and has sufficient marks of antiquity to entitle it at once to a place in the limbo already occupied by such grammatical lumber as the books of Jones and Deutsch.

W. W. MOORE.

PRINCIPAL DAWSON'S "STORY OF THE EARTH AND MAN."

THE STORY OF THE EARTH AND MAN, by Sir J. W. Dawson, LL.D., F. R. S., F. G. S., Principal of McGill University, Montreal. Ninth edition. New York: Harper & Bros. 1887.

The treatise on Geology, named above, originally appeared as a series of articles in "The Leisure Hour," and was afterwards published in book form in 1873. The author's style is a very easy, pleasant one, and writing as he did for one of the popular periodicals of the day, his book is free from the stiffness and formality of a regular scientific treatise, and, for this reason, all the better adapted to the use of the general reader. Principal Dawson has won for himself a place among the foremost scientists of the day, as shown by his election to the Presidency of the British Association in 1886.

Born at Picton, N. S., in 1820, and devoted to the study of natural science from his boyhood, he was elected Principal and Professor of Geology in McGill University in 1855, which position he has now filled for thirty-three years—an ordinary lifetime. During these years he has published several volumes on geological subjects, besides many memoirs

embraced in the transactions of the various scientific societies of which he is a member. A native of America, he studied in Edinburgh, and in the course of his life has traveled largely in Europe, and more recently in Egypt and Syria, as well as in his native land, and in this way has enjoyed opportunities, exceptionally good, for studying personally geological phenomena in various parts of the world. This book, then, is not the work of a tiro in science, nor of one who has learned his geology from books alone, always giving, as books must, an imperfect representation of the phenomena they record.

The book, while furnishing a tolerably full treatise on Geology—as full, probably, as the general reader will care for—discusses more largely and carefully than most other treatises on this department of science, two topics of especial interest to the Christian scholar at the present time, viz., the age of man, and the relation of the hypothesis of evolution to Christianity.

I. *The Age of Man.* The nature of the question to be determined is well set forth in Principal Dawson's words: "In closing these sketches it may seem unsatisfactory not to link the geological ages with the modern period in which we live; yet, perhaps, nothing is more complicated or encompassed with greater difficulties and uncertainties. The geologist, emerging from the study of the older monuments of the earth's history, and working with the methods of physical science, here meets face to face the archaeologist and historian, who have been tracing back in the opposite direction, and with very different appliances, the stream of human history and tradition. In such circumstances conflicts may occur, or at least the two paths of inquiry may refuse to connect themselves without concessions unpleasant to the pursuers of one or both. Further, it is just at this meeting-place that the dim candle of traditional lore is almost burnt out in the hand of the antiquary, and that the geologist finds his monumental evidence becoming more scanty and less distinct. We cannot hope, as yet, to dispel all the shadows that haunt this obscure domain, but can at least point out some of the paths which traverse it," p. 282.

I. Referring the reader to the book itself for the arguments by which Principal Dawson supports his conclusion, I will give that conclusion in the author's own words, viz: "Archæology and geology thus meet somewhere in the pre-historic period of the former, and in the post-glacial of the latter," p. 283. "It seems not improbable that it was when the continents had attained to their greatest extension, and when animal and vegetable life had again overspread the new land to its utmost limits, that man was introduced, on the eastern continent, and with him several mammalian species, not known in the pliocene period, and some of which, as the sheep, the goat, the ox, and the dog, have ever since been his companions and humble allies," p. 289.

With this conclusion, that of Prof. Boyd Dawkins, as expressed in a memoir read before the British Association in 1882, agrees. He writes:

“Nor in the succeeding pliocene age can we expect to find man upon the earth, because of the very few living species of placental mammals then alive. The evidence brought forward by Prof. Campellini in favor of pliocene man in Italy seems to me, and also to Dr. Evans, unsatisfactory; and that advanced by Prof. Whitney in support of pliocene man in North America cannot, in my opinion, be maintained. It is not until we arrive at the succeeding stage, or the pleistocene,” or post-glacial, “when living species of mammalia begin to abound, that we meet with indisputable traces of man on the earth.”

2. Such is the date of man's advent on earth stated in terms of the geologist. What is that date stated in years? Principal Dawson rejects the idea, held by some, that the post-glacial era began many thousands of years ago. He writes: “I fail to perceive, and I think all American geologists acquainted with the pre-historic monuments of the western continent must agree with me, any evidence of great antiquity in the caves of Belgium and England, the kitchen-middens of Denmark, the rock-shelters of France, the lake habitations of Switzerland. At the same time, I would disclaim all attempts to resolve their dates into precise terms of years. I may merely add, that the elaborate and careful observations of Dr. Andrews on the raised beaches of Lake Michigan, observations of a much more precise character than any which, in so far as I know, have been made of such deposits in Europe, make him to calculate the time which has elapsed since North America rose out of the waters of the glacial period as between 5500 and 7500 years. This fixes at least the possible duration of the human period in North America, though I believe there are other lines of evidence which would reduce the residence of man in America to a much shorter time;” pp. 295, 296. With this conclusion, that of Dr. Southall, in the thorough examination of this whole subject contained in his “Recent Origin of Man,” agrees.

II. On the relation of the hypothesis of evolution to Christianity, Principal Dawson writes: “These speculations seek to revolutionize the religious beliefs of the world, and if accepted would destroy most of the existing theology and philosophy. . . . It is true that many evolutionists, either unwilling to offend, or not perceiving the logical consequences of their own hypothesis, endeavor to steer a middle course, and to maintain that the creator has proceeded by way of evolution. But the bare, hard logic of Spencer, the greatest English authority on evolution, leaves no place for this compromise, and shows that the theory, carried out to its legitimate consequences, excludes the knowledge of a creator and the possibility of his work,” pp. 317, 321. And in the closing chapter of the book he adds: “As applied to man, the theory of the struggle for existence and survival of the fittest, though the most popular phase of evolutionism at present, is nothing less than the basest and most horrible of superstitions. It makes man not merely carnal, but devilish. It takes his lowest appetites and propensities, and makes them his God

and creator. His higher sentiments and aspirations, his self-denying philanthropy, his enthusiasm for the good and true, all the struggles and sufferings of heroes and martyrs, not to speak of that self-sacrifice which is the foundation of Christianity, are in the view of the evolutionist mere loss and waste, failure in the struggle of life. What does he give us in exchange? An endless pedigree of bestial ancestors, without one gleam of high or holy tradition to enliven the procession; and for the future, the prospect that the poor mass of protoplasm which constitutes the sum of our being, and which is the sole gain of an indefinite struggle in the past, must soon be resolved again into inferior animals or dead matter. That men of thought and culture should advocate such a philosophy, argues either a strange mental hallucination, or that the higher spiritual nature has been wholly quenched within them. It is one of the saddest of many sad spectacles that our age presents," p. 396.

Such is the conclusion to which one of the leading scientists—a layman, not a divine—of our day has come. The judgment of one of our ablest theologians, lately passed away, the lamented A. A. Hodge, is in accord with that of Sir. J. W. Dawson. "You cannot, therefore"—writes he, "take this speculative evolution as a fact; the testimony of science thus far, with regard to the facts, is against it. It is a vain, vapid, pretentious philosophy of evolution, which has no scientific basis, and is absolutely devoid of any scientific authority. You must oppose this, first, in the interest of the convictions of your own reason and of the fundamental principles of human thought and intuitions; secondly, in the interest of natural religion; thirdly, in the interest of revealed religion." (*Popular Lectures on Theological Themes*, p. 175.)

In his preface to this ninth edition of his book, the author tells us: "Several corrections and additions, rendered necessary by the progress of discovery, have been introduced into the text, and notes have been added with reference to other new points. The general statements and conclusions remain, however, substantially the same as in 1873; the author having seen no valid reason to depart from any of them; while with respect to some, additional evidence in their favor has been furnished by the facts and discoveries developed in recent years." For the reader who desires a popular treatise on Geology, fully abreast with the science of the day, I know of no book better than "The story of the Earth and Man."

GEO. D. ARMSTRONG.

SCHURMAN'S "ETHICAL IMPORT OF DARWINISM."

THE ETHICAL IMPORT OF DARWINISM. *By Jacob Gould Schurman, Sage Professor of Philosophy in Cornell University.* New York: Chas. Scribner's Sons. 1887.

This, if I mistake not, is Prof. Schurman's first appearance as an author, in book form, before the public, and will undoubtedly secure for him full citizenship in the republic of Letters. The book furnishes