

developing a corruption, like that of Rome under the emperors, or Europe in the Middle Ages, which is prolific of great wickedness and crime, and of no less suffering and woe. It is no time to be toying with unauthorized and demoralizing *hopes* and *dreams* of a universal restoration somewhere on the far-off misty horizon of the infinite, or to exchange the vivid and near realities assured by the Word of God for dim and distant possibilities, dreamt of by scientific and metaphysical philosophy, which at once soothe the fears of guilty consciences, and mock the longings of suffering hearts. The world needs more heroic remedies for its disease, profounder consolations for its agony.

## ARTICLE IX.

## THE BOOK OF JUBILEES.

TRANSLATED FROM THE ETHIOPIC BY PROFESSOR GEO. H. SCHODDE, PH.D.,  
CAPITAL UNIVERSITY, COLUMBUS, O.

CHAP. VII. 1. And in the seventh week, in the first year thereof, in this jubilee, Noah planted vines on this hill upon which the ark had rested, named Lûbâr, the Ararat Mountains, and they produced fruit in the fourth year, and he watched their fruit and gathered them in this year in the seventh month, and he made wine of it, and put it into a vessel and kept it until the fifth year, until the first day of the new moon of the first month. 2. And he celebrated this day in rejoicing as a festival,<sup>1</sup> and he made a sacrifice unto the Lord, a young one from among the oxen and a ram and a sheep, each seven years old, and a young goat, that he might thereby obtain pardon for himself and his sons. 3. And he prepared the goat first, and he placed of its blood upon the flesh of the altar which he had made, and all the fat he laid upon the altar where he

<sup>1</sup> Cf. chap. vi. vs. 21 and 22.

was sacrificing to the Lord, and of the ox and the sheep he also placed the flesh upon the altar. 4. And he made all the fruit offerings thereof mixed with oil upon them, and thereupon he first scattered wine upon the fire on the altar, and placed incense upon the altar, and a sweet savor ascended which was acceptable before the Lord his God. 5. And he and his children rejoiced and drank of this wine in joy.<sup>1</sup> 6. And it was evening, and he went into his tent, and he lay down drunken, and he slept, and he was uncovered in his tent while sleeping. 7. And Ham saw his father naked, and going out he told it to his two brothers without. 8. And Shem took his garment and arose, he and Japheth, and they carried the garment upon their shoulders, and their faces backward, and covered the shame of their father. 9. And Noah awoke from his sleep and learned everything that his youngest son had done to him; and he cursed his son and said: "Cursed be Canaan, a slaving servant shall he be to his brothers." And he blessed Shem: "Blessed be the Lord God of Shem, and may Canaan be his servant; and may the Lord extend Japheth and may the Lord dwell in the tent of Shem, and Canaan shall be his servant!" 11. And Ham knew that his father had cursed his youngest son, and he became displeased with him because he had cursed his son and he separated himself from his father, he and his sons with him, Chush, and Meshrêm, and Pûd, and Canaan. 12. And he built for himself a city, and called its name after the name of his wife Nêêlâta-Mêk.<sup>2</sup> 13. And Japheth saw it and became envious of his brother, and he too built a city, and called its name after the name of his wife Adalênsês. 14. But Shem dwelt with his father Noah, and he built a city by the side of his father on the hill, and he too called its name by the name of his wife Sêdûkâtêlbâb. 15. And

<sup>1</sup> The writer apologetically describes the wine as having been drunk by Noah on the occasion of a religious festival.

<sup>2</sup> Very little reliance can be placed upon these names as the MSS. vary, and nearly all trace of the etymology is lost. The copyists naturally made mistakes in writing them.

behold these three cities are near Mount Lûbâr: Sêdûkâ-têlbâb on the side of the hill on the east; Nêûltemâûk on the south side; and Adalânêsês toward the west; and these are the sons of Shem: Elâm, and Asûr, and Arpakeed: this is the generation after the second year of the flood (?)<sup>4</sup> . . . . these are the children of Noah. 16. And in the twenty-eighth jubilee he began to command the sons of his sons the ordinances and the commandments all as he had learned them and the judgments, and he testified to his sons that they should observe righteousness, and that they should cover the shame of their flesh, and that they should bless him who created them, and should honor father and mother, and each should love his neighbor, and should preserve their souls from all fornication and from all uncleanness and unrighteousness. 17. For on account of these three things the deluge came over the earth, namely on account of fornication, in which the Watchmen indulged against the commandments of their law, with the daughters of men, and took to themselves wives from all whom they chose and made the beginning of uncleanness. 18. And they begat sons, the Naphidêm, and they were all unlike and they devoured one another: the giant slew the Naphil, and the Naphil slew Eljô, and Eljô the children of men, and all publicly practised every unrighteousness and shed much blood, and the earth was filled with unrighteousness; and after all these the animals, and the beasts, and the birds, and whatever walks and moves on the earth; and much blood was spilt on the earth, and all the thoughts and deeds of men were wicked in all the days. 19. And the Lord destroyed everything from the face of the earth on account of their deeds and on account of the blood which was spilt over the earth. 20. And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I am the first to see your works that ye do not walk in righteousness, for in the path of destruction have you commenced to walk, and are sepa-

<sup>4</sup> Here is a *lacuna* in the Ethiopic text.

rating yourselves each from his neighbor, and are envious the one of the other, and are not in harmony each with his neighbor and his brother. 21. And yet, my sons, for I see and behold the satans have commenced to lead astray you and your children; and now I fear on your behalf that after my death ye will spill the blood of men over the face of the earth, and that ye too will be destroyed from its face. 22. For every one that sheds the blood of any man, and every one that eats the blood in any flesh, shall all be destroyed from the earth. 23. And there shall not be left any man who eats blood and who sheds blood upon the earth, and there shall not be left alone for him any seed or children under heaven; for they will go into Sheol, and into the place of judgment they will descend, in the darkness of the deep they will all be cast by a terrible death. 24. With regard to all blood over you which is in all the days that ye sacrifice an animal or a beast or whatever flies over the earth, and do a good deed concerning your souls in your covering of that which has been spilt over the face of the earth. 25. And ye shall not be like him that eats with blood; be strong that no one eat blood in your presence: bury the blood in the earth; for as I have been commanded, I testify to you and your children together with all flesh. 26. And ye shall not eat the soul with the meat, that ye be not those of whom your blood, that is, your soul, be demanded from the hands of every one that sheddeth blood on the earth. 27. For the earth will not be clean of the blood which has been spilt upon it, but only by the blood of him that shed it will the earth be cleansed in all the generations of the earth. 28. And now, my children, obey and practise righteousness and justice so that ye be planted in righteousness upon the whole face of the earth, and that your renown be elevated before my God who has saved me from the water of the deluge. 29. And, behold, ye will proceed and build for yourselves cities and will plant in them all the plants that are upon the earth and every tree that bears fruit; for three years

its fruit shall not be gathered to eat it, and in the fourth year the fruit shall be sanctified, and the first fruits which they gather shall be brought before the Lord our God, the Most High, who created heaven and earth and all things, so that they bring in fatness the first of the wine and oil as first fruits upon the altar of the Lord who receives it; and what is left the servants of the house of the Lord shall eat before the altar which he has accepted. 30. And in the fifth year make the release, so that ye release them in righteousness and justice, and you shall be just and all your plants shall be right. 31. For thus did Enoch, the father of your father Methusaleh, command his sons, and Methusaleh his son Lamech, and Lamech commanded me all the things which his father commanded him; but I command it to you, my children, just as Enoch commanded his son in his first jubilee; while he was alive, in his generation the seventh, he commanded and testified to his son and to the sons of his sons until the day of his death.<sup>5</sup>

CHAP. VIII. 1. In the twenty-ninth jubilee, in the first week, in the first [year] thereof, Arphaksed took to himself a wife, and her name was Râsûjâ, the daughter of Sûsân, the daughter of Elâm, and she bore him a son in the third year of this week, and he called his name Kâinân. 2. And his son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. 3. And he found a writing which the forefathers had carved into a rock, and he read what was in it, and he translated it and found that there was within it the science of the Watchmen by which they had seen the astrology of the sun and the moon and the stars and in all the signs of heaven;<sup>6</sup> and he wrote this down and did not say any thing concerning it, for he feared to speak to Noah concerning it, lest he be angry with him on this

<sup>5</sup> We notice here the principle of the traditions of the fathers so potent in the theology of New Testament Judaism. Cf. also c. x. 11.

<sup>6</sup> Cf. Book of Enoch, c. viii. 1 sqq.

account. 4. And in the thirtieth jubilee, in the second week, in the first year thereof, he took to himself a wife, and her name was Milkâ, the daughter of Abâdai, the son of Japhet, and in the fourth year she bore him a son, and he called his name Sâlâ, for he said, "Verily, I have been sent away." 5. And in the fourth year Sâlâ was born, and he grew up and took to himself a wife, and her name was Mûak, the daughter of Kêséd, the brother of his father, in the thirty-first jubilee, in the fifth week, in the first year thereof. And she bore him a son in the fifth year, and he called his name Ebôr; and he took to himself a wife, and her name was Azûrâd, the daughter of Nêbrôd, in the thirty-second jubilee, in the seventh week, in the third year thereof. 6. And in the sixth year thereof she bore him a son, and he called his name Phalêk, for in the days when he was born the children of Noah began to divide the earth among themselves; and on this account he called his name Phalêk. 7. And they divided the earth among themselves in wickedness, and told it to Noah. 8. And it happened in the beginning of the thirty-third jubilee, and they divided the earth into three parts, to Shem and to Ham, and to Japhet, each one his inheritance, in the first year of the first week, while an angel, one of us who were sent to them, was there. 9. And he called his sons, and they came to him, they and their children, and he divided the earth by lot what his three sons should take, and they stretched out their hands and took to themselves the writing out of the bosom of their father Noah. 10. And there came out on the writing as the lot for Shem the middle of the earth, which he and his children should have as an inheritance for the generations unto eternity, from the middle of the mountain Râfû, from the exit of the water of the river Tinâ, and his portion goes toward the west through the midst of this river, and they go until they approach to the abyss of the waters out of which comes this river, and this river empties and pours its waters into the sea Miôt, and this river goes into the

great sea: all that is toward the north of this is Japhet's, and all that is to the direction of the south is Shem's. 11. And it reaches until it comes to Karâsô, which is in the bosom of the tongue which looks toward the south. 12. And his portion reaches unto the great sea, and reaches straight until it approaches the west of the tongue which looks toward the south; for the sea is called the tongue of the Egyptian sea. 13. And it turns from there toward the south, toward the mouth of the great sea in the shore of the waters and proceeds toward Arabia and Ophrâ, and it proceeds until it reaches to the water of the river Gejôn and toward the south of the water of Gejôn, along the shore of this same river. 14. And it proceeds toward the north until it approaches the garden of Eden, toward the south thereof to the south, and from the east of the whole land of Eden, and toward the whole east, and it turns to the east, and proceeds until it approaches toward the east of the hills whose name is Râfâ, and it descends toward the border of the outlet of the water of the river Tînâ. 15. This portion came out in the lot for Shem and his sons, and he remembered his word which he had spoken with his mouth in prophecy, for he had said: "Blessed be the Lord God of Shem, and may the Lord dwell in the dwelling of Shem!" 17. And he knew that the garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai, the centre of the desert, and Mount Zion, the centre of the navel of the earth,\* these three, opposite one another, were created as sanctuaries. 18. And he blessed the God of gods who had put the speech of the Lord into his mouth. 19. And he knew that a blessed portion and a blessing had come to Shem and to the children of his generations forever; the whole land of Edom, and all the land of the Erythrian sea, and all the land of the east, and India and at the Ery-

\* That Jerusalem is the centre of the earth is an idea often met with in the later Jewish writers, and it is therefore also the central place of the Messianic rule. Cf., e. g., Enoch, lvi. 7; Dillmann, *Aethiop. Chrest.*, p. 15.

thrian and the mountains thereof, and all the land of Bâsôr, and all the land of Lebanon and the islands of Kuphatûr, and all the land of Elâm and Asûr and Bâbêl and Sûsân and Mâdâr, and all the mountains of Ararat, and all the land beyond the sea which is beyond the hills of Asûr toward the north, a blessed and prosperous land, and all that is in it is very good. 20. And for Ham came out as the second portion, beyond the Gijôn, toward the south, to the right of the garden, and it proceeds to all the fire mountains, and goes toward the west to the sea Atil, and goes to the west until it reaches to the sea of Mâûk, of that one into which everything descends that is destroyed. 21. And it proceeds to the north to the shore of Gâdil and goes to the west of the water of the sea until it approaches the river Gejôn, and the river Gejôn goes until it approaches to the right of the garden of Eden: and this is the land which came forth for Ham as the portion he shall retain for himself and the children of his generations forever. 22. And for Japhet there came forth a third portion beyond the river Tinâ, toward the north of the exit of its waters, and it goes toward the northeast the whole district of Lâg, and all the east thereof. 23. And it goes toward the north to the north, and goes to the mountains of Kilt, toward the north and toward the sea Mâûk, and it goes toward the east of Gadir over toward the coast of the water of the sea. 24. And it proceeds until it approaches the west of Para, and returns toward Aphêrâg, and goes toward the east, towards the waters of the sea Mêat. And it goes toward the shore of the river Tina, toward the east of the north, until it approaches to the shore of the waters thereof, toward the mountain Râfâ, and it bends toward the north. 25. This is the land which came forth for Japhet and his children as the portion of his inheritance which he should hold unto eternity for himself and the children of their generation unto eternity: five great islands and a great land in the north; only it is cold, but the land of Ham is

hot, and the land of Shem has neither heat nor frost, for it mixed in coldness and heat.

CHAP. IX. 1. And Ham divided among his sons; and the first portion came out for Ques toward the east, and to the west of him for Phud, and to the west of him for Kainan toward the west of the sea. 2. And Shem also divided among his sons, and the first portion came forth for Elam and his sons toward the east of the river Tiger, until it approaches the east, the whole land of India and on the Erythrian and its coast, and the waters of Dêdan and all the mountains of Mêbri and Ela, and all the land of Sûsan, and all that is on the side of the Phêrnak to the Erythrian sea and the river Tina. 3. But for Asûr came forth a second portion, all the land of Asûr and Nineva and Sinaôr and to the border of India, and ascends along the river. 4. And for Arphaksed came forth a third portion, all the land of the district of the Chaldees toward the east of the Euphrates, bordering on the Erythrian sea, and all the waters of the desert until near to the tongue of the sea which looks toward Egypt, and all the land of Libanon and Sanêr and Amana to the border of the Euphrates. 5. And for Aram came forth as a fourth portion all the land of Mesopotamia, between the Tiger and the Euphrates, toward the north of the Chaldees, to the border of the mountains of Asur. 6. And the land of Arara came out as a fifth portion to his son, the mountains of Asur and all belonging to them until it reaches to the east of Asur, his brother. 7. And Japhet, too, divided the land of his inheritance between his sons, and the first portion came forth for Gômêr toward the east, from the north side to the river Tina. And in the north there came out for Magog all the inner portions of the north until it reaches the sea Mêat. 8. And for Madai came forth as his portion that he should possess, to the west of his two brothers, unto the islands and unto the coasts of the islands. And to Egawan came forth as a fourth portion all the islands, and the islands which are toward Edalûd. 9. And

for Tôbêl came forth as a fifth portion, between the tongue which approaches toward the side of the portion of Lûd, to the second tongue, unto beyond the second tongue into the third tongue. 10. And for Melek came forth as a sixth portion, all that beyond the third tongue, until it approaches to the east of Gadir. 11. And for Tiras came forth a seventh portion; four great islands in the midst of the sea, which approach to the portion of Ham; and the islands of Kamatûra came out for the sons of Arphaksed in his division of his inheritance by lot. 12. And thus the sons of Noah divided out to their children, in the presence of Noah their father, and he caused them to swear an oath cursing him who endeavored to seize a portion which had not been allotted him. And they all said: "Thus be it! Thus be it!" for themselves and for their descendants to eternity in their generations, until the day of judgment, on which the Lord God will judge them with a sword and with fire for all the wickedness of uncleanness which they have committed in that they filled the earth with transgression, uncleanness, fornication, and sin.

CHAP. X. 1. And in the third week of this jubilee the evil demons began to lead astray the sons of Noah and deceived them and destroyed them. 2. And the sons came to Noah their father and told him concerning the demons which were leading astray, darkening, and slaying the sons of their sons. 3. And he prayed before the Lord his God, and he said: "Lord of the spirits<sup>9</sup> of all flesh, thou who hast shown mercy to me and hast delivered me and my children from the waters of the deluge, and hast not suffered me to be destroyed as thou didst the children of destruction, for thy grace was great over men, and great was thy mercy over my soul; may thy grace be exalted over the sons of thy sons, and may the evil spirit not rule over them to destroy them off the earth. And

<sup>9</sup> A typical name of God in the Parables of Enoch, c. xxxvii. 71.

thou hast verily blessed me and my sons that we increase and multiply and fill the earth. 4. And thou knowest how the Watchmen, the fathers of these spirits, acted in my day; and these spirits also which are alive, cast them into prison and hold them in the places of judgment, and let them not destroy the sons of thy servant, my God, for they are terrible and created for destroying; and may they not rule over the spirits of the living; for thou alone knowest their judgment. 5. And let them have no sway over the children of the righteous from now on and to eternity. 6. And our God said unto us that we should bind all. 7. And the angel of the spirits, Mastêma," came and said: "O Lord, Creator, leave some of them before me, and they shall hear my voice and they shall do all things that I tell them; for if thou dost not leave any of them to me I shall not be able to accomplish the power of my will among the children of men, for they are here for corrupting, and destroying, and leading astray before the judgment, for great is their wickedness to the children of men." 8. And he said: "The tenth part of them shall be left before him and nine parts shall descend into the place of judgment." 9. And one of us said: "We will teach Noah all their medicines;" for they did not walk in righteousness, and I did not contend in uprightness. And we did according to his word; all the wicked ones that were terrible we bound in the place of judgment, but the tenth part of them we left, that they should be judged before Satan on the earth. 10. And the medicines of all their sicknesses we explained to Noah together with all their deceptions how to heal them with the plants of the earth. 11. And Noah wrote all these down in a book as we in-

<sup>10</sup> The name of the leader of the evil spirits found throughout the book. The role here occupied by him may have been taken from that of Satan in Job, but it is in place to remark that in many apocryphal works, especially in Enoch, demonology has a wide field and the satans are recognized as organized opponents of God, who, however, do their evil deeds only with his permission. The word Mastema is derived from מַסְתֵּמָא =  $\mu\sigma\tau\iota\phi\acute{\alpha}\tau$ , the Greek form being *μαστιφάτ*.

structed him, concerning every kind of medicines, and the evil spirits were held away from the sons of Noah. 12. And he gave all the writings which he had written to Shem, his oldest son, for him he loved exceedingly above all his children. 13. And Noah slept with his fathers and was buried on Mount Lûbar, in the land of Ararat. 14. Nine hundred and fifty years he completed in his life; nineteen jubilees and two weeks and five years; he excelled in his life on the earth the children of men on account of his righteousness, in which he was perfect, with the exception of Enoch. 15. For the history of Enoch is made a testimony to the generations of eternity to announce all the deeds of the generation on the day of judgment. 16. In the thirty-third [fourth] jubilee, in the first year of the second week, Phalêk took to himself a wife, whose name was Lâmnâ, the daughter of Sinaar, and she bore him a son in the fourth year of this week, and he called his name Ragev, for he said: "Behold, the sons of men have become evil through a plan of wickedness, because they build for themselves a city and a tower in the land of Sinaar;" for they separated from the land of Ararat toward the east to Sinaar, for in his day they were building a city and a tower, saying: "We will ascend on it into heaven." 17. And they began to build in the fourth week, and they burned with fire, and they used bricks for stones, and the clay with which they joined them was asphalt, which comes out of the sea and out of the fountains of water in the land of Sinaar, and they built forty years, and three years they were making bricks . . . . 18. And the Lord our God said to us: "Behold it is one people that has commenced to do it, and now I shall not let go of them; behold, we will descend and mix their tongues, and one shall not hear the other and they shall be scattered into cities and into nations and one counsel shall no longer abide with them until the day of judgment." 19. And the Lord descended, and we descended with him to see the city and tower which the children of men were building. 20. And

he confounded all the speech of their tongues, and they no longer heard the voice one of the other, and they ceased then to build the city and the tower. On this account the whole land of Sinaar is called Babel, because there God confused all the tongues of the children of men, and from there they were scattered to all their cities, each according to his language and his nation. And the Lord sent a great wind against the tower and it overturned it upon the ground, and behold, [it stood] between the land of Assur and Babylon in the land of Sinaar, and they called its name Ruins. 21. And in the fourth week, in the first year of the thirty-fourth jubilee they were scattered out of the land of Sinaar. 22. And Ham and his sons went into the land which he had taken, which fell to him by lot in the land of the north [south]; and Kainaan saw the land of the Libanon to the canal of Egypt that it was very good, and he did not go into the land of his inheritance to the west of the sea, and dwelt in the land of Libanon to the east and to the west of the land of the Jordan and on the coast of the sea. 23. And Ham, his father, and Cush and Mêzrêm, his brothers, said to him: "Thou hast settled in a land which is not thine and did not fall to us by lot, thou shouldst not do thus; for if thou doest thus, then thou and thy children will fall by condemnation in the land, and as cursed ones by sedition, for by sedition ye have settled and by sedition thy children will fall and thou wilt be rooted out to eternity. 24. Do not dwell in the dwelling place of Shem, for to Shem and his children was it given by lot. 25. Cursed art thou and cursed shalt thou be above all the sons of Noah by the curse which we covenanted with an oath between us in the presence of the holy judge and before Noah our father." 26. But he did not listen to them and dwelt in the land of Libanon from Emath to the entrance of Egypt, he and his sons until this day. 27. And on this account this land is called Canaan. 28. But Japheth and his sons went toward the east and dwelt in their portions and Madai saw the land

of the sea, and it pleased him, and he begged it from Elam, and Assur, and Arphaksed, the brother of his wife, and he dwelt in the land Mêdkin, near to the brother of his wife until this day. 29. And he called his dwelling place and the dwelling place of his sons Madakia, by the name of their father Madai.

CHAP. XI. 1. In the thirty-fifth jubilee, in the third week, in the first year thereof, Ragev took unto himself a wife, and her name was Orâ, the daughter of Or, the daughter of the son of Kêsêd, and she bore him a son, and he called his name Sêrûg, in the seventh year of this week of this jubilee. 2. And the sons of Noah began to fight with each other, to take captive and to slay each one his brother, and to spill the blood of men over the earth, and to eat blood, and to build strong cities, and walls, and towers (and single men elevated themselves above the people, and first founded kingdoms), and to make war, a nation against a nation, and nations against nations, and city against city, and all things became worse, and they acquired for themselves arms, and taught their sons war, and began to take captive the cities and to sell male and female slaves. 3. And Ur, the son of Kêsêd, built Erâ of the Chaldees, and called its name after his own name and by the name of his father. 4. And he made for himself molten images, and they worshipped each one his own image which they had made for themselves by molding, and they began to make sculptured images and unclean forms, and the terrible spirits assisted them and misled them to commit transgression and uncleanness. 5. And the prince Mastêma gave his power to make all this, and through the angels who had been given under his hand, he sent out his hand to do all wickedness and sin and all transgression, and to destroy and to murder and to shed blood over the earth. 6. On this account his name was called Sêrâch, for Sêrâch turned himself in all things to do all kinds of sin. 7. And he grew and dwelt in Ur of the Chaldees near to the father of the mother of his wife,

and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, and her name was Mêlka, the daughter of Kêher, the daughter of the brother of his father. And she bore him a son Nakôr, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees, divination and astrology according to the signs of the heavens. 8. And in the thirty-seventh jubilee, in the sixth week, in the first year thereof, he took to himself a wife, and her name was Ijôsek, the daughter of Nêsteg of the Chaldees. 9. And she bore him Tarah in the seventh year of this week. 10. And the prince Mastema sent ravens and birds that they should eat what was sown on the land, in order to destroy the land, so that they might deprive the children of men of their labor, for before they plowed in the seed the ravens picked it up from the surface of the ground. 11. On that account his father called his name Tarah, because the ravens and the birds robbed them and devoured their seed. 12. And the years began to be barren on account of the birds, and all the fruit of the trees they ate from the trees; with great strength they were able to save a little from all the fruit of the land in their days. 13. And in the thirty-ninth jubilee, in the second week, in the first year, Tarah took to himself a wife, and her name was Edna, the daughter of Abram, the daughter of the sister of his father. 14. And in the seventh year of this week she bore him a son, and he called his name Abram by the name of the father of his mother, for he had died before his daughter conceived a son. 15. And the child began to understand the errors of the earth, that all went astray after the images and after uncleanness; and his father taught him writing when two weeks of years old; and he separated himself from his father that he might not worship the idols with him. 16. And he began to pray to the Creator of all things that he should save him from the errors of the children of men, and that his portion should

not fall into error after uncleanness and shame. 17. And the time of seed came to sow it upon the land, and all came out together to watch their seed against the ravens, and Abram came out with those that came out, and he was a boy of fourteen years. 18. And a cloud of ravens came to devour the seed, and Abram ran to scatter them before they sat down on the earth to eat the seed, and said: "Do not devour; return to the place whence you came!" and they turned back. 19. And clouds of ravens returned that day seven times, and of all the ravens none sat down upon any of the land where Abram was, and not one was left there. 20. And all those that were with him on the whole land saw him crying, and all the ravens turned back, and great was his name in all the land of the Chaldees. 21. And there came to him in this year all those that had sowed seed, and he would go with them until the time of sowing in the land ceased, and they sowed in their land, and in this year they brought home grain, and ate it and were satisfied. 22. And in the fifth year of the fifth week Abram taught those who make the instruments for oxen, the workmen in wood, and they made utensils over the earth, opposite the crook timber of the plows in order to put the seed thereon, and to let the seed fall out of it into the seed furrows. 23. And it was hidden in the earth, and they no longer feared the ravens; and thus they did on all the crook-timber of the plows over the earth, and they sowed and worked the land each one as Abram had commanded them, and no longer feared the ravens.

## ARTICLE X.

### CURRENT PERIODICAL LITERATURE.

#### I. AMERICAN.

Evidently Progressive Orthodoxy is no mere side issue with the *ANDOVER REVIEW*. In their editorial (February number) on the Ignatian letters they state what every one must know to be true, that "there was once a vigorous Christianity without a New Testament." Few, however, will be likely to assent to the inference which they think follows from this premise, namely, that "the obvious lesson is, that the church has nothing to fear from historical criticism. If it were able to multiply almost indefinitely the difficulties which now exist in respect to portions of the Canon, more, far more, of truth than was realized by the churches to which Ignatius wrote would be still assured to us beyond controversy by criticism itself; and now, as in the early time, the one indubitable proof, the inviolable charter, of Christianity is the historic Christ" (p. 185). We beg leave to ask where they get their idea of the historic Christ? They certainly have little material on which to work outside of the New Testament, and if they do not accept all of the New Testament their conception of Christ is not as full as that which is entertained by ordinary Christians. To what limits the criticisms recommended by the *Andover Review* would reduce us we may judge by consulting the writings of Reuss, which they highly commend. He holds that the Apocalypse is no longer of authority, that Second Peter is a forgery, that we do not know who wrote the Fourth Gospel, and that the introductory chapters of Matthew and Luke are doubtful traditions. We fear the mass of the clergy do not perceive how far reaching these slighting suggestions concerning the importance of the New Testament are. With no "inviolable charter" but such as is left us by the so-called "refined Christian sentiment" of the Andover Critics, we are in danger of being left with neither helm nor compass.

Being thus set free from the trammels of New Testament exegesis, the editors proceed in the following manner to sustain their doctrine of continued probation. First, they quote a passage from Ignatius: "The divine prophets set their hope on Him, awaited his coming, expected Him as their teacher, were saved in Him. He came and raised them from the dead." Then, after quoting from Bishop Lightfoot his opinion that this refers to the *descensus ad inferos*, and mentioning that he quotes from Justin, Irenæus, Hermas, Tertullian, Clement of Alexandria, and Hippolytus, the *Review* continues: "Such a wide-spread—we may rather say universal—acceptance of this tenet by the church of the second century implies a prior and trusted authority for it."

Here are two points: (1) The doctrine of the *descensus ad inferos*—and by implication the Andover doctrine of a preaching to the souls in Hades, and consequently of a continued probation—was “universal” in the church of the second century. (2) This implies “prior and trusted”—that is, apostolic—“authority for it.”

(1) The passage referred to is *Magnesians*, ch. 9 (οὐ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι ὡς διδάσκαλον αὐτὴν προσεδόκων· καὶ διὰ τοῦτο, ἐν δικαίῳ ἀνέμεινον, παρὼν ἠγγεῖρεν αὐτοῖς ἐκ νεκρῶν). The Andover version is a mere paraphrase. We prefer to follow the Ante-Nicene Library, and render: “Whose disciples the prophets themselves in the Spirit did wait for him as their Teacher. And therefore he whom they rightly waited for, being come, raised them from the dead.” Now we say that there is but little probability that the *descensus ad inferos* is referred to in this passage. The interpolator who formed the so-called Long Recension did not understand it so, for he paraphrases thus: “The prophets were his servants, and foresaw him by the Spirit, and waited for him as their teacher, and expected him as their Lord and Saviour, saying, ‘He will come and save us.’” This was not because he himself rejected a doctrine which he found in Ignatius, and so suppressed it, for he did not reject it, as see *Trallians*, L. R. ch. 9: “For, says the Scripture, ‘Many bodies of the saints that slept, arose,’ their graves being opened. He descended indeed into Hades alone, but he arose accompanied by a multitude.” The true meaning is probably that suggested by the parallel passage, *Philad.* 5: “And let us also love the Prophets, because they too have proclaimed the Gospel, and placed their hope in him, and waited for him; in whom also believing they were saved, through union to Jesus Christ, being holy men,” etc. This is our ordinary modern idea of the relation of the Old Testament saints to Jesus Christ, and salvation through him. The true meaning of the passage, *Magn.* 9, is therefore probably to be explained as a reference to *Matt.* xxvii. 52, in which the idea of the *descensus* is not broached.

But let that pass. Suppose it is the *descensus*. This does not make it the “universal” doctrine of the first group of writers after the New Testament, the Apostolic Fathers, who are most important for one who will make inferences to a prior authority. It is not even their *general*—not even their *common* doctrine, for we think that Ignatius is the only one of this group that the *Review* will quote for the doctrine, and there are seven others, including *Hermas*, to whom we shall refer again below.

As to the other writers referred to by Lightfoot, since his work is not before us, we cannot enter into a minute examination of the argument. The text usually quoted for Justin Martyr is *Trypho*, 72, in which he accuses the Jews of having omitted from their text of Scripture the following passage claimed to be from Jeremiah: “The Lord God remembered his dead people of Israel who lay in the graves; and he descended to preach to them his own salvation.” Justin adds neither note nor comment! *Hermas*, *Sim.* ix. ch. 16, does teach that *the apostles* preached the gospel to the dead after their own death, and gave them “the seal of the preaching.” Ire-

næus teaches the *descensus*, but it is to bring up from Hades "those who proclaimed his advent, and submitted to his dispensations, the *righteous men*, the prophets, and the patriarchs" (iv. 27, 2) and *none others* (cf. iv. 22, 1 and v. 31). So Tertullian (*de Anima*, 7 and 55). Clement of Alexandria (*Strom.* vi. 6) teaches that the Saviour and the apostles preach the gospel in Hades to *all men*, and Origen (*Cels.* ii. 43) speaks of Christ's "converting such men as were willing to himself."

Now, if the passage in Ignatius explains certain passages in the New Testament, and thus favors the Andover view of continued probation, then these later passages explain Ignatius. Leaving out Clement and Origen, their voice is unanimous for their preaching being confined to the Old Testament saints,—which is too narrow for the Andover view. Or, including these writers, there is no general consent, except as to the mere fact of the *descensus*. And the particular view advocated by Clement and Origen is too broad for the present Andover view.

So, after all, the doctrine of the *descensus* is not "universal" in the second century; nor is what there is of it at all after the Andover sort. Indeed, there would seem to be a steady progress of thought in the wrong direction, from a hint given by Ignatius, and probably misunderstood, towards a view which we suppose even the Andover theologians regard as unevangelical,—that of Clement.

(2) But, again, we object as strongly to the logic of the argument, as to the interpretation of the facts. History can afford nothing more than a subsidiary argument,—never a primary one,—for a doctrine of faith. If a doctrine rest on sound exegesis, its occurrence in an early church father may form a confirmatory argument in favor of the exegesis. The doctrine of continued probation has no exegetical foundation. Even the text in Peter permits us only, according to the Andover professors, to hold their theory *as an hypothesis*,—a *possible* explanation. To go, now, outside of the Bible itself for its explanation is to erect into a standard of authority something which has not the slightest claim to be thus regarded. It is to make the opinions of fallible, and often foolish men interpret infallibility! The attempt is weak, and especially so in the case before us. The age of Ignatius was an uncritical age. None of the great doctrines had begun to receive critical study. To suppose that at such a time, three centuries before the church had got to the point of formulating a doctrine of sin, a doctrine of eschatology could be clearly held, is absurd. To quote Ignatius in any such a way would be to abuse history, or exhibit total ignorance of its province. To quote him as an exegetical authority is equally absurd.

We know that the *Andover Review* spurns prudential considerations. We therefore ask attention only to certain demands of *logical* consistency. If we are to accept the *descensus ad inferos* as an apostolic doctrine on the authority of Ignatius, so we must his unscriptural exaltation of the bishop in the church; and if we admit the decisive authority of the further development of this idea among the later writers, so we must admit the same in the case of the episcopal system. If the authority of Irenæus and Origen

is decisive in favor of the preaching of the gospel to the inhabitants of Hades, then it is decisive in favor of the ransom paid to the devil as an element of the atonement of Christ. If Clement of Alexandria is to be erected into an authority here, he must also in his realistic doctrine of our union with Christ.

But this is to ground theology on history. It has all the faults and none of the merits of the Roman Catholic exaltation of tradition.

THE BAPTIST QUARTERLY REVIEW for January has a symposium upon the Inspiration of the Apostles, containing many restatements which are specially valuable for their clearness and discrimination. Dr. Dodge, of Hamilton, N. Y., forcibly remarks: "We have no heart to tear into shreds the histories and letters of apostolic men. They are all of one piece, each complete in its way and after its kind. One must accept or reject each one as a whole. The critic who claims that some clause, torn from its connections, is without any religious significance, must present his reasons. The burden of proof rests on him. It will be time enough to consider such proof when it is presented, if it shall be found to deserve any serious consideration whatever" (p. 54).

President Robinson, of Brown University, dwells upon the analogy between the apparent imperfections of nature and those of the Bible.

Dr. Manly, of Louisville, to the remark that "the greetings to Tryphena and Amplias, the commendation of Phœbe, and the counsel to Timothy as to his health, are purely personal, private, and secular," replies: "But the record of these personal suggestions and feelings may have been controlled and directed by infinite wisdom, nevertheless. The obvious and important inferences from them, and the light they cast incidentally on the social and church life of early Christians, are of the highest value, and amply justify their presence in the record" (p. 63).

Dr. Lincoln, of Newton, sums up his argument under four heads: (1) The New Testament recognizes the infallible inspiration of the Old Testament. (2) By the light thrown upon the Old Testament we can understand the inspiration promised to the apostles. "With the record before us of the profound reverence cherished for the Old Testament Scriptures as a source of infallible truth and clothed with absolute authority, it would be a strange inversion of God's law of progress to attach less authority to the New Testament. If, under the imperfect light of the early dispensation and the incomplete help of the Holy Spirit, prophets were guarded against error and enabled to minister the perfect truth to later generations, so that no word of their teachings could be changed, is there room for doubt that in the final dispensation, under the full illumination of the Spirit, the inspiration is infallible, and no dross of human error dims the pure gold of divine truth" (p. 70)? (3) The authority of apostolic teaching was absolute. (4) The view of infallible inspiration, taught in the New Testament, is confirmed by the judgment of post-apostolic times.

Dr. Pepper, replying to the objection to the authority of our apostolical writings from the contingency attaching to their order and preservation,

aply remarks: "Human history is a mighty complex of contingencies, itself a prolonged contingency. Does this exclude eternal purpose? a foreseeing and decreeing and guiding mind? the inspiration of men by an infallible spirit to make known in a setting of contingencies the very truth of God which as expressed shall in every jot and tittle be fulfilled, because in every jot and tittle God's own mind and will? To urge the casual and contingent origin of Scripture as an objection to its value and authority is not valid. It might well be that, as God saw and judged, writings of such origin and sort would be the very best to meet the wants of after ages of men who must every one live a life of contingency. Nor may we rashly infer that the apostles had no clear knowledge that their writings were to carry God's revelation to the ages" (p. 76).

Dr. Stevens dwells upon the probability of the continuance of supernatural endowments in the church throughout the first century, these endowments being intimated in the New Testament by the reference to the prophets and to the discerning of spirits, as in I Cor. xiv. 29. He thinks "the canon, if not completed, was chiefly formed at that period, under the direction of men extraordinarily endowed with prophetic and discriminative intuition" (p. 83).

Dr. Owen, of Denison University, thus presents the presumption, from the nature of the case: "It is asking much to expect reasonable men to believe the Almighty would fail to have a true and perfect record kept, when the Lord came to his work. Let it be granted that He who came as Messiah, was, as believers know, the eternal Son of God, then his very presence requires that those who are with him shall come to a clear understanding of his mission and truly present it. Let it be remembered that it is a work for men, and that their true reception of Him with a faith that is at least intelligent as to its real import is essential, so essential that their eternal well-being depends upon it, and it is incredible that this should not be made known in such a way that error to the true hearted would be impossible. Consider that when the Lord came he chose the twelve definitely for this very purpose, that they might report his work, and you will see that if God has any thing at all to do with the affairs of men he must give to these men such guiding and control that no mistake shall come from them" (p. 86).

In the PRESBYTERIAN REVIEW Professor Caven concludes a long article upon the Revised Version of the Bible as a Whole with the following remarks:

"The conclusion to which we have come—that no doctrine held by the Church of God requires modification in consequence of the revision now made—by no means implies that theology will not profit by the laborious work of the revision. It is of importance to show all readers of the Scriptures that no possible change or emendation of the English Bible can substantially affect the doctrine of the Church of God; and it is necessary that every mistranslation which has lent support to true dogma should be corrected: '*non tali auxilio*'" (p. 87).

"No service rendered to the Bible since 1611 can be regarded as transcending in importance the work of revision now completed. For, while prodigious labor of textual critics and translators—of biblical scholarship in all departments—had gone before, and made a revision such as this possible, the results of this great and various labor are here gathered up and utilized for the benefit of millions of people—of whole nations. The work is not perfect, but the Revised Version will certainly be placed at the head of all translations of the Scriptures which have yet been made. It will be seen more clearly than ever that 'the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times'" (p. 88).

The editor of the *OLD TESTAMENT STUDENT* is pushing earnestly the matter of biblical study in the theological seminaries and among the working ministry. In every issue so far this year he has returned to the subject with renewed vigor, exposing unsparingly the defects, and indicating the improvements needed, in the usual methods. The following paragraph from the March number puts very plainly some painful truths:

"In some institutions of sacred learning (the statement is made guardedly) Bible-study is a farce; in too many it is sadly neglected. In very few does the work correspond to the vital relation which, it is generally believed, a true conception of the Bible events and precepts sustains to the efficient accomplishment of the minister's work. This is felt to some extent by instructors in these institutions; to some extent also by the men who study in them; but much more keenly by those who have passed through the course of study, and, having reached their fields of labor, find themselves but poorly equipped for their work. The ignorance of the Bible which characterizes the average seminary graduate is amazing. Nor does he realize it until he stands in the very midst of the conflict for which a proper knowledge of the Book would have armed him."

For the help of those who would remedy this bad state of affairs the editor announces a series of "Studies," or rather outlines for studies, designed to facilitate the acquisition of real Bible-knowledge, the cultivation of an historical spirit, and the attainment of a habit of independent investigation. The first of these—upon First Samuel—promises well for the series.

## II. ENGLISH.

The recent revival of the discussion respecting the relation of Genesis to geology in English periodicals is remarkable. In the January number of the *EXPOSITOR* Dr. Driver, Regius Professor of Hebrew at Oxford, gives the result of his prolonged study upon the subject. What he says upon the scientific aspects of the subject, however, is less important than that which relates to the exegetical. Upon the propriety of taking the word "day" in the first of Genesis to represent a prolonged period, while holding that the word must signify a literal day, he adds:

"At the same time the possibility must be admitted that the writer may have consciously used the term figuratively, fully aware on the one hand that the work of the Creator could not be measured by human standards,

but on the other hand desirous of artificially accommodating it to the period of the week. In spite of the phrases *evening* and *morning*, which seem to imply literal days, the supposition that the narrator meant his 'days' as the figurative representation of periods should not, as the present writer ventures to think, be ruled out as inadmissible."

"The question, however, is not so much what the word *means*, as whether or not it may have been applied figuratively by the writer. It seems reasonable to admit that this may have been the case. The 'morning' and 'evening' will then be part, not of the reality, but of the representation" (p. 27.)

In these remarks Dr. Driver only states a principle which is so clear as not to need repetition or emphasis, except for the fact that ill-advised statements have recently been put forward in this country by persons in prominent positions who assume to speak with authority. The truth is, as Dr. Driver clearly perceives, that the meaning of such terms is not a question of mere etymology or Hebrew grammar, but of the broader questions of rhetoric, upon which the judgment of any well-informed literary person is of about as much value as that of a specialist in Hebrew. Broad-minded scientific men like Dana and Guyot cannot by good rights, therefore, be warned off from this field, and men of wide literary tastes and political experience, like Gladstone, are in their appropriate province when estimating, from general considerations, the character of such a document as that containing the cosmogony of Genesis. It is, therefore, with great satisfaction that we find the distinguished Premier drawn out so recently into giving a distinct statement of his views upon this subject.

In the NINETEENTH CENTURY for November Mr. Gladstone was led, in reply to criticisms from M. Réville upon his previous endorsement of the scientific accuracy of the allusions in Genesis, to reaffirm his belief that such accuracy could have been attained only as the result of divine inspiration. In the brief statements of this article Mr. Gladstone very naturally left himself open to some slight criticism, from a scientific point of view. Professor Huxley, taking advantage of this seeming defect, volunteered to make in the December number of the *Nineteenth Century* what he apparently thought was a final and irresistible assault upon the position of those who assume to reconcile the statements of Genesis and the conclusions of geology. The chief value of Mr. Huxley's criticism seems, however, to have been that it served to draw out from Mr. Gladstone a reply in which he gives his full strength to the points in question. In comparing the two arguments, one cannot fail to be struck with the limitations under which Mr. Huxley labors from his lack of familiarity with literature and with the principles of interpreting literary documents, while Mr. Gladstone's pre-eminence in these respects gives him a remarkable advantage; and the scientific authorities upon which he depends are so eminent and decided in their statements that Mr. Huxley has no advantage over him even in this respect, for it must be remembered that Mr. Huxley's specialty is neither physics nor geology, but anatomy.

The following extracts from Mr. Gladstone's second article are noteworthy :

" He [Mr. Huxley] holds the writer [of Genesis i.] responsible for scientific precision : I look for nothing of the kind, but assign to him a statement general, which admits exceptions ; popular, which aims mainly at producing moral impression ; summary, which cannot but be open to more or less of criticism in detail. He thinks it is a lecture. I think it is a sermon. He describes living creatures by structure. The Mosaic writer describes them by *habitat*. Both I suppose are right. I suppose description by *habitat* would be unavailing for the purposes of science. I feel sure that description by structure, such as the geologists supply, would have been unavailing for the purpose of summary teaching with religious aim " (p. 5).

" No doubt there may be a degree of literalism which will even suffice to show that, as ' every winged fowl ' was produced on the fourth day of the Hexaemeron, therefore the birth of new fowls continually is a contradiction to the text of Genesis. But does not the equity of common sense require us to understand simply that the order of ' winged fowl,' whatever that may mean, took its place in creation at a certain time, and that from that time its various component classes were in course of production " (p. 8)?

" What the Mosaic writer had in his mind were the creatures with which Adamic man was conversant " (p. 9).

" How came the Mosaic writer to place the fishes and men in their true relative positions not only to one another, and not only to the rest of the animal succession, but in a definite and that a true relation of time to the origin of the first plant-life, and to the colossal operations by which the earth was fitted for them all " (p. 11)?

" The five origins, or first appearances of plants, fishes, birds, mammals and man, are given to us in Genesis in the order of succession, in which they are also given by the latest geological authorities " (p. 14).

" He [Huxley] seems to assume that revelation is to be conceived of as if it were a lawyer's parchment, or a sum in arithmetic, wherein a flaw discovered at a particular point is *ipso facto* fatal to the whole. . . . There is the uncertainty of translation ; translators are not inspired. There is the difficulty of transcription ; transcribers are not inspired, and an element of error is inseparable from the work of a series of copyists " (p. 15).

" It is perfectly conceivable that a document penned by the human hand, and transmitted by human means, may contain matter questionable, uncertain, or even mistaken and yet may, by its contents as a whole, present such *πίστεις*, such moral proofs of truth Divinely imparted, as ought irrefragably *pro tanto* to command assent and govern practice. A man may possibly admit something not reconciled, and yet may be what Mr. Huxley denounces as a Reconciler " (p. 16).

" I do not suppose it would be feasible, even for Professor Huxley, taking the nebular hypothesis and geological discovery for his guides, to give, in the compass of the first twenty-seven verses of Genesis, an account of the cosmogony, and of the succession of life in the stratification of the earth, which would combine scientific precision of statement with the majesty, the

simplicity, the intelligibility, and the impressiveness of the record before us. Let me modestly call it, for argument's sake, an approximation to the present presumptions and conclusions of science. Let me assume that the statement in the text as to plants, and the statement of verses 24, 25 as to reptiles, cannot in all points be sustained; and yet still there remain great unshaken facts to be weighed. First, the fact that such a record should have been made at all. Secondly, the fact that, instead of dwelling in generalities, it has placed itself under the severe conditions of a chronological order, reaching from the first *nisus* of chaotic matter to the consummated production of a fair and goodly, a furnished and a peopled world. Thirdly, the fact that its cosmogony seems, in the light of the nineteenth century, to draw more and more of countenance from the best natural philosophy; and, fourthly, that it has described the successive origins of the five great categories of present life, with which human experience was and is conversant, in that order which geological authority confirms. How came these things to be? How came they to be, not among Accadians, or Assyrians, or Egyptians, who monopolised the stores of human knowledge when this wonderful tradition was born; but among the obscure records of a people who, dwelling in Palestine for twelve hundred years from their sojourn in the valley of the Nile, hardly had force to stamp even so much as their name upon the history of the world at large, and only then began to be admitted to the general communion of mankind when their Scriptures assumed the dress which a Gentile tongue is needed to supply? It is more rational, I contend, to say that these astonishing anticipations were a God-given supply, than to suppose that a race who fell uniformly and entirely short of the great intellectual development of antiquity, should here not only have equalled and outstripped it, but have entirely transcended, in kind even more than in degree, all known exercise of human faculties.

“Whether this was knowledge conveyed to the mind of the Mosaic author, I do not presume to determine. There has been, in the belief of Christians, a profound providential purpose, little or variously visible to us, which presided, from Genesis to the Apocalypse, over the formation of the marvellous compound which we term the Holy Scriptures. This we wonderingly embrace without being much perplexed by the questions which are raised on them; for instance, by the question, in what exact relation the books of the Apocrypha, sometimes termed deuterocanonical, stand to the books of the Hebrew canon. Difficulties of detail, such as may (or ultimately may not) be found to exist in the Proem to Genesis, have much the same relation to the evidence of revealed knowledge in this record, as the spots in the sun to his all-unfolding and sufficing light. But as to the Mosaic writer himself, all I presume to accept is the fact that he put upon undying record, in this portion of his record, a series of particulars which, interpreted in the growing light of modern knowledge, require from us, on the whole, as reasonable men, the admission that we do not see how he could have written them, and that in all likelihood he did not write them, without aid from the guidance of more than human power. It is in this guidance, and not necessarily or

uniformly in the consciousness of the writer, that, according to my poor conception, the idea of revelation mainly lies" (pp. 16, 17).

"Those who take for the burden of their song 'Respect religion, but despise theology,' seem to me just as rational as if a person were to say 'Admire the trees, the plants, the flowers, the sun, moon, or stars, but despise botany and despise astronomy.' Theology is ordered knowledge, representing in the region of the intellect what religion represents in the heart and life of man. And this religion, Mr. Huxley says a little farther on, is summed up in the terms of the prophet Micah (vi. 8): 'Do justly, and love mercy, and walk humbly with thy God.' . . . Mr. Huxley appears to cite these terms of Micah as if they reduced the work of religion from a difficult to a very easy performance. But look at them again. Examine them well. They are, in truth, in Cowper's words:—

Higher than the heights above,  
Deeper than the depths beneath.

Do justly, that is to say, extinguish self; love mercy, cut utterly away all the pride and wrath, and all the cupidity that make this fair world a wilderness; walk humbly with thy God, take His will and set it in the place where thine own was used to rule. 'Ring out the old, ring in the new.' Pluck down the tyrant from his place; set up the true Master on His lawful throne.

"There are certainly human beings, of happy composition, who mount these airy heights with elastic step, and with unabated breath.

Sponte suâ, sine lege, fidem rectumque colebat.

This comparative refinement of nature in some may even lead them to undervalue the stores of that rich armoury which Christianity has provided to equip us for our great life-battle. The text of the prophet Micah, developed into all the breadth of St. Paul and St. Augustine, is not too much—is it not often all too little?—for the needs of ordinary men" (p. 20).

Mr. Gladstone's reply to Mr. Huxley was written before he had seen Professor Dana's article in the *Bibliotheca Sacra* for last April. But, upon seeing that, Mr. Gladstone added the following postscript upon the last page of the *Nineteenth Century* for January:

"I learn with satisfaction that in America, where the stores of geological knowledge have been so greatly enlarged, the business of the Reconciler has been taken into the hands of scientists: Dr. Dana, Professor of Geology in Yale College, and Dr. Arnold Guyot, Professor of Geology and Physical Geography in New Jersey College. Both of these authorities, it appears, have adhered through a long career, and now adhere with increased confidence, to the idea of a substantial harmony between science and the Mosaic text. Professor Dana's latest tract has recently appeared in the *Bibliotheca Sacra* for April 1885. He thinks the evidence doubtful as to the priority of birds over the low or marsupian mammals (p. 214); but strong for an abundant early plant life in the Azoic period (p. 213): and he holds, with Professor Guyot, that the first, or cosmogonical, portion of the Proem not only accords with, but teaches, the nebular hypothesis (p. 220).

"It is a relief to find that the burden of this argument is shared with wit-

nesses, who are competent and unsuspected on the scientific side; and who will not be liable to a repetition *mutatis mutandis* of an old objection: '*This people, which knoweth not the law, is accursed.*'" (Nineteenth Century, Jan. 1886, p. 176.)

In reply to this (February Number) Mr. Huxley is reduced to the following unworthy shift:

"There is no one to whose authority on geological questions I am more readily disposed to bow, than that of my eminent friend Professor Dana. But I am familiar with what he has previously said on this topic in his well-known and standard work, into which, strangely enough, it does not seem to have occurred to Mr. Gladstone to look before he set out upon his present undertaking; and unless Professor Dana's latest contribution (which I have not yet met with) takes up altogether new ground, I am afraid I shall not be able to extricate myself, by its help, from my present difficulties" (p. 204).

We submit that this is very uncandid treatment of Mr. Gladstone's use of Professor Dana's authority. The article from the *Bibliotheca Sacra* (April 1885) upon which Mr. Gladstone relied for Professor Dana's opinion upon this subject is of much later date than the Manual of Geology to which Mr. Huxley would refer, and is the Professor's deliberate and full statement of what, after a long lifetime's study of the subject, he believes to be the sober truth. For Mr. Huxley to confess that he has not read this article, and still pretend to know Dana's opinion upon the subject, does not reflect credit upon Mr. Huxley's method of forming opinions.

### III. GERMAN.

The closing number of Luthardt's *ZEITSCHRIFT* for the year 1885 opens with a suggestive article on The Significance for Christianity of a firm position in the Truth. It begins with a lament over the leanness of production in the last decades in Germany of works in the department of systematic theology. But this is not all that is to be lamented. Belief in the existence of objective truth in Christianity has apparently begun to disappear. This is not, however, a phenomenon exclusively confined to theology. The reaction against groundless speculation has gone so far that ontology of every sort is given up, and metaphysics have fallen into contempt. In different ways a long series of theologians, from Schleiermacher to Ritschl, have based theology upon the "feeling," or upon the "ethical," or something else, but not on facts or upon any real knowledge of God or divine truth in general. And one school of thought exalts criticism into the place of theology, and takes as its motto, Belief in a fact is superstition.

The writer now goes on to show that Christianity has its foundation in an objective truth. Such is the meaning of the word *faith*, which presupposes the eternal reality of that in which we believe. So the whole conception of salvation rests upon reverence for and fear of the realities of the unseen world. In the statement that Jesus Christ is the Son of God lies a wealth of objective truth. The condition of salvation proclaimed by the Apostle (Rom. x. 9) demands the acceptance of certain truths elsewhere distinctly formulated. And so the church has ever taught.

It is upon this firm foundation that Christianity must be built up. The mere acceptance of the truth presupposes a knowledge of it. This may be an imperfect knowledge, but it must nevertheless be real. Its evidence lies in the fact that it touches the conscience. It excites whatever sense of truth the heart may possess, and thereby is received as the truth by the soul. And thus evidenced, it sounds through the soul with the power of an authority that demands immediate and unconditional obedience. It awakens conscience to self-reproach, but then it heals it, as medicine does the sick man, and thereby brings it to the consciousness that such is the truth it needs. Now it moves the will, first, to perfect its theoretical knowledge, for even here the will is active; and, then, to practical self-surrender, a more difficult thing. Thus the man becomes a Christian. But now he has to ground himself thoroughly in the truth. His knowledge must be deepened till it becomes something more than a mere external knowing of isolated facts. "True knowledge is only possible when one already has faith, and it comes through the new life received through the same. No one can truly know God till he is known of him. Only the disciple of Jesus knows the truth, which then has the power to make him free. This is Anselm's *credo ut intelligam*. Or, as Godet puts it: *Une nouvelle vue suppose une nouvelle vie*. In no department can one have thorough knowledge without surrendering himself to it. Divine things demand this, however, in an especial degree. One must love them to know them (Pascal). They disclose their heart only to him who opens his heart to them. Constant devotion of the heart to the living God in faith, an ever renewed consecration of love, are, therefore, indispensable to give new impulses towards knowledge, and to make this profound. . . . To desire to know God is the same as to give him the honor which is his due. In so far is indifference towards the truth a sin against God!" So now it is the problem of the Christian to seek to know more of God.

"As certainly as the word of God ought to be the constant nourishment of the new life, and as a confident, steady spiritual life is impossible without a clear, well-grounded knowledge, so certainly belongs the leadership in the course of the spiritual life to progressive acquaintance with the truth, just as the knowledge of the latter was the condition of the rise of the former. . . . 'His divine power hath granted unto us all things that pertain unto life and godliness through the knowledge of him that called us by his own glory and virtue' (2 Pet. i. 3)." The emotions now become more pure, and more sensitive. New power of discerning the truth is bestowed through them. "In connection with this ennobling by the truth, there is joined, further, an ever tenderer sensitiveness to the monitions of conscience. A real repugnance to sin, arising from the new-created heart, springs up,—a feeling of ever more intimate and blessed association with the Lord, a real relish for divine things, a deep-seated joy and confidence." And out of this springs deeper consecration, more earnest conflict with sin, greater victory, and again deeper knowledge of the truth.

"We cannot refrain from giving our theme a practical conclusion. If a

firm position in the truth in the objective and subjective sense has so fundamental a significance, it becomes us all, ministers and people, to be grounded and rooted in the same. To make progress in all departments of worldly knowledge, but to remain upon the plane of childhood in the knowledge and understanding of religious truth, or even to sink below it, produces spiritual deformity. And, in our opinion, this disproportion between our knowledge of spiritual truth and our secular knowledge, since it naturally leads to a contempt for that truth, *is a chief source of unbelief.* In the same way, the disproportion between awakened religious needs and impulses, and a clear, comprehensive knowledge, is, in another direction, the source of much sectarian fanaticism. Whatever operates upon the impulsive side of our being must, if sound and permanent tendencies are to be developed thence, be raised into the sphere of knowledge, illumined and clarified thereby. And no less is the lack of a firm, evangelical position in the truth often the reason why Rome with her artificially constructed and forcibly maintained position, so impresses many. On all sides of this fatal triangle which surrounds us, against the unbelief, sectarianism, or the idealization of the papacy, will the nurture of sound knowledge, and a firm position in the truth be found to be the best defence. This is plain enough with reference to the last two. The first, however,—unbelief,—it is thought in these days, may be won for Christianity, and reconciled with the same, *by diminishing and weakening Christian doctrine!* But the weakness of compromise only excites contempt and the demand for new concessions. *Nothing but the dignified maintenance of the great truths of the faith inspires respect; and nothing but that can win any one who can be won at all.* How, on the contrary, we are to maintain our position against these powers, if this impoverishing and weakening of the wealth of Christian truth is to continue, it is impossible to perceive."