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ART 1.—*Agassiz on Provinces of Creation, and the Unity of the Race.*

The Bible account of the descent of all mankind from one common ancestor has been very positively denied of late by some scientific men, who imagine they have discovered reason to believe that the human race originated in nations, as bees did in swarms, and that there were originally as many nations created as we now behold varieties of the human race. The principal advocate of this theory is Agassiz,* whose well deserved reputation, as a truly scientific man, commands universal respect; while the religious tone and tendency of his *Methods of Study* invite the sympathy of every serious mind, and furnishes us with a means of using science as a means of communion with its Great Author. The design of his theory of Provinces of Creation, also, is probably to strengthen natural theology against the degrading materialism of the Darwinian dogma, that all animals and men have been developed originally from the same primeval animalculæ; a notion which is now finding accep-

* *Types of Mankind*, lviii. *Christian Examiner*, July, 1850. *Principles of Zoology*, Chap. xiii.

ART. IV.—*A Method of Teaching Religion in a College.**

I FIND that it is part of my duty as President of this College to give Biblical Instruction to the students. In seeking to perform this important and to me pleasant work, the first point I have had to determine is, what is the fittest time. It at once occurred to me that the Lord's day was set apart for such a purpose from the other days of the week by the wise Creator who knows our frame; and that on this day we should enjoy more quiet, and might be expected to be better prepared for the exercises than on any other. I have fixed on Sabbath afternoon, and on an hour which does not interfere with the time of public worship in any of our congregations. I ask the students of this College to meet me in the Chapel every Sunday from half past two to half past three.

When we meet we will have devotional exercises, singing, prayer, and the reading of the Word in Greek, or, more frequently, in English; and I will deliver a short paper or lecture, carefully prepared on a Biblical subject, fitted to give instruction in the meaning of the Word, to illustrate its history, its geography, and its doctrine; to furnish evidence of its genuineness and Divine origin, and answer plausible objections to its truthfulness; but especially meant with the Spirit to quicken spiritual life in the soul. I will expect all the students, unless when specially excepted by their parents or guardians on the ground of their receiving religious instruction elsewhere or otherwise, to attend this service, and I must take some unobtrusive and delicate means of ascertaining who attend and who do not, were it only that

* This Article is the introductory lecture of Rev. Dr McCosh in the Chapel of Princeton College on the next Sabbath after his inauguration as President, designed to give the students an outline of his proposed method of Biblical Instruction. For various and obvious reasons we regard this as of great interest to our readers, although having a different form and structure from what would have been adopted, had it been originally prepared as an article for this Review. At our special and earnest request, Dr. McCosh has kindly consented to its publication here. EDITORS.

I may be in circumstances to give information to parents anxious about the religious instruction of their sons. It should be understood that I wish this to be a spiritual exercise, if possible a cheerful service in which the heart is interested, and that it is to be accompanied by no grading, certainly by no degradation in your collegiate standing. I do certainly wish to have regular attendance, and diligent preparation of the by no means laborious tasks prescribed, and careful attention to the instruction; but I must try to secure this by moral means, by personal intercourse and dealings with the students, and by appeals to the sense of right, and, if need be, to the authority of those earthly friends to whom the religious training of youth has been primarily committed.

This exercise will bring me into weekly connection with the great body of the students. But it is obvious that with so large a gathering I never could get into familiar intercourse with the students individually—and thus I am most anxious to accomplish somehow or other. I purpose, therefore, to have, in addition, a meeting of half an hour or three quarters with each of the classes during the week; and I shall then give explanatory statements fitted still farther to illustrate the subjects discussed, and seek by simple examinations to secure that every student be giving attention to this important part of instruction, the whole and every part being always subordinated to the higher end of attracting the mind and the heart toward the Saviour and toward the truth. In correspondence with the Faculty I have fixed on the following times: Senior Class, 3.45, P. M. Monday; Junior Class, 7.20, A. M. Monday; Sophomore Class, 11 A. M. Friday; Freshmen Class, 3.45 P. M. Friday.

I mean to make the instruction which I give at these meetings methodical, and if possible, to carry each student during his four years residence among us, through a complete course of Bible instruction. I propose to begin at the centre, that is, with Jesus Christ, "the author and finisher of our faith." It is a most interesting fact, and a most significant withal, that religious thought and discussion, in years past in Europe, and now in America, are gathering

round the works, the teaching, the life of Jesus: These are felt to furnish the first and final evidence in behalf of our religion. Some who are prepared to give up everything else, such as history and doctrine, feel themselves attracted and charmed by the beauty of Christ's character. In former ages, the controversies turned round the history, or the doctrine, or the precepts of the Bible; now they concentrate in the person of our Lord. This is, in some aspects of it, a pleasing circumstance, as it brings men in contact with, and leads them to meditate on, the loveliest object presented to us in our world of imperfection and sin. Beginning, thus, at the centre, we may in future years go out toward the circumference—paying first a visit to the city of the great King and the great King himself, we may then go round his dominions: and take up in another year the Old Testament prefigurations of Christ; and the development of Christ in the church a third year; and Christian doctrine a fourth year, thus making the whole course the length of our college curriculum. But without committing myself for the future, and making promises, it will be sufficient to come to a positive determination as to this present year, and to announce that I mean to occupy the hour on sabbath afternoons in presenting to you the Life of Christ, as he chose to develop it, and as it is detailed in the gospels. In doing so I will endeavour to combine the scattered incidents, as far as possible, to follow them in chronological order; and to carry you into the place, the scenes, and the times in which the God-Man lived, and to bring you into close contact with them, that you may receive direct instruction from him, and catch his spirit.

We have in our possession four accounts of the life of Jesus. Three of these, Mathew, Mark and Luke, were well known in the beginning of the second century. There is as valid evidence of this as there is in favor of the genuineness and authenticity of any other book transmitted to us from ancient times, as the *Memorabilia* of Socrates or Cæsar's *Gaullic Wars*. I hope indeed to be able to show that there is fair proof that these gospels must have been written considerably before A. D. 70, the year of the destruction of

Jerusalem by Titus. The fourth gospel, that of John, was widely known by the middle of the second century; and there is evidence that it was written before the end of the first century. I invite you to join in the study of these books with a fresh eye, and as if they were opened to you for the first time. Your simple desire is to know what occurred, and especially to know what were the doings, what the character of One who has ever since held such a place in the history of the world, particularly of the most advanced nations—which indeed have become the most advanced nations chiefly through him; and who has been so revered and loved by many of the best men and women, who have lived since that time, and have ascribed any excellence they possessed to the influence exercised by Him. As having arrived at the age of manhood and of responsibility, you would study this life for yourself, not trammelled by hereditary prepossession or the tradition of the churches, but in a spirit of independence, at the same time of reverence and awe, such as you will see to be becoming in the presence of One whose character is so lofty and whose words are so profound and tender. In this study I am to assist you by giving you some of the surroundings, such as the geography, contemporaneous history, manners and customs, the idioms of the language, and particularly the prevailing state of thought and feeling, so that you may be able to enter thoroughly into the very heart of the remarkable scenes which were enacted upwards of eighteen centuries ago in the land of Judea. My papers throughout will be Biblical, explanatory, practical, religious I hope, but not theological in any special sense (for theology you must go elsewhere), and free from all narrow sectarianism. You will soon perceive that the four writers do not trouble you with comments and reflections of their own: with such exclamations as, How fine! How important! They do not come between you and the light to obstruct it; but standing by they point to it and, as it were, say, look toward it and let it shine upon you, and judge for yourselves as to whether it is not pleasant and profitable to do so. I would desire to act in the spirit of these historians: my aim is to place Jesus before you, as you

might have seen him and listened to him, had you lived in Judea eighteen hundred and thirty (or forty) years ago; that you may see him as he went about his Father's business, continually doing good, and speaking as never man spake. I am not to recommend him to you by human commands and inflated encomiums, but I would wish so to set him before you that you may see him as he is, when his works and words and his character will recommend him to your understanding, your faith, your love. I would hold him before you in all his brightness, till, dazzled by the light, you fall down in fear and adoration; but as you do so, you yet venture to look up in confidence to behold his face shining upon you in love.

I am to introduce you to the subject this day by a short account of the state of Judea and the state of the heathen world when Jesus Christ appeared.

We can collect what was the *state of Judea*, what the political state, what the state of thought and sentiment, from Josephus, the Jewish Historian, from Philo Judeus, a platonizing Jew of Alexandria, both of whom were contemporaries of the Apostle, and from the Jewish Mishna and Talmud, which, though put in their present shape some ages later, do yet in many of their traditional doctrines come down from an earlier period. But we learn it most faithfully and graphically from the four gospels. The picture given there of the Jewish character is so life-like, is so human, that is so accordant with the principles of human nature, that I am sure that those who have drawn it must have taken it from the original. That representation of pharisee and sadducee, of priest and scribe, and of the body of the people in Galilee and Jerusalem, as they are swayed to and fro by incongruous feelings, could not have been drawn by an impostor, could not have been sketched by one who lived at a distance or in a later age, but must have come from one who witnessed the events, or been in direct communication with those who witnessed them.

Geographically we see a people confined within narrow limits, a land 200 miles long and 90 miles at its greatest width; a people engaged in various departments of husband-

ry, in the culture of wheat and barley, and of various fruit-bearing trees, such as the vine, the fig, the olive, the pomegranate; and plants yielding balm and myrrh; and in the midst of these, specially in the great cities, artizans belonging to the common trades, and soldiers, and tax-gatherers, and scribes, and rulers and priests. As a part of this people, and yet separate from them as being less bigoted, there is also a race of men—they will frequently come before us—nestling on the banks of their lake and drawing their livelihood from its waters. Politically, at the birth of Christ, the nation has a ruler with some show of independence in Herod the Great, for it was predicted, “the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come: and unto him shall the gathering of the people be;” (Gen. xlix, 10;) but when Shiloh came the sceptre and the lawgiver disappeared, and the people are under tetrarchs and Roman governors; and we see them chafing under the bit which holds them in, and fondly recalling the days of their national glory in the times of David and Solomon. We understand the religious condition of the people. The masses have a traditional belief in the Old Testament Scriptures, and meet from Sabbath to Sabbath in the synagogues, where a hard and rabbinical doctrine is taught them, and they come up at the great annual feasts at Jerusalem to join in the sacrifices, perceiving their national significance, but with no idea that they have a spiritual significance. Those who lead them, their ecclesiastical rulers, the scribes, the priests, have crystallized, in the solution of all things that prevails, into sects, each striving for the predominance, that is for the power over the opinions of the people. The most pretending and influential by far of all these are the Pharisees. Their name signifies expounders, or, as others think, persons separated; and they may have been so designated, because they were traditional expounders of the law, or because they professed to be holier than others. They had a religion, but it was self-righteousness; “they trusted in themselves that they were righteous, and despised others.” The Pharisee prayed, and his prayer was, “I thank thee because I am not

as other men are, unjust, extortioners, or even as this publican." Striving to appear superhumanly holy, but not in the way of grace and humility, they became formalists, and in the end pretenders; unsupported by the grace of God, which is given only to the meek and lowly—for "God resisteth the proud, but giveth grace to the lowly"—they fall into divers sins, which they strive to conceal from the eyes of men, and have thus an utterly hard and artificial character, in fact, become hypocrites, and are so charged by our Lord, "Scribes and Pharisees, hypocrites." "They devour widow's houses and for a pretence make long prayers." The proud and superciliously orthodox have in all ages exhibited the like inconsistencies, which have been carefully noted, and published, and gloried in by the ungodly world. These Pharisees correspond to the Stoics who appeared at much the same time in the heathen world, and opposed to them were the Sadducees, corresponding to the Epicureans.

The Sadducees were so called because they claimed as their founder, Sadok, the pupil of Antigonus Sochacus, the first Mishnaical teacher, or, as others think, from the Hebrew word *Tsedek*, righteousness. They consisted chiefly of persons in outwardly comfortable circumstances, who wished to enjoy as many as possible of the good things of this world, its comforts, in the case of many its refinements and elegancies; and they did not wish to be troubled with any ghostly fears from the spiritual world. "The Sadducees say, that there is no resurrection, neither angel nor spirit." They were opposed to the straitness and narrowness of the Pharisees, but meanwhile had no fixed creed, no heart-faith of their own. They have their representatives in your liberals and free-thinkers in modern times, men to whom all religions are alike true, that is, alike false, and who boast of their toleration, but are tolerant simply because they have no deep convictions, and care not what men believe or what they disbelieve. Many of them were Herodians or supporters of the policy of the family of Herod, in their attempts to place the nation under Rome and introduce Gentile customs. We learn from Josephus that, besides these two powerful

sects, there was a small body of mystics or ascetics, who were discontented with both and with the prevailing sentiment around them, and retired in a monastic spirit to the desert. It was in the midst of this ferment of popular superstition combined with ignorance, of Pharisaic pride and Sadducean unbelief and morose monkishness, that Jesus Christ appeared to exhibit a character so different from them all.

We have abundant materials for estimating the condition of the Heathen World. Politically, we have a great empire ruling an immense number of countries west and east, and giving them a sort of unity such as they never before had, and, as it were, preparing the way for the spread of one religion, suited to all people. But that empire, now at its most swollen state of prosperity, contains within the element of its own dissolution—the gourd had within it, the worm that was to destroy it. Its rulers at the centre are giving themselves up to intolerable luxury and licentiousness; the principle of popular representation is unknown, and though it were, it could not have saved the empire, for the people of Rome and of the Provinces are uneducated. Looking to the religious condition of the Roman empire, we find the countries, the conqueror and the conquered, each with its peculiar national religion, but all of them polytheists and nearly all of them idolaters. What the gods and goddesses were, I need not explain to those who have read Homer, and are acquainted with the Heathen mythologies, with their stirring incidents, but with their horrid crimes and gross licentiousness. These religions are the products of human nature, to which therefore they are suited, and so go down from father to son and mother to daughter. In certain cities, such as Athens and Alexandria, there is a select body of men who have risen above these superstitions, but have not attained to anything like sure and purifying and comforting truth. Take Socrates: he believes in one God and in Providence, and has faith in immortality; but he believes in lords many and gods many, and as he dies he orders a cock to be offered to Esculapius, and has no idea of a way by which men may be brought nigh to God. Aristotle, in all his investigations, reaches a deity, but he is a mere metaphy-

sical principle without a living interest in any thing. The Epicureans professed to believe in the existence of gods, but they make them after their own model, pleasure-loving and unconcerned about the government of the world. The Stoics used high-sounding phrases about God and about virtue, but their god was identified with the element of fire, and their virtue was proud self-righteousness. Take the Alexandrian Platonists: they have ideas of the One and the Good as abstractions, but they conform to and defend the popular superstitions; and they have no sense of sin and of the need of salvation, and they vainly imagine that man may rise to the highest excellence by abstraction and intellectual ecstasy. At the best these philosophies do not reach in their influence beyond a small and select body of men, and the character of these is proud and self-sufficient. To no one of them did it occur to make any effort to raise the great body of the people to a higher level, morally or spiritually.

Such was the state of Judea and of the Heathen World. There is nothing in any one of these agencies, nothing in all of them, fitted to regenerate or elevate mankind; nothing in the narrow superstition of the Jewish people; nothing in the self-righteousness of the Pharisee; in the indifference of the Sadducee; still less was there anything in the popular mythologies of any of the heathen countries to exalt any one, or even in the proud philosophies of Greece or Alexandria, to elevate the great mass of the people. Yet there was an appropriateness in Christ's coming at this time—He came at the fullness of time. The diffusion of the Greek language, which later scholarship has shown to be very great, and the spread of the Roman empire, had brought the various religions and philosophies into a state of collision and of ferment. There was a dissatisfaction with the existing state of things, but no idea of a way of improving them. Men were anxiously inquiring, "Who will show us any good?" but could not discover any way of reaching truth, certainty, assurance and satisfaction. It was in this state of things that Jesus appeared. He was exactly suited to the times. And yet the times did not produce him: no

fact, no agency, no influence at work in Judea or in the surrounding heathenism could produce such a character, such a life, such a work. We shall discover abundant proof as we advance, that he does not grow out of the earth, that he descends from heaven.

At these Sabbath meetings we are to call on you to "behold the man;" "we all with open face beholding as in a glass the glory of the Lord." For in him as thus presented to us we shall discover a glory. In his person he is the "brightness of the Father's glory, and the express image of his person." In his work all the perfections of the Divine character meet as in a focus of surpassing brilliancy. And glorious as he is in heaven, he acquires, to our eyes, and not only so, but in the eyes of the whole angelic host, a new glory, when he becomes flesh and tabernacles on the earth. For there is a higher glory than that of awful majesty and unlimited power. There was a glory in his incarnation, and the angel who came to announce the tidings to Mary felt that no creature since the commencement of creation had been sent on a more important embassy. There was true glory in his birth in the stable at Bethlehem, a glory which fallen man could not appreciate, but which the company of the heavenly host observed as they sang "glory to God in the highest, on earth peace, and good will to the children of men." There was glory in his baptism, when the Holy Ghost descended upon, and the voice of the Father was heard declaring, "this is my well-beloved Son." There was glory in the battle which he fought and the victory which he won in the wilderness, on the mountain, and on the pinnacle of the temple. There was an imposing glory in the grand scene disclosed to the eyes of the three apostles on the mount of transfiguration, when his face did shine as the sun and his raiment was white as the light, and Moses and Elias, who appeared in glory, were heard conversing with him, and there came a voice from the excellent glory, "this is my beloved Son." There was a glory too, in the very humiliation of the Saviour, a glory in his sorrow, a glory in his agony, a glory in his ignominy, a glory in his shame, a glory in the cursed death which he died. Go ask

the saints who dwell in glory and who have seen the full glory of the Lord, what is the most glorious view which they take of him, and you may learn their answer from the song which they sing unto him who redeemed them to God by his blood. Go ask the angels who have ministered before God since creation began, in what it is that we may see the glory of God most fully reflected, and you know their reply when you hear that the voice of many angels joins with the voice of the redeemed, saying with a loud voice, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blessing." In the view of the inhabitants of heaven the most glorious event of which our earth has been the scene, the event which they desire to look into, is the incarnation and the death of the Son of God. In earthly affairs there may be a greater glory in suffering and sorrow than in prosperity and dazzling splendor: there may, for example, be a greater glory in the soldier's death than in his life—there was a greater glory in Samson's death than in all the achievements of his life. But speak not of the glory of the soldier bleeding in defence of a nation's rights; speak not of the glory of the patriot toiling and suffering and dying for his country's freedom; speak not of the glory of the martyr, calm and rejoicing while tied to the burning stake,—these have no glory because of the glory that excelleth, the glory of Christ's condescension and patience and love, in submitting to shame, to sorrow, and to death.

There was an evident glory in his resurrection when, having gone down to the dark dominions of death, he came up a mighty conqueror bearing the fruits of victory, and holding death as his prisoner; and angels believed themselves honored in announcing that the Lord was risen. There was a glory in his ascension into heaven. "Thou hast ascended on high leading captivity captive," and angels were waiting at the portals of heaven to receive him as a mighty victor returned from conquest, and singing, "Lift up your heads, oh, ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory."

The angelic host feel as if, besides that essential and hereditary glory which he had in the bosom of the Father from all eternity, he had acquired an additional glory by the work in which he had been engaged and the victory he had won. He is in glory now at the right hand of God, which glory Stephen was privileged to behold when he "looked up steadfastly unto heaven and saw the glory of God, and Jesus standing on the right hand of God." He shall come in glory at the last day to judge the world in the midst of an assembled universe. He shall dwell in his glory through all eternity, and the saints shall be partakers with him of that glory. Now all this glory, the glory of his majesty and the glory of his meekness, the glory of his might and the glory of his mercy, the glory of his power in heaven and of his shame on earth, the glory of his character and the glory of his sufferings, the glory of his cross and the glory of his crown—all these are exhibited in the volume of the Book, just as we have seen an expansive scene of sky and cloud, of hills and plains, of streams and woods, reflected and exhibited before us in a mirror, "and we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

ART. V.—*Romanism at Rome.*

IN the year 1510, a young Augustine monk of Erfurt was sent to the court of Pope Julius II. at Rome, on business entrusted to him by his order. He was an earnest and devout man, full of the enthusiasm of Christian faith, and an excellent student of the Holy Scriptures. To him Rome was the fountain, not only of ecclesiastical authority, but the seat of learning, piety and holiness. As he approached the city of St. Peter, the metropolis of the Catholic world, he threw himself on the earth and exclaimed: