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ARTICLE I.—*The Service of the House of God, according to the practice of the Church of Scotland.* By the Rev. WILLIAM LISTON, Minister of Redgorton. Edinburgh: 1858. Pp. 411. 12mo.

Presbyterian Liturgies, with specimens of Forms of Prayer for Worship, as used in the Continental Reformed and American Churches: with the Directory for the Public Worship of God, agreed upon by the Assembly of Divines at Westminster: and Forms of Prayer for Ordinary and Communion Sabbaths, and for other Services of the Church. By a Minister of the Church of Scotland. Edinburgh: 1858. Pp. 120. 8vo.

IN taking a survey of existing churches, it is curious to observe how far their maturity and strength are from bearing any uniform proportion to their age. While the largest division of the Christian world professes to have come down, almost in its actual condition, from the time of the Apostles, and the "Orthodox Oriental Church" lays claim, with equal justice, to a like antiquity; while the Vaudois place themselves as high upon the scale, and are never placed by others lower than the close of the twelfth century; while all the reformed national churches of Europe—German, Swiss, Dutch, Danish, Swedish, Scotch, and English—owe their birth to the great moral revolution of the sixteenth century, and the *Unitas Fratrum* to the

ritable aspects of the work itself, without impugning their sincerity, or sitting for a moment in censorious judgment on their acts or motives, we say, let them do so. To their own Master let them stand or fall. Let others, better than ourselves, do as they will, or as they can, or as they must. But we (let those whom we are now advising say) but we, knowing our own infirmities, would rather cling to apostolical example, and on that ground, if no other, "we will give ourselves continually to prayer and to the ministry of the word."*

ART. II.—*Three Discourses upon the Religious History of Bowdoin College, during the administrations of Presidents MeKeen, Appleton, and Allen.* By EGBERT C. SMYTH, Collins Professor of Natural and Revealed Religion. Brunswick: published by J. Griffin. 1858.

IN these judicious and timely discourses Professor Smyth has made a valuable contribution to our means of understanding what has hitherto been very imperfectly understood by the public—Religion in Colleges. In our last, we noticed the discourse of Professor Fisher on the History of the church in Yale College, chiefly, however, with reference to its theological bearings. We shall now have occasion to refer to it, along with

* Since this article was in type, we have met with the following illustration of the quarter from which, and the spirit in which, Preaching was depreciated two hundred years ago. It is from a charge by Bishop Leslie, a noted persecutor of our Presbyterian fathers in Ulster. "Preaching amongst you is grown to that esteem that it hath shuffled out of the church both the public prayers which is the immediate worship of God, and the duty of catechizing, and is now accounted the sole and only service of God, the very *consummatum est* of all Christianity, as if all religion consisted in the hearing of a sermon. Unto whom I may say in the words of the apostle, 'What? is all hearing? is the whole body an ear?' or tell you in the words of a most reverend prelate [Laud?], that if you be the sheep of Christ, you have no mark of his sheep but the ear-mark." (See Reid's History of the Presbyterian Church in Ireland, 3d ed. vol. i. p. 229.) This witticism, poor at best, is rendered poorer still by the absurd implication, that the ear is used only in hearing sermons.

those of Professor Smyth, in treating the subject which we here propose to consider. We invite the attention of our readers to some considerations which we shall offer on the subject of religion in the Christian colleges of our country.

An impression widely prevails that colleges, however indispensable to intellectual discipline and culture, are dangerous to the morals of young men. This impression arises in part from causes, which render them, in comparison with other spheres of youthful training, quite the reverse. The fall of a young man in college is a fall from a high elevation. His peculiar pursuits, associations, opportunities, surroundings, are high and ennobling. Usually too, the class of families from which students come, is such as to create a presumption of superior early training and privilege, fitted to refine and purify the mind, and kindle high aspirations and hopes. Not only so. The fall of such an one is made conspicuous by the discipline of the college, administered for his own recovery and the protection of his associates. From all these causes, the fall of a student at college is notable and conspicuous, as compared with that of youth in other spheres of life. But it is no less evident that they all combine to environ the student with influences, not elsewhere found, favourable to the development of his better nature, and constantly counter-working the tendency to vice and debasement, which is so generally active at this critical and volatile period of life. The same tendency to dissipation and worthlessness in a single student, which, in a dozen apprentices or merchants' clerks, would awaken slight remark, will turn a wide circle of friends into lamentations over the perils of college life, or of some particular college. Another circumstance which renders college irregularities noticeable and obtrusive, is the fact that the wayward members of the institution living together often act in concert, and make the impression upon the uninformed and undiscriminating, that the vices of a few taint the whole body of students. In point of fact, however, if we compare those who enter our colleges, with those who leave home at the same period of life to be trained for mereantile or mechanical employments, we shall find, 1. That a far larger proportion of the latter than of the former become wrecks in society. 2. That by far the larger proportion of those sup-

posed to be spoiled in college, had started in their downward career before they entered its precincts. A somewhat long and careful observation enables us to give this statement all the authority of a valid induction. Among the reasons of this superiority in the moral results of college training, we specify the following.

1. We may say negatively, that there are no temptations of any account, in colleges, which are not everywhere incident to youth withdrawn from the influence of home, and from the immediate oversight of their own parents. Place them where we will at this susceptible age, unless we withdraw them from the society of men, and from the great spheres of human occupation, they come into speedy contact with those of their own age and social rank, who are vicious in their tastes, debased in their habits, and yet fascinating in their personal traits and manners. Such as are inclined to make this class their boon companions, or are not fortified by principle and habit against their seductions, will find them everywhere, preëminently in all the large cities and centres of mechanical or mercantile activity. They will find them in larger numbers, in greater abandonment to their lusts, than are ever tolerated within the precincts of a college, and with far more copious and alluring means of gratification than can exist in convenient nearness to the great mass of our American colleges. What are the facilities and allurements to dissipation within reach at Amherst, Williams, Princeton, Cannonsburg, in comparison with those which obtrude themselves upon the unwary youth on every street of our large cities?

Most of the dangers of college life arise from nothing peculiar to colleges as such. They pertain to the period of life of the student. It is with most students the period of transition from boyhood to manhood; when the self-control and liberty of the latter begin to be assumed, while as yet the levity and inconsiderateness of the former have not been put away; when the passions peculiar to approaching manhood begin to fire the soul, while the regulative principles that should curb and guide them, and which mature with riper growth and fuller experience, are but feebly developed. It is the period when, emerging from and impatient of the control of others, man is gene-

rally unfit to govern himself. It is the period of self-esteem and self-assurance, of urgent appetite for self-indulgence, and indifference or contempt for the counsels of mature wisdom and experience. Of course it is besieged with peculiar perils, against which wholesome Christian nurture and the grace of God are the only sure defence—perils, however, against which a well-ordered Christian college offers more safeguards than almost any sphere of life, and to which we think fewer students proportionally, unless possibly agriculturists, fall victims, than any other class of young men.

2. Among the counter-agents which colleges furnish to perilous temptations of this period of life we mention first, the character of the student's pursuits and occupations. The culture of the mind, its advancement in knowledge, its constant contact and occupation with the sublimest truths, beget a taste for intellectual pleasures, a capacity for supersensual delights. So of academic excitements, contests, emulations; however exceptionable in some aspects, they still have an elevation about them that belongs not to commerce, manufactures, or other material and money-making pursuits. All these, as far as they go, counterwork lustful and animalizing tendencies, as no other sphere of youthful occupation does. This is no mere theory. Experience constantly brings to view the influence of the high intellectuality of academic life in stimulating the higher and improving the grovelling propensities of our nature.

3. The class of youth sent to our colleges gives the student access to the most select and elevated class of associates in our land. It is obvious, that whatever bad elements may steal into our colleges, the class of youth who aspire to a liberal education, are, as a whole, among the most elevated, the very flower of American young men. This appears not only from the very nature of the case, but from various collateral circumstances. The large majority of students in our Christian colleges are sons of pious parents, and have received careful Christian training. Beyond any other class, Christian parents seek a liberal education for their children. Very many send them to college in the hope that they will become ministers. This is eminently true of ministers themselves, who almost without exception put their sons upon a liberal course of education, unless

hindered by insurmountable obstacles. The number of ministers' sons in the College of New Jersey is usually not less than thirty, or from one-eighth to one-tenth of the entire number. A large number besides are the sons of elders; and of both these classes a large number are pious, or become so during their college course. All who are preparing for the ministry become members of our colleges. Few classes now graduate of which from one-fifth to two-fifths of their members do not ultimately find their way to our Theological Seminaries, while they include in their ranks many other pious members destined to other spheres of life. More than half of the last graduating class of the College of New Jersey were or soon expected to be professors of religion. Besides, these colleges always contain a large number of young men of moral and blameless deportment, many of whom are seeking an education as a means of livelihood, and are far enough from exercising any corrupting influence. Where else can a youth find so large a body of pure associates from which to select safe and congenial intimates? What but his own corrupt bias can prevent his availing himself of these high and ennobling social resources? What other sphere is so surrounded and pervaded with them? There are, indeed, other and corrupt social currents in colleges. Where are they not? But it is the student's own inexcusable fault if he place himself in their sweep. It is not because those of a very different character are wanting, or difficult of access. They are always at hand, inviting and alluring him to their bosom. Nothing but his own sin, his own determinate bias towards the "base sort," can separate him from these high and blessed influences.

4. The discipline of our well-ordered colleges is powerful in checking and narrowing the corrupting social tendencies to which all large bodies of youth, promiscuously gathered, are liable. The intent and tendency of it is to reclaim the wayward, and remove the incorrigible. It is a force constantly operating to expel moral poison from the social veins of the institution. It indeed brings the disorders or vices which find place there into prominence and notoriety. When a youth is suspended or dismissed from college, he excites a sensation in the town, neighbourhood, or circle to which he belongs, and frequently awakes loud clamours in regard to the moral dan-

gers of colleges. Yet that which excites these clamours is the very means employed to deliver them from such dangers—which are by no means peculiar to them, but prevail wherever large numbers of growing youth, of all shades of character, have free and constant access to each other. The difference is, that other communities have less power to check or purge out these noxious influences. There are few villages, and no cities, where the proportion of vicious, corrupting, ensnaring youth to all others, is not far greater than in college, and where it is not far more difficult to counteract their influence. Many students are restrained by dread of the discipline, or fear of exclusion from the privileges of college, from vices which they practise without fear and without restraint in their native villages. Thus by excluding the incorrigible, and restraining or reforming such as remain, the whole standard of practical morality is toned up. Much as we could wish otherwise among youth in colleges, yet, considering the proportion of moral and pious students, and the disciplinary influence, gentle, persuasive, severe, or decisive, as emergencies require, which bear upon all others, we unhesitatingly assert that no other sphere affords so bracing a moral atmosphere.

5. Positive Christian agencies and means of grace are brought to bear upon youth in colleges in greater abundance, variety, and certainty, than in any other sphere of life. They are required to attend public prayers twice daily, together with public worship on the Sabbath. Is not this more than can be ensured with regard to many of them any where else? Is it not more than is accomplished with regard to many sons of Christian parents, as they approach the age of self-control, even while they dwell at their own homes? How many of these largely shun family and public worship, and cannot be regularly drawn to either by parental authority or influence! But if they are in college, they *must* attend these exercises as a condition of continuance in the institution. Many are thus put in constant contact with the truths and services of religion in college, in a degree unknown to them at home, and unattainable elsewhere. It may be said indeed, that this attendance on religious services is forced, and therefore formal and unedifying. Let every reasonable concession be made on this score. After

all, will any one contend, that there is not greater hope for a body of youth who attend daily worship and the weekly preaching of the gospel, than for those who are strangers to public worship, who are seen only occasionally and irregularly in a Christian assembly; or who live like heathens in the very bosom of Christian families, and under the shadow of the sanctuary? It is doubtless true, that the means of grace in whatever form, by perversion become to many a savour of death. This, however, is no argument against their use, and beneficial efficacy. It is in and through the word of grace and prayer for grace, especially in the great congregation, that this grace is borne by the life-giving Spirit to the souls of men. And how many of those who regularly attend public worship, whether in colleges or elsewhere, from considerations other than their own taste and inclination, from time to time catch heavenward impulses, and inhale a divine breath which proves to be the upspring of a divine life! This is so in all, and remarkably so in academic communities, notwithstanding any levity and indecorum which some, alas, at times manifest, and which not infrequently become the arrows afterwards rankling with that remorse which the blood of Christ alone can assuage.

To this must be added the Christian instruction which, in various degrees, forms a part of the academic curriculum in Christian colleges. In nearly all, Natural Theology, Moral Philosophy, and the Evidences of Christianity, form a part of the course. All these tend to radicate religious and Christian beliefs in the soul. The same is true, in a high degree, of intellectual science, and of all the physical sciences. Indeed, all truth culminates in God. All the rays of light which emanate from nature, providence and grace, converge in Him in whom all things are headed up—Head of the church, Head over all things to the church, the way, the truth, and the life. Much indeed depends on the faith, zeal and tact of the instructor as to the extent to which his department is made auxiliary to religion. But in some of our colleges all the sciences, physical and metaphysical, are so taught as to corroborate and enforce the claims of experimental religion. Nor are these studies ineffective for practical religious purposes. We have now in mind, students

in Princeton College, who had been trained up among sceptics, and whose scepticism was not only undermined by the study of the Evidences of Christianity, but was supplanted by a living faith in Christ. Besides the foregoing exercises which have a religious bearing, in Princeton regular study and recitation of the Scriptures are required every Sabbath, of all the students, while the Freshmen recite once a week in Coleman's "Christian Antiquities," and the Sophomores in "Hodge's Way of Life."

Beyond all this, those less formal services, attendance on which is optional, prevail in our colleges. Meetings for conference and prayer, conducted by members of the Faculty which usually comprises a large clerical force, and often by the students themselves, abound. Personal and private persuasions are also abundantly employed according to the zeal and skill in this delicate work, which God distributeth to each one severally as he will. So by manifold appliances, which for abundance and variety have no parallel in other spheres of life, religion is taught, enforced, and applied. By cogent argument and gentle insinuation, in private and in public, it is brought into contact with the springs of the student's intellectual and moral being.

6. The intense social interaction of an academic community conduces to the rapid and effective propagation of religious feeling. We have already observed that the social influence in these institutions, supposed by many to be propitious only to vice and immorality, is no less efficient for good than for evil. Nay, we are of opinion that it is productive of much more good than evil. The whole body of youth in a college are in such constant and immediate contact, that what is felt by one member is quickly felt by all, and transmits itself with electric rapidity. If one or a few who have been heedless or wicked, show themselves wrought upon by the powers of the world to come, all are more or less awed. Vice and frivolity are checked by the sense of God's presence. Often the sacred fire kindles from one to another almost instantaneously, until the fear of God has come upon every soul. In circles where one week recklessness and profaneness reigned, the next, a solemn stillness reigns, broken only by the question, uttered

in fear and trembling, What shall I do to be saved? We know of no community so susceptible to quick, powerful, and all-pervading religious impression as that composing a Christian college. And in truth, there are none in which revivals have been as frequent, powerful, or universal. We well remember how a state of prevailing thoughtlessness and irreligion, scarcely disturbed by the few professors of religion among the students of Yale College in the year 1831, was quickly supplanted by a seriousness so profound and universal, that, for days, the hum of conversation was hushed at the meals in the commons at which from two to three hundred were present. And no articulate exhortations impressed us like this voiceless eloquence.

The following account of what transpired in Princeton College nearly a century ago, is from the pen of the late Dr. John Woodhull, of Freehold, New Jersey, then a member of the institution. It will be found in Dr. Green's historical sketches of the college. We transcribe it, because, aside from its circumstantial details, it is substantially an account of what has often occurred in this and other Christian colleges of our country; because it shows that revivals in this college have been coeval with its existence; and because it forcibly illustrates the rapid transfusion, through the power of the Holy Ghost, of religious concern from one or a few to the mass of the students. Says Dr. Woodhull:

“As to revivals of religion, there were some partial ones in college before Dr. Finley's time; but in his time there was something general. It began in 1762, in the Freshman Class, to which I then belonged. It was a pretty large class, containing between twenty-five and thirty members. Almost as soon as the session commenced, this class met once in the week for prayer. *One of the members became deeply impressed, and this affected the whole class. The other classes, and the whole college, soon became much impressed.* Every class became a praying society; and the whole college met once a week for prayer. There was, likewise, a private select society. Societies were also held by the students in the town and in the country. I suppose there was not one that belonged to college but was affected more or less. There were two members of

the Senior Class who were considered as opposers of the good work at first, yet both these persons were afterwards preachers of the gospel. The work continued about one year. Fifteen, or about half of my class, were supposed to be pious; and in the college about fifty, or nearly one half of the whole number of students."

This simple recital unfolds better than any argumentation the relation of the intense social influence in colleges to revivals of religion. It may indeed be rejoined that an instrument so powerful for good may be powerful for evil. So it may, and, alas, often is; yet there is a difference. For the morality and piety of college are always counter-working, often too feebly indeed, yet always to some extent, corrupt and demoralizing excitements. Even if the moral and pious succumb too far, as they often do, to the overbearing pressure of a momentary phrensy, still their morality and piety fetter and weaken, if they do not utterly prevent their coöperation with the perverse and insubordinate. They for the most part erect a formidable barrier against the incursion and spread of evil. But when the impulses of their fellow-students are heavenward, all their sympathies, efforts, and prayers, enter into such a current to increase its volume and momentum. The conscience of the college acts not, as in the former case, as a brake to check, but as a propelling force, to accelerate the movement.

7. Youth cannot be trained in any other sphere which so largely enlists in their behalf those "effectual fervent prayers of the righteous which avail much" to ensure the blessing of God, in the copious effusion of his Spirit. Christian colleges are the creatures of the church. They are established by it for the purpose of christianizing education, supplying a learned and able ministry, and replenishing all the spheres of life with competent and upright leaders. These institutions have been founded and reared by sacrifices and prayers of holy men, for the glory of God, and the advancement of his kingdom. They were consecrated from the very beginning *Christo et ecclesie*. From this cause they have always shared largely in the prayers of the ministry and church. There is another reason which largely enlists for them the intercessions of those who have power with God and prevail. As we have already seen, the

vast majority of the youth in them are sons of ministers, elders, and pious parents. No earthly objects so engross their affections and solitudes as these sons at this critical and formative period of life. If any are regarded as the hope, and pride, and flower of the family, they are those on whom is bestowed a liberal education. Removed from the restraints and refinements of home, parents and friends have but one resource for influencing them beyond epistolary correspondence. That is prayer. That is always available. They can always betake themselves to Him who is their refuge and strength, and present help in trouble. Thus there is at all times a mighty current of prayer ascending from closets and firesides all over the land, for the outpouring of the Holy Spirit upon colleges and their members. That these prayers have power, all Christians must believe. To those who believe otherwise, we do not address ourselves. We quote in confirmation and illustration of these views, the following from Professor Tyler's premium essay on Prayer for Colleges.

“But the chief reliance of pious friends at a distance must be on the power of prayer. However separated by distance, they can meet their sons, if pious, every morning and evening at a common mercy-seat; and if not pious, they can reach them at any time through a presence which they cannot escape, and a power which they cannot resist; not only meet or reach them, but lay their hands, as it were, upon them, and leave a blessing on their heads! What a blessed medium of approach and influence over those far away! Nor is this fancy or enthusiasm. Facts go beyond imagination in regard to this very power, as it has been exerted on members of college, especially in times of revival. After one of these happy seasons, of which there have been so many at Amherst College, President Hitchcock addressed a letter to the parents of the converts, and found to his surprise, (no, we will not say to his *surprise*, for he seems to have expected it, but to his wonder and delight,) that in a majority of cases, parents and friends at home had felt an unusual solicitude for these very youth. Even though they had heard nothing of their state of mind, and knew nothing of the state of religious feeling in the college, still they were waiting

with unutterable longings, or with confident expectations, to hear of the conversion of their impenitent children.

“Another very interesting fact, which was developed in this revival, and which has been found to be equally true of many others, is, that a very large proportion of the converts were children of the covenant; a fact full of encouragement to those who dedicate their children from infancy to the Lord in the ordinance of baptism, but which also illustrates forcibly the responsibility of parents for the salvation of their children. Of sixty-three who were admitted to the church in Yale College, as fruits of the revival of 1802, all but eight were children of the covenant. Of twenty-two who were received to the communion as fruits of that of 1808, every individual had been baptized in infancy; and of seventy who professed religion after the revival of 1831, all but ten were children of pious parents. If pious parents would but watch for the souls of their sons in college, as they care and toil for their worldly prosperity; if the church would but do her duty to the *baptized children* of the church, who are members of college, what a redeeming and sanctifying element would, by this means alone, be infused into our literary institutions!”

The efficacy of prayer for the furtherance of religion in these institutions, and the inestimable importance of such a blessing, have been so deeply felt by the church, that with great unanimity it has set apart the last Thursday in February for special and extraordinary prayer, public and private, in this behalf. The wonderful increase of religion in our academic institutions, in connection with and evident response to this special prayer of the church, will be brought more distinctly to view, as we proceed to test the position we have taken, by a reference to the actual facts in the case. We appeal, therefore,

8. To the Christian results accomplished through grace in our colleges. To this test all theories must come at last. By their fruits ye shall know them. It must be observed, however, in regard to the older colleges of our country, that they not only shared in the religious decline which the convulsions of the Revolution brought upon the American church, but they suffered in ways peculiar to themselves, far beyond most other Christian communities. They were disorganized, and nearly

or quite disbanded. Nassau Hall was turned into barracks for the soldiery, and her President, Dr. Witherspoon, was for years mostly withdrawn from his academic duties to the councils of the nation, where he exerted a powerful and benignant influence in moulding our nascent civil institutions. Dr. Daggett, Professor of Divinity and Pastor of Yale College, was seriously damaged in health by the abuse he received from the British soldiery, in his intrepid endeavour to intercept their approach to New Haven. The students of our colleges largely enlisted in the army, and did not escape the taint of the camp. These institutions required years to become re-organized and regain their former position, as to numbers and discipline. The great body of the young and middle-aged men in the Presbyterian and Congregational churches, which were the great centres of patriotic and revolutionary zeal, entered the army, and were subject to its vitiating influence. The heart of the people, including their ministers, was absorbed in the exhausting and eventful struggle for their altars and firesides. All was at stake. They waited each returning post for the news which would determine their independence or their perpetual vassalage. Civil institutions were unsettled, families broken up, Christian ordinances irregularly administered, the whole social organism in an abnormal and chaotic state. In this precarious state of things, the mind of the whole people was of course diverted for the time from the eternal to the temporal. Few young men made a profession of religion in this country from the period of the Revolution till after the beginning of the present century. The downward religious tendency induced by the war, was greatly aggravated by the flood of French infidelity which swept over the land at this period. Few pious youth entered the colleges, because there were few pious youth in the country. The scepticism of the time found a ready welcome among the irreligious minds in college, who, before fathoming the depths of true knowledge, which genders humility, must first experience the self-conceit incident to the first awakening of intellectual activity and insight. The colleges, therefore, as the centres of youthful intelligence, were the strategic centres in which this infidelity entrenched itself, and in which it was first vanquished, by the Christian eloquence of

the Smiths and Dwights who presided over them, and confronted this malign foe with the weapons of Christian learning and oratory, in demonstration of the Spirit and of power. In the colleges preëminently those revivals of religion appeared in the early part of this century, and have reappeared with increasing frequency since, which have resuscitated the American church, and have given it an expansion and growth almost commensurate with the immense increase of our population by birth and by immigration.

Professor Smyth says of Bowdoin College, "during the first four years of Dr. McKeen's administration, (1802 to 1806,) though some of the students were thoughtful, upright, and possessed of fine intellectual abilities and social qualities, there was not one, it is believed, who was a member of any church, or believed and hoped in Christ as his Saviour! "Religion," writes one who was then a member of the college, "was connected with the college only in the person of President McKeen. He was a Christian, courteous, accessible, venerable, and universally beloved: but what could this avail, when, in each college room, there was a side-board sparkling with wines and stronger stimulants?" Again, in the year 1811, under President Appleton, during one term, there was not a student who was a professor of religion. "The greater part of the students appear to have been thoughtless. Not a few were reckless and openly immoral, some of whom formed habits of intemperance, which clung to them in later life, and brought them to a dishonoured grave."

But from this time, although not without alternations of great depression, the cause of religion has been steadily prospering in this institution. The Spirit was from time to time poured out, and has continued to be vouchsafed with increasing frequency and power, especially since the year 1825. Professor Stowe, who was there as a student in 1825, and as Professor in 1850, says, "if the religious character of the college gains as much from the year 1850 to 1875, as it did from 1825 to 1850, it will be all that the most ardent friends of the Lord Jesus can reasonably hope for before the millennium. There is indeed very much to be done, much that is deficient, much to mourn over, but I am merely bringing 1825, 1850, and 1875, into

immediate contiguity for the sake of comparison." The gain is sufficiently manifest in the fact that in 1850, 23.25 per cent. of all the graduates of this college had become ministers of the gospel.

In Yale College, a period of similar depression followed the Revolution. The number of professed Christians had dwindled to eight or ten, and at one communion, near the close of the last century, but a single undergraduate was present. Says Professor Fisher, "it was in this state of things that Dr. Dwight assumed the Presidency, and began to exert his commanding influence to stay the progress of error. He preached to the candidates for the Baccalaurate in 1797, his celebrated sermons on the Nature and Danger of Infidel Philosophy. These masterly discourses turned the tide of feeling against the opponents of Christianity, not only in college, but throughout the country, and in Great Britain, where they were soon republished, they greatly strengthened the cause of religion. . . . The spring of 1802 marked the commencement of a great revival in the college. . . . Of two hundred and thirty students then in college, about one-third were converted. Of these about one-half entered the ministry. Yet as soon as they left college, and their places were filled by new classes, the number of professing Christians again dwindled to twelve or fifteen. This circumstance shows how speedily the religious aspect of a college may be entirely altered by the departure of one company of students, and the arrival of another of a different character." Another revival, however, was enjoyed in 1808, and still another in 1813, and yet another in 1815. Since 1820 few classes have left the institution, who have not passed through seasons of religious attention of greater or less power.

We have referred to Bowdoin and Yale, because we find authentic data in the excellent historical discourses of Professors Smyth and Fisher, which we hope will be followed by similar historical accounts of religion in other leading colleges. For lack of this, we must refer to such sources of information as we can command. We find in Professor Tyler's Essay a statistical table of the total number of students, of professors of religion, and of candidates for the ministry in the New England colleges in 1853. In eleven colleges the whole number of

students was 2163, of professors of religion 745, of candidates for the ministry 343. The proportion who enter the ministry is usually increased, as the students come to determine their professions. Our observation convinces us, that of the professors of religion in our colleges full two-thirds enter the ministry. It is well ascertained, that of these full one quarter are hopefully brought to Christ during their collegiate course.

Passing now to the colleges of our own church, we are dependent on such scattered and fragmentary sources of information as Providence has put within reach. We know that in recent years, there are few of them that have not been blessed with frequent and powerful revivals of religion. This has been made familiar to all who read the religious journals. Many of them are of too recent an origin to have a history reaching further back. In regard to Jefferson, we have somewhere seen the statement, doubtless true, that a very large proportion of its graduates from the first have become ministers of the gospel. We believe the same substantially to be true of Washington College, in its immediate vicinity. Washington College, in Virginia, has its religious character and influence sufficiently attested in the constellation of Presbyterian ministers, whose names are enrolled among her alumni—scarcely less illustrious than any equal number whose memory is embalmed in Sprague's *Annals of the American Pulpit*. To this august company of divines Hampden Sidney has also contributed its quota. Of our more recent institutions, it is well known that many of them have been largely blessed with revivals of religion, and have contributed materially to replenish the ranks of our ministry.

In regard to the oldest and largest of them all, we have had occasion already to mention some facts, in illustrating the position we have already taken. The College of New Jersey is but the development of the Log College, which was its germ. This was as much a school of piety as of learning, and was chiefly a nursery of Presbyterian ministers. The early classes of Princeton sent a large majority of their members into the ministry. Many of them also became eminent Christian statesmen, among whom we notice Oliver Ellsworth, Tapping Reeve, and Jesse Root, preëminent among the Christian jurists and civilians of Connecticut. Judge Root was the

leader in repelling the stealthy incursion of Massachusetts Unitarianism into Connecticut, in the person of his own pastor, the Rev. Abiel Abbot, of Coventry. His firmness, sagacity, and doctrinal insight were proof against the insinuating artifices and dexterous evasions of his Socinian pastor, and successfully counterworked them. The case was brought before the General Association of Connecticut, which, under the lead of Dr. Dwight, without splitting hairs about jurisdiction, or the want of judicial power, as in a recent case, vindicated the course of Judge Root and his coadjutors. This body uttered a decisive testimony in the premises, and, for the time, raised an impassable barrier against the soul-destroying heresy.

We have already seen that in Princeton, from the first, there were considerable awakenings from time to time, till in 1762, a profound concern in regard to religion pervaded the whole college. We have somewhere met with a statement that some student or students were awakened in consequence of an interview with President Finley on his death-bed, in 1766, and that thence an extensive attention to religion prevailed in the college. We are unable to find any authentic voucher for this, unless the following from Sprague's *Annals* be an allusion to it. In the notice of James Power, D. D., vol. iii., p. 326, it is said: "He was one of the students of the college, who visited Dr. Finley on his death-bed in Philadelphia; and the affecting scene left a powerful and enduring impression on his mind." However this may be, it appears that of the class of 1770, one-half, and of the class of 1772, fifteen out of twenty-two became ministers. The late Dr. McMillan, in an autobiographical letter to Dr. Carnahan,* says: "I entered college at Princeton, in the spring of 1770. I had not been long there, until a revival of religion took place among the students, and I believe, at one time, there were not more than two or three but what were under serious impressions." It is also related* that Rev. Lewis Feuilletau Wilson "was first brought into sympathy with religious things, during a revival which took place in the college in 1772." To these delightful scenes the disorganizing effects of the Revolution soon succeeded, which

* Sprague's *Annals*, vol. iii. pp. 350-1.

† *Ib.* p. 570.

were signally disastrous to this college. The heavy shadows of Infidelity and Deism, French and English, deepened and prolonged the eclipse of religion which followed. To other disasters was added the burning of the college in 1802. Under the brilliant administration of Samuel Stanhope Smith, its temporal losses were speedily retrieved, and it arose to unprecedented prosperity. But the few italicised names on the triennials for a long series of years, prove how deeply its religious condition suffered from that state of things in our country, in which, as Professor Smyth observes, "it was a rare spectacle if a young man confessed before men his Redeemer."

In due time, however, the Spirit of the Lord lifted up a standard against this enemy, which came in as a flood. The great revival of 1815, in the early part of Dr. Green's Presidency, raised religion to its due supremacy in the institution, and supplied to the American church some of her brightest luminaries. Since then, it is rare that any class (if any) has graduated, some of whose members have not passed from death to life during their academic course. In recent years revivals have increased in frequency and power. The memory of the great revival, some ten years ago, is still fresh. In the spring of 1856, and again in the spring of 1858, a large number were hopefully brought into the kingdom, many of whom are now looking forward to the ministry of the gospel, and have contributed to the present unexampled accessions to our theological seminaries. More than one-third of all the students, in some classes about one-half, are professors of religion. Of the last graduating class one-half were professors, and of these about one-half became so during their connection with the institution. Nor is the effect of the moral and religious influence in this and other colleges fully presented, without bringing to view the additional fact, that very many, who have not before seen their way clear, make a profession of religion shortly after leaving college. Some one has said that nearly all students who have been religiously trained, and do not become fatally apostate, make a profession of faith either before, or within a few years after leaving college.

It is quite obvious that there has been a great advance in the moral and religious condition of colleges, since the general

observance by the church of the annual day of Prayer for Colleges. It began to be partially observed as far back as 1820. Since that time its observance has been constantly extending through most branches of the American church. It has year by year enlisted the colleges and churches, until now it commands the earnest sympathies and hearty observance of the great mass of praying people. "It has been estimated that fifteen hundred students were made the hopeful subjects of grace in thirty-six different colleges, from 1820 to 1835 inclusive." Another noticeable fact is, that most of these revivals have occurred in immediate connection with this day of Prayer for Colleges. This has been so with the recent revivals in Nassau Hall. As far as we have been informed, it has been so with nearly all the memorable revivals in literary institutions during the past year. The period immediately following this concert has been the time of the spiritual renovation of multitudes of students who are now preaching the gospel, or propagating it as teachers, or in other spheres of professional and public life. And why should it not be so? Does not God hear prayer? Will he not be inquired of by the house of Israel to do these things for them? If the whole church is looking with intense anxiety upon these young men, and pleading with God for them, if pious friends are tenderly persuading them, and beseeching God in agony of desire for them, can they help thinking of their own souls, of God, of eternity? Can they avoid the conviction that it is high time for them to awake from their guilty slumbers, and flee from the wrath to come, or that, if they now neglect the great salvation, they have just cause to fear that God will leave them to despise and wonder and perish? We reckon nothing more important, than that the heart of the church should be still more thoroughly and warmly turned towards this day of united supplications for her educated youth. With larger faith, and more persevering and universal and importunate prayer for their conversion, what has not the great Head of the church encouraged us to expect? May we not look for their conversion on a scale beyond all precedent? Much as has been done for moral and religious advancement in our colleges, much, very much, remains to be done! And what blessing can be compared with that of ren-

dering the great body of educated youth, who are destined to be leaders and commanders of the people, holy and devout men? Surely every interest of the church and nation, temporal and eternal, is bound up in this. Surely, then, may we not say to all who pray, for this object pray without ceasing?

The decided advance of our colleges in religion has been marked by equal progress in order, diligence, and morality. Of students not professedly pious, the great majority are earnestly prosecuting their studies as a means of support and success in life. Although immoralities and disorders worm their way into academic precincts, they have place there only by stealth, and, for the most part, shrink away in an atmosphere of diligence and order, of high-toned intellectual activity and generous emulation. The Temperance Reformation has doubtless contributed much to the safety of young men in colleges, as well as elsewhere. While no community is exempt from those harpies that thrive on the vices of young men, the admitted fact that intoxicating beverages are noxious, and only noxious, to young men, warrants college authorities to prohibit all use of them, by the most stringent regulations and decisive penalties. The sketch given by Professor Smyth of the fashion as to drinking in Bowdoin College half a century ago, is but too true a picture of what was prevalent among all young men, and in all colleges at that time. We learn from Professor Fisher's discourse, that at an earlier period, the Corporation of Yale College, after a series of ineffectual enactments to arrest expensive drinking entertainments at Commencement, ordered that none of the candidates for Bachelor's degree, "shall have in their chambers, in college, or in the town, any kind of strong drink, besides one quart of wine and one pint of rum for each candidate in a chamber." Surely the world moves, and its movement is not all toward degeneracy.

We think it has been abundantly shown, that our Christian colleges are,—not free from all taint of corruption, or sources of contamination,—but that, compared with other spheres of youthful training, occupation, and exposure, they occupy an enviable position as to their moral and religious influence. This is shown to be so, whether we look at them *a priori* or *a posteriori*, whether we consider antecedent probabilities or

actual results. That some young men grow dissolute in college is undeniably true. Where is it otherwise? That the few wrecks of this sort have attracted the gaze of that class who think of colleges as moral cess-pools, while they overlook the vast body of students who become pillars and ornaments of the church and state, is equally true. That of these wrecks, the most had contracted the fatal taint before they set foot within college precincts, is also undeniable. But we ask with all confidence, where else does so much surround and penetrate a youth, fitted to purify, ennoble, refine, and christianize him? Where can he find access to such a body of intelligent, high-minded, moral, and pious associates? Where else has he such materials from which to select genial intimates and boon companions? Where else are looseness and depravity hedged in by more powerful restraints? Where do so large a proportion of young men, between the ages of fifteen and twenty-one, become hopefully pious? Where else have so large a proportion of the great lights of the American church first dedicated themselves to the Lord?

We admit that any youth may find and embrace polluting associates in college. Where may he not? If he takes these in preference to the good and worthy, that is his responsibility. It cannot always be prevented in college or elsewhere by any vigilance of parents, teachers, pastors, or other guardians. But it is his own preference. It is not any fault of colleges, much less any special or peculiar fault of colleges, as compared with other communities. We are convinced that few pass through such colleges as we are familiar with, whatever may be the issue, who do not in their course feel the pressure of influences for good, such as they rarely have the opportunity of obeying or resisting in any other sphere of life. If, despite all this, they will sow to the flesh, of course, they must of the flesh reap corruption. But let not such an one or his friends charge his ruin to the college. He has committed moral suicide, notwithstanding the mighty agencies employed to prevent it. As well might the profligate in any Christian community, charge his ruin upon the church and pastor who have done their utmost to arrest his mad career.

A college is not the place to which vicious young men should

be sent for correction and reformation. The risk is too great for others, the chances too slight for themselves, in any large body of susceptible youth they may enter. They are more likely to deepen and disseminate the poison than to be purged of it. We have indeed known miracles of grace in some cases of this sort. We call to mind those who entered college dissolute, and after subjection to the severest discipline short of final dismissal, became new creatures in Christ, and leaders in powerful revivals. Such cases, however, are exceptional. We cordially adopt the language of Professor Smyth: "Let youth never be sent here to be won from evil courses. A college is not a school of reform, nor a house of correction." It cannot afford to be. The probable evil is too great—the youth thus exposed to contamination too precious. One of its prime duties is, as far as possible, to keep itself clear of corrupt and corrupting inmates.

The most serious moral evil, in itself and its fruits, which still infests our colleges, is the feeling so largely prevalent among students, that their interests are in conflict with those of the Faculty. Out of this arise the evasion, duplicity, and equivocation which characterize many of their communications with their instructors, and which sometimes entrench themselves in the execrable Jesuitical maxim, that lying to the Faculty is justifiable. Of course, only the most unprincipled go this length. But very large numbers go greater or less lengths in this direction. They flatter themselves that they may go thus far and stop, preserving their general character for veracity and uprightness unharmed. This is a deplorable error. It fixes a taint upon character which will always defile it, unless purged away by future tears of bitter repentance. It is implicated with the most serious perplexities of college governments. If these views were once eradicated, the regimen of these communities would differ little from that of the best regulated Christian families. Thus would be obviated the necessity of all those regulations which are rendered necessary by the disposition of the student to offer feigned pretexts, or to do acts which annoy the Faculty indeed—but only because they are injurious to the real interests of the students. We are persuaded that this subject demands the earnest attention

of the friends and guardians of colleges. He who should discover an effectual remedy for it, would confer upon society an inestimable boon, and be one of the greatest of public benefactors. We cordially endorse Professor Fisher, in the following remarks quoted from him, and enforced with emphasis by Professor Smyth.

“There is another class of sins, which, it is to be hoped, the good sense of young men will before long entirely banish from American colleges. They are the sins—duplicity and direct falsehood being the worst—which spring from a fancied diversity of interest between the pupil and his instructor. A little reflection in after life commonly exposes the plea on which these immoralities are justified. But the effect of them on the conscience and character is not so easily escaped. He who would respect himself, and claim respect from others, must make sincerity, integrity—open and upright dealing with all men—his first virtue.”

ART. III.—*The New Testament, Translated from the Original Greek; with Chronological arrangement of the Sacred Books, and improved divisions of Chapters and Verses.* By LEICESTER AMBROSE SAWYER. Boston: John P. Jewett & Co. 1858. 12mo. pp. 423.

MOST of our readers have already some acquaintance with this book, if not by personal inspection, yet by means of the critiques which have been published, and which very fully reproduce the first impression made on various minds by the salient features of this bold experiment, but not without an undue prominence of oddities and startling innovations, and an undue stress upon the simple violation of our old associations, which is after all a secondary ground of judgment. On the whole, however, very ample justice has been done by contemporary journals to the faults of this translation in detail, and we feel neither called by duty nor disposed by inclination to