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THE CORE OF THE PENTATEUCH.

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OUR position in these papers is simply to give the outcome of our studies carried on for our own mental satisfaction. We do not seek to reconcile things, but only to reach a *modus vivendi*, so that we may be able both to study science and to use our Bible. We treat them both, and students on both sides, with due respect, only desiring to avoid conflicting theories that might bar the way. On some points, both about the Bible and about science, we are not at all confident; but we do not regard the difficulties as insurmountable, or as greater than one might expect to encounter under the circumstances. We do not think ourselves justified in subordinating science to the apparent statement of Scripture, nor on the other hand in condemning the Scripture because we have failed to see how it can be paralleled with our notions of science. Whenever we fail to recognize their harmony we prefer not immediately to adjudicate the matter, but to await further light if it shall ever arrive. This course is in our opinion warranted by considering the outcome of older controversies, in most of which there were bilateral errors. We should add that from converse with men of science and clergymen, we have found that as a general rule they are very much alike, both sides wanting to find and to accept what is right, though apt at times on both sides to misunderstand the aims and attitude of the other side. It is usually a gross injustice, and also injurious to our own side, when we impute wrong motives to others because we do not like their arguments and conclusions.

Of the Pentateuch, as of every other book, and of many other objects, we may specify two categories of characters, the internal

RESPONSE ON BEHALF OF THE VISITING DELEGATES.

BY REV. J. ROSS STEVENSON, D. D.,
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NEW YORK CITY.

After listening to this exceedingly appropriate and forcible address, I am sure that each delegate feels that it is indeed good for him to be here, and we must all be convinced that the spirit of Dr. Rice still lives, and that his mantle has fallen upon a most worthy successor. No more appropriate message could have been given to us at the beginning of this conference, because it represents so fully the purposes which have brought us together. You may remember that the object of this movement in the theological seminaries is to deepen the spiritual life of students looking forward to the Christian ministry, to interest and enlist them in the cause of missions, city, home and foreign, as well as to bring them into touch with the great Christian brotherhood throughout the world, with which this movement among the seminaries is affiliated.

We must remember that, delightful as our surroundings are, we have not come to Richmond on an excursion, although we are glad to be at a place of which we have heard so much. This is not such a convention as was held by the Inter-Seminary Alliance; it is not such a convention as was held last year at Rochester. This is a conference of seminaries in what we call the eastern section of our field, and we have limited the representation so that our numbers are not large, and we have come to confer about these important matters to which Dr. Moore has alluded. As we enter the congenial atmosphere of this place—an atmosphere not only of cordial hospitality, but of sympathetic interest in all of our work; as we think of the great heroes of the past, who, as a cloud of witnesses, look down upon us, and as we catch their spirit, and bring it into the sessions of this conference, will we respond most appropriately to the gracious welcome given to us, and show to the friends who have so generously provided for our entertainment that their hospitality is thoroughly appreciated.