

23 על ברכי יוסף upon Joseph's knees — Sam. ברימי יוסף in the days of Joseph.

25 מזה from hence — Sam. מזה ארוכם from hence with you; Sept. ἐκ τούτου μετ' ὑμῶν; Vulg. *vobiscum de loco isto*; Syr. עמכון; the addition ארוכם in the Samaritan is also supported by more than twelve Hebrew mss.

[At the end of each book of the Pentateuch the Samaritan gives the number of paragraphs, termed קצין; at the end of our book we read: קצין מאתים וָאָן : קצין מאתים וָאָן, i.e. this is the first book (with) two hundred and fifty Kazzin.]

(To be continued.)

ARTICLE III.

THE RELATION OF THEOLOGY TO OTHER SCIENCES.

THE present age is characterized by a tendency of scientific men to throw suspicion over the trustworthiness of the Bible. The prevalence of such a suspicion blunts the edge of biblical appeals. "If Christianity *may be* a fable, then I need not care for its promises or threatenings"; this is the natural exclamation of many a young man who hears that some new discoveries in science have proved the Bible to be false. The bare *suspicion*, not less than the positive *belief*, that the Bible is false, weakens its practical authority.

To many minds Christianity *seems* to be in danger from recent theories of scientific men. We believe this *seeming* to be no *reality*. So far forth as these theories are true, they harmonize with the essential spirit of Christianity. So far forth as they are in conflict with this spirit, they are not true. A narrow view of science may lead a man into infidelity; a broader view will lead him back to the Bible. The more profound our studies become, so much the clearer will it be that certain speculations in science which have threatened to encourage scepticism are really aids to faith; and that other speculations which are in irreconcilable

variance with the divine word are equally at variance with sound logic.

Men in general, however, do not addict themselves to profound study on religious themes. They may be led into the right way by well-instructed guides, or into the wrong way by sophistical reasoners. There are merchants, and merchants' clerks, and youthful mechanics who affect to disbelieve in the authenticity of Genesis, in the narratives of miracles, in regeneration by the Holy Spirit, in the efficacy of prayer, and in all supernatural providences, because there are said to be philosophers who have discovered that there is no personal God; or that, if there be such a Spirit, he never interposes his own volition between one and another of the fixed laws of nature. There are young men in our halls of learning who are inclined to relieve themselves from the restraints of their religious education, because they cannot answer the arguments which are said to disprove the freedom of the will, the authority of conscience, the immutable difference between right and wrong, the immateriality and immortality of the soul. These tendencies to pantheism, or atheism, or scepticism, or some other form of infidelity ought to be arrested. In order to arrest them, the harmony between theology and the secular sciences ought to be distinctly shown; our pastors ought not only to perceive this harmony, but also to aid their sceptical or inquisitive hearers in perceiving it; the young men in our theological schools ought to be familiar with it, and able to illustrate its details. In these schools elaborate lectures ought to be delivered on the relation of theology to other sciences. These lectures would not only help the candidates for the ministry, but would also help our older ministers to grapple with the scepticism of the day. A theological school should be like a city set on a hill and illumining the broad valleys around it. Such lectures are delivered in some foreign universities; professors are appointed whose office is to prove and elucidate the agreement between secular and sacred science, and to show that all philosophy which contravenes the vital teachings

of the Bible is a philosophy "*falsely so called.*" Our theological literature would be improved, if professorships were established for the purpose of giving clear statements of those biblical doctrines which are so often impugned by the scientist, and of distinguishing those doctrines from the caricatures which he so ignorantly makes of them; for the purpose of giving clear statements of those scientific facts which are supposed to be at variance with the Bible, and of distinguishing those facts from the conjectural theories which the scientist so often associates with them. Let the facts which he discovers be received with loyal faith, but let the hypotheses which he combines with them be carefully scrutinized. The facts belong to the solid ground; the windy hypotheses often belong to "the prince of the power of the air."

We might here enlarge upon the excellences, but also the deficiencies, of several treatises which have been recently published on Science in Religion and Religion in Science, — treatises which were originally delivered as Lectures in Theological Seminaries. We will, however, simply produce an extract from the volume on Christian Psychology, published in 1874, by Rev. George Sutherland, an Australian pastor. "Next in value," he says, "to the noble science of theology is the important science of psychology. This science treats of the soul of man — his powers, capacities, condition, and consequent duties. As man, however, possesses a body as well as a soul, the full consideration of his nature embraces the two cognate sciences of physiology and psychology, the one treating of his material frame-work, the other of his spiritual endowments. From the nature of the subject, psychology takes precedence over physiology."¹ "The author was led to the investigation of this extensive and difficult subject from the duties of his office, as an expounder of the doctrines of Christianity. Meeting in the sacred volume with the term 'conscience,' as expressing a power which should regulate human conduct, the questions

¹ Page iii.

arose : What power is this ? What authority does it exercise ? What was its original purpose, and what its present condition ? Questions relating to conscience soon led to questions relating to the emotional nature, the intellect, and the will. Unable to find satisfactory answers in all the works within reach, and constrained to differ widely from the arrangement, treatment, and general conclusions adopted by some of the most distinguished authorities on this science, the resolution was formed to explore the whole field from an original and independent position.”¹

Many instances like these might be cited to illustrate the intimate connection between the sacred and secular sciences ; the former exciting an interest in the latter, and the latter sometimes undermining the faith in the former. Our theological students need to be disciplined far more than they have been, or at present can be, in regard to the interdependence of these sciences upon each other. At this particular time, the man to whom Providence has given wealth enough for endowing such a Theological Professorship as is described in this Article, may well be congratulated. Heaven has empowered him to remain a defender of the Bible for ages after he is dead. “ His days shall be long in the land ” ; for while he is in his grave he will live in the lectures and books of the professors whom he enables to study and to prove the truth of the Scriptures. Long after his entrance into heaven he may welcome there the arrival of multitudes whom he will have been the means of rescuing from infidelity.

Between the years 1808 and 1841 the Theological Seminary at Andover had a friend ever watchful and ready to raise the standard of its education. That William Bartlet “ aimed to furnish to this beloved Seminary, the best and richest means of mental cultivation and enlargement ; that he wished it to send forth young men with minds truly liberalized and accomplished — affluent in intellectual stores — saturated with knowledge human and divine — this is known to all.” [See the Sermon in Commemoration of William Bartlet,

¹ Pages lii, iv.

Esq., by Daniel Dana, D.D., p. 30.] He gave his hundred and seventy-five thousand dollars for the purpose of sending into the world a highly educated ministry. In the persons of nearly three thousand ministers who have attended lectures at this Seminary, Mr. Bartlet has been a defender of the Bible throughout our land. In the persons of more than a hundred and seventy foreign missionaries he has been, and will continue to be, going into all the world and preaching the gospel to every creature. In the persons of nearly two hundred teachers in our institutions of learning, he, being dead, yet speaketh. He died at the age of ninety-three; but in his power of doing good he will live as long as Andover continues to send forth ministers and missionaries of the cross, and as long as the influence of her past and future *alumni* shall remain in the church. He has been, is, and will be, a defender of "the faith once delivered to the saints."

Every Theological Seminary in our land needs its own William Bartlet. The Union Theological Seminary in New York has a benefactor, Mr. James Brown, who a few years ago, by his princely donation of three hundred thousand dollars awakened the admiration of all friends of sacred learning. Will he not awaken their *emulation* also? Where are the men who have been so richly favored of Heaven, that they will come forth in defence of the Bible, and provide for each of our Theological Seminaries, more adequate instruction in the topics above named? Where are the men whom Providence will enable to live as champions of the truth in hundreds and thousands of pastors hereafter to be trained in schools of sacred learning? Seldom, very seldom, does Heaven give to any man so precious an opportunity of doing good for ages after he has lain down in the grave.