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PRINCETON REVIEW.

EDITED BY
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PRINCETON REVIEW.

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ARTICLE I.—*Education; Intellectual, Moral, and Physical.*
By HERBERT SPENCER, Author of "Social Statics," "The Principles of Psychology," &c. New York: D. Appleton & Company. 1861.

THIS book is a reprint of four articles first published by the author in different British Quarterlies. The first, entitled, "What knowledge is of most worth?" was published in the *Westminster Review*, nearly two years ago, and was immediately reprinted in this country, both in the *Eclectic Magazine*, and the *New York Times*, thus showing its decided power to command attention. The second, on "Intellectual Education," was first published in the *North British Review*. The third and fourth, on "Moral Education," and "Physical Education," were first published in the *British Quarterly Review*. It is only necessary to read these works to see that the author is furnished with various and affluent knowledge, is a clear and vigorous thinker, and is master of a simple and nervous style. He has already distinguished himself by works on "Social Statics," "Principles of Psychology," and "Essays: Scientific, Political, and Speculative." He is now about publishing a sort of encyclopediac survey, or what may perhaps more properly be called a fundamental and comprehensive out-

not attempt to curtail our liberty, or bind us with such ropes of sand. We claim that ours is the scriptural mode, and the most edifying mode; the mode best adapted to all ages, climes, and constitutions. Had we the same conviction in regard to immersion, we should of course practise that mode. But as we have not, we feel constrained to maintain and defend our usage.

ART. III.—*Covenant Education.*

THE annual observance of our Day of Prayer for Colleges and educational institutions, like that of our national Thanksgiving, has come, within a few years past, to fill a large place in the hearts of American Christians. It is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season," and whose leaf, we trust, "shall not wither," until every school and seminary of our country shall become a nursery of Christ. To it our numerous colleges already look forward with high and confident expectation, that it can hardly pass without a rich blessing to them.

This day has, indeed, become a significant trait of the Christian church in America—significant, especially, as it seems to us, of two things, both of which are coming to be more and more generally recognized and felt. The first of these is a great *truth*, that there is a vital connection between education and the Christian religion; the second is a great *want*, that of clearer and stronger, more full and constant manifestations of saving power in the ordinances of our educational institutions. Upon these topics, therefore, included under the general theme of Christian or covenant education, we propose to offer here some observations and reflections.

And, first, there is a vital connection between the Christian religion and the education of children and youth; such that neither can attain to its true and highest aim, divorced from the other. Religion supplies to education its moral life and

its expansive power—the idea of universal education is an out-birth of Christianity—whilst education supplies to religion its intellectual life, and the great means by which it propagates itself in the world. Religion without education is superstition; education without religion is infidelity. The union of the two is indispensable to the life of each.

This truth is shadowed forth, not obscurely, in the original terms of that covenant which God made with the father of the faithful before the birth of the first child of promise; and which yet remains the foundation of our faith, and the charter of all our privileges and hopes. For this covenant guaranteed to Abraham, and through him to us, that God would be his and our God, the God of his and our children through all generations, and that they should be his people. “As for me, I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.” And the inspired and authoritative application of this promise to believers in Christ of every subsequent age, is in such words as these: “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . They which are of faith, the same are the children of Abraham.” But in the original terms of this covenant there is a certain means, or instrumental agency, expressly ordained as indispensable to its fulfilment, and to the constant realization of its promised blessings. “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord in order that the Lord may bring upon Abraham that which he hath spoken of him.” Here we see that the religious training of the children of the covenant, so that they should keep the way of the Lord, is laid down, with entire explicitness, as the divinely ordained means, or instrumental agency, of realizing in them its promises and blessings.

This truth, however, is more clearly unfolded in the subsequent instructions which the covenant people received from God through the mediation of Moses and the prophets. For he who had adopted them as his own children, seemed to watch for occasions and opportunities to impress upon their minds that the appointed means, through which only the covenant could be

made to take effect in their generations, was the same instrumental agency in view of which it had been ratified at first with their great forefather and covenant head.

Thus Moses reiterates many times, in circumstances of the deepest solemnity, such precepts as the following: "These words which I command thee this day, shall be in thine heart and in thy soul and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand; and they shall be as frontlets between thine eyes; and thou shalt write them upon the doors of thine house, and upon thy gates." That is to say, their own hearts and minds were to be filled and replenished with Divine truth; not only for their own sakes, but also that they might be able to teach it to their children with informing life, and transforming power. For this purpose they were to surround themselves and their children, from earliest infancy, with its doctrines and precepts bodied forth in expressive symbols, and written out in words, upon the doors of their private houses, and upon the ornaments of their women, as also in the places of their solemn assemblies and courts of justice.

This view of the covenant enables us to understand that remarkable enactment of the Mosaic law, which required that when any child or youth should rebel against his parents in the exercise of this prescribed discipline, they should bring him before the magistrate, who, upon their testimony, should cause him to be judicially put to death. "If any man shall have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother; and that, when they shall have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his people, and the gate of his place, and shall say, This our son is stubborn and rebellious; he will not obey our voice. . . . And all the men of his place shall stone him with stones that he die. So shalt thou put away evil from among you, and all Israel shall hear and fear." This might seem to be a law of unparalleled severity, if we did not consider the relation which the offence bore to the national covenant and

promises upon which the Theocracy was founded. For such rebellion against parents and lawful instructors, in the exercise of the ordained religious discipline, was not only the crime of treason, but it also aimed a fatal blow at the only means through which the promises given to Abraham for the benefit of "all families of the earth," could ever be fulfilled.

This truth is still further developed in the seventy-eighth Psalm, in which it is expressly declared, that the means appointed of God for moulding the character of the children of the covenant in their generations, so that they should not be "stubborn nor rebellious," and should "not forget the works of God," but should "set their hope in God," should be "steadfast with God," and should "keep his commandments," was that the parents should diligently "make these known unto their children, that the generation to come might know them, even the children which should be born, who should arise and declare them unto their children."

Hence it was that Solomon could enunciate this principle of the covenant in precise form, and with unqualified certainty, in the words, "Train up a child in the way he should go, and when he is old he will not depart from it:" which promise also is implied with equal certainty as if it had been fully expressed, in the exhortation of St. Paul, "and ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Perhaps, also, it was with this covenant principle in his mind that our blessed Lord delivered that solemn charge to his disciples, "Simon, son of Jonas, lovest thou me?" "Feed my lambs;" whilst it is this which discloses the dread significancy of that woe which he pronounced, at another time, upon all those, in every age, who should cause little children to offend. For it is hard to conceive of any other way in which the children of the covenant can be made to offend, at all comparable with that which they suffer from the failure of their parents to bring them up in the enjoyment of the covenant privileges and blessings.

Such, in skeleton view, is the connection between religion and education, in this great charter of Christian faith, privileges and hopes: from which we now proceed to educe some of those

rational considerations by which it is to be understood and appreciated.

And first, it teaches us with all simplicity and plainness, that education is a divinely appointed means of promoting religion, of bringing men to God and securing their progress in the divine life. This truth lies also in our Lord's last command, "Go ye therefore and teach all nations." Nor apart from teaching, in some form, is there any other way known to us in which saving knowledge can be acquired. The reason is that the substance of true religion, and the heart of true piety, is the truth, which can be received in no other way except in the form of knowledge. In fact, teaching is no more indispensable to the learning of science or languages, than of religion. Teaching is one of the great means upon which we are to rely for making men Christians. Education is one of the most effectual ways of preaching the gospel—it is one of the chief converting ordinances. Of course, we do not mean that any saving result can be attained apart from the regenerative act, and effectual co-operation of the Holy Spirit. But this does not limit the truth upon which we now insist. For it is precisely here, in the use and application of this means, that we have the original covenant right to reckon upon this regenerating grace and effectual co-operation, especially in the education of the children of believers. For this is certainly included in the "everlasting covenant ordered in all things and sure . . . the sure mercies of David. . . . To the end that the promise might be sure to all the seed."

And secondly, it teaches us no less clearly that education under this covenant, is a matter of religion. This is illustrated when we consider the simplest idea of education, which is that of preparation for life. But the life of every human being is a continuous whole, lying partly on this, and partly on the other side of death; whilst death is not death, but barely life's passage over the narrow stream which separates time from eternity. Consequently preparation for life cannot logically, and ought not morally to be limited to the present. It ought to and must extend to the whole future. It is irrational to confine our views of preparation to one stage, and that the shortest, whilst we leave out the other which is of endless duration. Education at all adequate to the present is not possible, whilst the endless

future is neglected. Right preparation for either must needs embrace both. The error which regards the two as diverse and separable, is fundamental, and fatal to both. And among its least baleful influences is that it nourishes and perpetuates that pestilent moral habit which treats human life as partly secular, and partly religious, in part devoted to God, and in part to the world.

This truth, that education must embrace preparation for the life to come, is further evinced, when we consider that the faculties to be educated are chiefly those which belong to the spiritual and immortal nature. For the human intellect itself, as distinguished from the animal mind, is rooted in a moral and spiritual nature, over which the death of the body has no power. This may be the reason why it is capable of endless development and growth, whilst that of the brute is stationary through all generations. For there is ever something of the infinite and exhaustless in that which is moral. Whence it follows, that the necessary condition of this continued growth of the intellect in man, must be the culture of the moral and spiritual in which it is rooted, by which it is supported, and from which it is nourished and replenished. The attempt to educate the mind apart from the soul, is as if the arborist should busy himself with sticking artificial flowers and fruits upon a living tree, instead of enriching and working the soil out of which it grows. For even science itself, in its purest and most abstract forms, is an outgrowth of the moral nature of man, under the culture of Christian influences. The proof of this is that it cannot flourish outside of the boundaries of Christian nations. Whilst the three great elements of moral character are the affections, the conscience, and the will—how is it possible to educate these otherwise than by faithful instruction in moral truth, and by religious training? Education is formative of right character in so far as it trains these faculties aright; and surely whatever calls itself education, but leaves out of its aims the formation of character, is unworthy of the name, “and unto every good work reprobate.”

Moreover, it is necessary that education should embrace the idea of preparation for the future life, on account of its influence upon educators and instructors themselves. For apart from this, the work of education has no more attraction for

Christian, faithful, conscientious man, than it has for the ungodly and the worldling. And such is the high and solemn nature of this work, that if it be not performed in singleness of aim to glorify God by fidelity to the trust, it sinks down, almost of necessity, into an unprincipled striving after the accomplishment of merely selfish and worldly aims. Thus it becomes one of the most demoralizing of lawful employments. For a merchant or a mechanic, with none but worldly aims in his vocation, may yet be a moral and an honourable man; but not the minister of the gospel, nor the educator of youth, who have to deal with the interests of immortal beings. Here there must be that conscientiousness which has its root in a living faith, and a true piety, that self-sacrificing devotion to the highest welfare of those concerned, which is derived only from the self-sacrifice of Christ—or the employments themselves become demoralizing. This is the explanation of those mere money-making establishments in the name of education, where great numbers of the sons and daughters of the wealthy among us are unfitted for every duty of life, and from which they not unfrequently return home with ruined health, enfeebled minds, and poisoned hearts.

Add to this, that the government and discipline of educational institutions, no less than of the family, in order to be effective, must be a religious and Christian influence, because this only can reach the conscience and the will. For it is well nigh impossible to bring up a family of children in filial obedience where family prayer is neglected. What then must become of our schools and colleges if their government and discipline are not imbued with the influences of faith and piety! All government, indeed, which does not reach the conscience and the will, must ultimately prove a failure. This great nation of ours has just been reeling and tottering on the brink of destruction, of the utter and irretrievable extinction of its nationality, more, as we are fully persuaded, from the neglect of the religious element of civil government than from all other causes put together. And no amendments of our national constitution, it seems to us, can ever reach the evil of our case, which shall not include a catholic acknowledgment of the God of the Bible, and of the Christian religion.

Such considerations as these afford us abundant rational grounds, and appreciative views, of that system of religious education which the Christian church inherited under the Abrahamic covenant. For this was the view of education substantially, which was held by the primitive Christians. Armed with this instrumentality they went forth to conquer the world. For they counted, with assured certainty, upon retaining by this means all their children under the saving influences of the covenant. We have the best evidence that among them it was a matter of as confident expectation that all their children would be Christians, as it ever was among the Jews that all their children would be Jews. This principle gave form and efficiency to the educational institutions of Christian countries, from the times of the Apostles, and the Alexandrine Academy, under the great Origen, to the Reformation; and from the Reformation until within the memory of some who are now living. *Ad studendum et orandum*—for study and prayer—this was the fundamental idea upon which they were founded, and have been supported largely by the wealth and sacrifices of Christian people. One hundred years ago, there never had existed in all Christendom, so far as we have been able to discover, a single college or school for the education of children or youth, (excluding such as were strictly professional,) in which the curriculum of study did not embrace a course of instruction in Christian doctrine: for, as it would seem, no Christian had ever imagined it possible to educate his children apart from the supreme object of making them intelligent and faithful Christians by means of their educational instruction and discipline.

But a great change of late has passed upon all this. About the beginning of the present century, a revolution in the ideas of the American people upon this subject, was initiated, (although its seeds had been planted long before) which, for its deep significancy, and far-reaching, all-transforming influence upon our national character and destiny, is hardly comparable, in our minds, to anything else that has ever occurred in the world's history. Silently and gradually evolving itself out of one germinal principle, and tending ever more and more towards a complete divorce of education from religion, thus putting asunder what God had married together, it overspread

our whole country, until this covenant idea of education had become extensively supplanted in the popular mind, and well nigh lost to the world.

The germinal principle or cause of this change was the existence, rapid multiplication, and controlling influence of different sects or denominations in our American Christianity. This was the reason, perhaps to a certain extent, unconsciously operative, why the framers of our national and state constitutions acted upon the principle that civil government among us could have no distinct religious character or aims. Such governmental indifference with respect to all forms of religion, was indispensable to exact equality of the citizens before the government, whatever might be their differences or conflicts of religious belief. Whence it followed, that when the several States came to organize their vast and all-moulding systems of governmental education, in order that these might be universal by the votes of a population with endless diversities of religious belief, might be equally for the benefit of all, and might be in harmony with the principles of the governments, all distinctive religious character and aims had to be excluded from them. But in as much as the department of morals is inseparable from religion, and must follow its fate, the next step, inevitable in logic, was to exclude from the government schools all moral instruction, and to reduce the idea of education to that of a mere intellectual culture. This last consequence, indeed, was never fully realized; but it was expressly avowed by one of the ablest superintendents of public instruction the State of New York has ever had; and it was certain to come in time, unless a reaction against the whole movement should set in. Thus much, however, was accomplished; when the first generation which had been educated in the public schools came upon the stage, it was found that the once prevalent idea of education in the popular mind, with respect to its connection with religion, was completely revolutionized.

In the mean time, what became of our colleges, academies, male and female seminaries, select schools, and of all our educational institutions which had no connection with government? All these had now to be manned, controlled and administered under the pressure of this new public sentiment, in which re-

ligious instruction was divorced from school education. This alone could not but obscure in them the covenant idea, and tend to frustrate the best intentions, and to paralyze the best endeavours of the many faithful men who continued to struggle against the popular current. But besides this, sectarianism, the original cause of the whole movement, operated in all the institutions which were not connected with government, with more directness, and hardly less power, than in the government schools themselves. For they were all in free competition with each other, and generally straitened for means of support. Each, therefore, naturally aimed to secure the greatest amount of patronage for itself. And here, by a very natural though fallacious process of reasoning, they could barely escape the conclusion, that parents of one sect would not send their children to an institution where religion was taught in the doctrinal forms of another. The pious Calvinist could never consent to have his children educated in Arminianism; nor would the Arminian send his children to a Calvinistic school. Hence, in order to secure patronage from each of these persuasions, both Calvinism and Arminianism had to be left out of the religious instruction of schools. In like manner, the Unitarian would not patronize an institution where the Divinity of our blessed Lord was distinctly taught; nor the Universalist, where the doctrine of a future punishment; nor the Jew, where the obligation of the Christian Sabbath; nor, in fine, the infidel, where the plenary inspiration of the Scriptures was insisted upon. Hence, as before, in order not to offend the patrons who denied any of these doctrines, all of them had to be dropped from the course of school instruction. And when everything that could offend anybody had ceased to be taught, what of Christianity would remain? Of course, we do not affirm that all these consequences were ever perfectly realized; but we exhibit here that remorseless logic, and inevitable tendency of our sectarianism, which had already gone to an alarming extent, and which threatened in time to banish every distinctive doctrine and truth of the Christian religion from the school education of our children and youth: when nothing would remain but that bathos and vast inane of a mere intellectual culture, where only pantheism and atheism could live and breed.

But there is one particular sectarian influence in the same direction which ought not to pass unnoticed here—the rise and rapid growth among us of the Baptist denomination, with their peculiar view of the relation of children to the Christian church. A similar conception also was deeply embedded, as its subsequent historical development has proved, in the principles of the Puritans, when they emigrated to this continent; and the great influence of New England has done much to extend it throughout the country. But strictly taken, it is a Baptist idea, and its consequences are most legitimately chargeable upon that denomination of Christians. For our Baptist brethren, strenuously denying the church membership of infants, that is to say, denying the covenant of Abraham as the true and final basis of Christianity, could not fail to lose the significance of the divinely prescribed means, or instrumental agency, through which the blessings of that covenant must be realized. In their view, religious education and discipline could not remain a Divine ordinance, to which the promise of regeneration and salvation for their children was sealed by covenant engagements resting upon the faith of God. Whatever the education of children might be, they must still be regarded and treated, not as Christians, but as “aliens from the commonwealth of Israel, and strangers from the covenants of promise,” until they should come to years of moral accountability, should, on the evidence of regeneration, be introduced into the church by baptism. The influence upon education of this sorrowful denial of the covenanted rights and privileges of children, has been, and still is, very great. For it has penetrated deeply into the ideas of almost all other branches of the church, until it may be said to predominate over their own original views. Even Presbyterians, in no inconsiderable numbers, have fallen away from the principles of our Confession of Faith, with respect to the children of the church, which are drawn purely out of the Abrahamic covenant; and are powerfully influenced, often without being aware of it, by Baptist ideas and tendencies. Hence, instead of regarding and treating their children as presumably of the elect, instead of reckoning with covenant assurance upon the regenerating grace of God for them, and aiming thereupon to train them up in the way they should go,

to bring them up in the nurture and admonition of the Lord, they assume—a fearful responsibility!—that they are not in the church, not “in the way,” not “in the nurture.” How widely this view prevails among us, can be measured by the general currency of the expression, “to join the church,” as applied to baptized children, when they come to their first communion. Thus it is that religious education and discipline, the Divine ordinance, to which the promise of regeneration and salvation for the children of believers is sealed by covenant engagements, resting upon the faith of God, and the great means prescribed of God for the realization of the covenant blessings, has been extensively supplanted by spasmodic efforts, in revivals and otherwise, to bring a sudden marked and sensible change of religious experience.

To obviate misunderstanding, it can hardly be necessary for us to state that we do not hold to the possibility of salvation for the children of believers, any more than for others, without that instantaneous change wrought in them by the Holy Spirit, which is commonly called regeneration; nor have we any sympathy with that view which ties this grace to the moment of time when baptism is administered. But we hold that this gift of grace is to be assumed as a covenant grant, by the faith of the parents. To us it seems plain that the Pharisees never shut up the kingdom of heaven against their disciples more effectually, than we do against our children, whilst we harp upon the one string, that they cannot love their Saviour until they are regenerated and born again—images of spiritual things which it is impossible to explain to children—instead of teaching them to count upon God’s covenanted work in their behalf, whilst we seek to win their hearts to Jesus by opening to their minds with what manner of love he has first loved them. It does not lie within the scope of these remarks to exhibit the evils of this departure from the principles of our faith; otherwise it would be easy to show that it has borne the apples of Sodom and the clusters of Gomorrah in the American churches.

But we must hasten to consider what remains of our subject—the want which is now so generally felt of stronger manifestations of saving power in the ordinances of our educational institutions.

The general recognition and feeling of this want is due, in great part, to a reaction which is now going on among us against this whole movement, whose tendency was to sequester education from religious teaching and influence. Some twenty years ago it began to be apparent to many reflecting and prayerful people, that this adulterous divorce, if the expression may be allowed, continuing to develope and realize its legitimate consequences, must, in no long time, produce such a bloom of infidelity in this country as the earth had never beheld. Among the first to raise a cry of alarm and warning was this *Review*, and our Presbyterian Board of Education, with its late, lamented Secretary, Dr. Van Rensselaer. This great and good man, who has just been called to his reward, entered into this reactionary movement with all the energy and persistency of his ardent and constant nature. To it he devoted himself, with a large share of his ample fortune; in it he enlisted the influence and resources of the Board, and, to a considerable extent, of the church herself. His abundant labours and sacrifices, we doubt not, will be appreciated, in time to come, as among the most important and fruitful of all that have ever been devoted to the edifying of Messiah's kingdom in this country. It is in this view that an earnest effort is now making to establish the Memorial Institute, a preparatory school for boys, which shall bear his name, and perpetuate through all future generations, the memory of a man who ought never to be forgotten by our church. We desire heartily to commend this enterprise of the Board to the liberality and prayers of all Christian people; especially, as one of the greatest wants of education, at the present time, is that of adequate and thorough preparation for College; in which department this institution is intended for a model school.

It is true, however, that some among us are still inclined to regard the efforts of Dr. Van Rensselaer to found and build up parochial schools, Presbyterian and Synodical academies and colleges under immediate ecclesiastical control, as a failure. And it may seem strange that a reaction against the influence of sectarianism upon education, should take on this form; yet nothing is more certain than that it did. For it was in the very opposite of a sectarian spirit and aim that this work was undertaken, and has been prosecuted; otherwise it could have found

no sympathy in the Presbyterian church, one of whose glorious characteristics it is that she is truly catholic, and cordially embraces all other branches of the church of Christ, even to the admitting of their ordinances as no less valid than her own. But among all her members where could a man be found of a more catholic heart than Cortlandt Van Rensselaar? No—it was for other than sectarian objects that he devoted himself to this work; in which he favoured denominational institutions in all other branches of the church, as cordially as in his own. And we happen to know that his influence and advice were as cheerfully given in the late reconstruction, upon a thoroughly religious basis, of one of the colleges of our country, under the control of another denomination of Christians, as if it had belonged to the Presbyterian church.

But it was plain to see that religious instruction in schools and colleges, in order to be anything more than a farce, must be given in some definite, doctrinal form; that is to say, as understood and held by some denominational body of Christian people. And Dr. Van Rensselaar became convinced that the only hope of accomplishing this object, and of restoring religious instruction and discipline to its true position, as a saving ordinance in our educational institutions, was to place these under immediate ecclesiastical control. Perhaps he carried his idea too far—it was natural that he should; perhaps it would not be wise to disturb the established relations of our venerable colleges to the church, which were founded in her faith and prayers, and which for all practical purposes, have always been as completely under her control as they could be in any possible arrangement.

But it is a great misunderstanding of these ecclesiastical institutions to regard them as a failure. This is to measure them by an object which they were not designed to accomplish. For they were not intended to supersede all other institutions, nor to furnish an adequate basis for universal education. This they could never do. But they were intended to embody the solemn protest and reactionary struggles of our church against the prevailing idea, that education was a merely secular thing, a purely intellectual culture, into which the teaching of religion in any definite doctrinal form, might not enter. They were intended to symbolize and represent, in their several localities, and thus to

operate for its restoration to the popular mind, the displaced and well nigh lost idea of a covenant education;—that it is, and must be, a religious training from beginning to end, vitally inseparable from religion; that it is a preparation for life, both for that which now is, and for that which is to come; and that such education is an ordinance of God, to which the regeneration and salvation of the children of believers are sealed by covenant engagements. For this object the influence of these institutions, and of the labours and discussions with which they have been connected, is no failure. It has been, and still is immense; of greater worth a thousand fold than all the cost and sacrifices with which it has been exerted. We have seen the public sentiment of a large community powerfully influenced, in the course of a few years, by one of our Synodical academies. And though it be true, that much, very much, remains to be done in this land, it is also true, that much has been already accomplished; in proof of which, if all others were wanting, we have now the annual observance of our Day of Prayer for deeper and stronger and more saving influences of the Holy Spirit, in the ordinances of our colleges and other seminaries of learning. For this was a thing unthought of and unknown during those times of darkness which preceded the reaction, which is now going on, for the restoration of the supplanted idea of a covenant and Christian education.

But our readers, we trust, by this time are impatient for the question, What ought we to do for this great object, which has brought our Day of Prayer into general observance, and in behalf of which we have lately united our supplications with those of so many of our Christian brethren? It is very necessary to raise this question in connection with our prayers. For in order to pray in faith for anything, in which our instrumental agency is at all concerned, it is indispensable that we should find out what God requires us to do, in furtherance of the object, and that we do it. In all such cases, our agency is no less necessary as instrumental, than if it were itself the power. Moses may pray for water, but it will not come until he smite the rock with the prescribed wand. He may pray for Israel's victory, but Amalek will begin to prevail the moment he ceases to hold up his hands. And all the people of God may pray for

the overthrow of Jericho, but the walls will stand until the prescribed trumpets are blown around them the prescribed number of times. Thus it is in all human agency for the accomplishment of the Divine purposes of mercy in this world.

What then ought we to do for the promotion of a more general, constant, and efficaciously saving influence of the Holy Spirit in our educational institutions? One thing, omitting many others, we venture to suggest, with all deference for those who have the immediate control of our educational interests. Ought we not to supply our colleges, at least, with all those ordinances of God through which he has covenanted, and is accustomed most effectually to work by his Holy Spirit, for the salvation of his people, and the influence of which is necessary to complete the idea of Christian education? In other words, ought we not to organize and maintain, in the colleges over which we have any control or influence, the church of Christ, with all her accompanying ordinances and sacraments? Is it not remarkable that we Presbyterians, who lay so much stress on church ordinances, as of Divine authority, universal obligation, and indispensable necessity to the Lord's work of salvation in the world, should have neglected this matter so long, whilst, in some instances at least, it has not escaped the attention of our Congregational brethren, with whom the church partakes much more of the nature of a voluntary society. Several of the New England colleges have within themselves complete organizations of the church, according to their ideas; whilst we are not informed of a single educational institution under Presbyterian control or influence, which has anything of the kind. Notwithstanding, we must regard this as one of those anomalies which are almost incapable of a rational solution, yet, in proceeding to offer some arguments for the church organization in colleges, we are especially desirous not to be misunderstood. For, even with this want, our Presbyterian colleges do more fully intermingle religion with education, and have provided themselves with a greater abundance and variety of appliances for Christian training, than any others known to us in the country. In the College of New Jersey, for example, the oldest of such institutions, and the one with which we are best acquainted, besides the daily morning and evening prayers, and

the public worship, including preaching on the Sabbath, the several classes have each a separate recitation in the Scriptures on the Sabbath afternoon; and they also meet separately in the evening, each with a clerical member of the Faculty, for prayer and exhortation. Meetings for prayer and brief lectures are also held on all the other evenings of the week, mostly conducted by the clerical professors. Each class recites separately every Monday morning in the Greek Testament, or in the Evidences of Christianity. The Freshman class recites once a week in Coleman's Christian Antiquities, the Sophomore in Hodge's Way of Life, and the two more advanced classes in some branch of Apologetics. All the departments of instruction are largely taught in their Christian aspects and bearings. Besides this, the clerical members of the Faculty exercise an active and diligent pastoral care over all the students. These influences result in the growth of the pious students in grace and knowledge; and every year some, often many, of the careless are awakened and hopefully converted. The late Dr. Van Rensselaer, himself a trustee and patron of this college, moved by his earnest zeal in behalf of Christian education, spent some days, including a Sabbath, shortly before his death, inspecting and otherwise ascertaining its religious condition; and, as the result, he expressed his opinion, that religion was brought to bear upon the students through every available channel, and in every effective way. Fully persuaded, as we are, that all these agencies would derive new life and efficiency from the regular church organization, we do not wish to leave room for the inference or suspicion, that we do not place the highest confidence in the Christian power and influence of our educational institutions, as compared with any others in the country. We mean, only, that this power and influence, however great, would be largely augmented by the regular college church.

First, then, in support of this view, we have in every one of our colleges abundance of excellent material for the organization of a church, and for the administration of all its ordinances and sacraments. A goodly number of our pious students are young men of irreproachable Christian character and conduct, also of sufficient age and gravity to render them eligible to the offices of the church in any other community. And what pastor

does not know that a proportion of young men is indispensable to the greatest efficacy of the eldership? But if this were not so, a sufficient eldership and deaconate could always be formed from the officers of college. For even ministers of the gospel, according to the latest decisions of the General Assembly, may, where occasion requires it, serve as lay elders in the Presbyterian church. The pastor might always be the president of the college.

Also, the necessity of the church in the college is just as great and indispensable as it can be in any other community whatever. What, then, would become even of the truly pious in our cities, or anywhere else, without the church, her pastorate, her sacraments, and all her ordinances? Can any human arrangement stand in the place of the church? Have we any right to make such a substitution? Is there any salvation for the families of God's people from the deluge which drowns the world, if they refuse to build the prescribed ark for themselves? Will the red sea of opposing obstacles divide, and give passage to the sacramental host? will the living waters, to quench their thirst in the wilderness, burst from the rock, under any other rod but that of Moses? No more can we supply the place of the church with other and human arrangements, in any community; least of all in the college.

Nor can this necessity be supplied by the church in the city or village where the college is located. For that is composed of strangers, with whom very few of the students ever become acquainted. The pastor of the church, its officers and members, are strangers to them. Consequently the pious students seldom or never transfer their church relations to such. During their whole college course of four years, they are left without the ministrations of their own pastor, deprived of the beneficent watch and care of their own church officers and fellow-members, and of the communion of saints, at least in its most edifying form. Thus they are educated to think lightly of their church relations, and of the necessity to their spiritual welfare of the prompt transfer of these, with every change of residence in after life; the neglect of which is one of the most frequent occasions of fatal backsliding. For when professed Christians remove from one place to another, and remain a number of years without

transferring their church relations, in a great number of cases they wander and stray like lost sheep, lose their Christian hope, sink back into the world, and not unfrequently become the most hopeless reprobates.

To guard against this, it is necessary that the pious students should be encircled and bound together in church relations with each other; as, also, for their growth in grace; for the promotion of brotherly love, and Christian communion; for mutual watch and care over each other; and for the exercise of church discipline, with its preserving influences, and all its covenanted blessings. Surely it is indispensable for the spiritual safety and prosperity of the people of God, that they should enjoy all these benefits of church membership, in every place or community where they may have residence for a time. Is it surprising, then, that without these, some of our promising youth do make shipwreck of their piety in college? The wonder is that this is so seldom the case: which shows us how strong the religious influence in our colleges must be, and the faithfulness of the men who exert it under such disadvantages; as also, under what precious advantages the church in the college would exercise her saving power. It may be doubted whether there is any other community where she could act with equal efficiency.

No less is the church in the college a spiritual necessity for the proper organization, effective concentration, and wise direction of the efforts of the pious students for the salvation of their unconverted associates. What would become of the influence of Christians, as "the salt of the earth," and "the light of the world," in our cities, or anywhere else, if they were left without church organization, without pastoral direction, to their individual and scattered efforts alone? They could make little impression upon the outlying masses of an ungodly world; they would soon be absorbed and lost; true religion would, in no long time, become extinct. But there is in the college also this same outlying mass of an ungodly world, upon which disorganized, individual efforts can make comparatively little impression. These efforts need to be concentrated in organization, encouraged by free conference in church prayer-meetings, and guided by mutual counselling together of the people of God, under pastoral advice and direction. Whilst apart from such training as

this, how can we expect our college graduates to have that freedom, and that zeal and boldness in religious meetings and exercises, which, in educated men, is one of the greatest wants of our time?

Nor can the services of the college chapel, however excellent in themselves, compensate for the want of the regular church organization. The one all-sufficient reason for this, if there were no other, is that they have no sacraments. Above all, we need the church in our colleges on account of her sacraments—for their covenanted blessings to the pious, and no less for their influence upon the unconverted when administered in their presence.

For who can estimate the power of these Divine ordinances in strengthening the faith, awakening the penitence, inflaming the love and zeal, promoting the communion, and assuring the hopes of the Lord's people? How is it possible for Christians to live without their gently edifying, their sweetly comforting influence—without that covenanted fulness of blessing which is attached to their regular and faithful observance? What is the effect upon a Christian congregation of the preparation-week, with its solemn services, for the communion of the Lord's supper? And when the children of God assemble around their Father's table, renewing their covenant engagements, preferring their chosen requests before the throne of the heavenly grace, eating from the same platter, and drinking from the same cup of consecrated bread and wine, in memorial of the Lord's death, and in token of their Christian brotherhood, separating themselves from the world, and devoting themselves to the Master's service—who shall venture to declare how indispensable all this is to their being made partakers of the fulness of Christ? Of course, we do not intimate that the sacraments are not accessible to the students in college. They may find them in the church of the city or village where the college is located. But, as before stated, this is not their own church, but one composed of strangers; and whether they avail themselves regularly of this privilege, or neglect it through their whole college course, there is no one with spiritual authority over them to inquire.

But apart from the direct benefit of the sacraments to all the true children of God, it is impossible to estimate how much the

saving influence upon the impenitent of the preaching of the gospel, depends upon their regular and orderly administration in Christian congregations. For amidst the solemn and tender scenes of the Lord's Supper, how often are the eyes of the lookers-on moistened, and filled with a tearful interest? How often, by occasion of the outward symbol of their separation from his table, are they pierced to the heart with the conviction that they are alienated from Christ, are no part of his family, and have in his covenants and promises neither part nor share? And when a gay and thoughtless, or an immoral young man, has been arrested by the effectual calling of the Holy Spirit, and brought to sit at the feet of Jesus, in his right mind, it is necessary to his own spiritual separation from the world, and he owes it to the cause of his Saviour, to make profession of his faith, and to confess Christ, in the presence of his former companions in levity and folly. The influence of this is always great, sometimes overwhelming. Who has not seen a whole congregation melted to tears—how often do the most extensive and precious works of divine grace begin—with just such scenes as these! And nowhere else in the world, again we are bold to say, could the sacraments exert these, and all other of their blessed influences, more powerfully than in the college church. How then can we expect the preaching of the college chapel to produce the best fruits of the gospel, where the baptism of new converts, the profession of their faith before their fellow-students, and the scenes of the Lord's supper are never witnessed? How can we look for the most effectual and saving influences of the Holy Spirit where the essential element, the church, is wanting to the ordinances and means of grace?

For such reasons as these, it seems plain to us, that in order to obtain the fulness of saving influences in our educational institutions for which we pray, we ought to supply at least in our colleges, all those ordinances through which God has covenanted, and is accustomed most effectually to work, in accomplishing his purposes of mercy; especially, and in as much as this is indispensable to the complete idea of our covenant education.

To this, however, there is one sole objection, that the college church must be organized in our denominational form, which

would give a sectarian cast to our educational institutions, such that they would lose all patronage and support except from our own branch of the church. Ah! yes, it has come to the surface again—that sunken rock upon which, as we have seen, Christian education in this country had been almost fatally shipwrecked. But thanks be to God, the returning flood of a Christian sentiment has floated our good ship once more; and now this rock is laid down in our charts; we know all its bearings by a sorrowful experience, never more, we trust, to be repeated. For experience has proved that never was there a more short-sighted policy, to say nothing of the sacrifice of principle which it involves. We are well acquainted with the history of an academy, established at no inconsiderable expense, in one of the most beautiful villages of our country, and at whose head for some years, was a man who is now the president of one of the oldest and most flourishing Universities in America. He has been found more than adequate to his present position; but his talents, and learning, and executive ability could not bring prosperity to that academy. From the first it drooped, and for a number of years it struggled to maintain its existence; until it was about to be given up in despair; when its beautiful and valuable property passed into other hands, and it was reorganized on a thoroughly religious foundation. The Westminster Shorter Catechism was made an integral department of its regular course of study; and it became strictly a Presbyterian school. What has been the result? Why, contrary to many doleful vaticinations, immediately it filled up with pupils to overflowing. Methodists, Baptists, Universalists, Unitarians, skeptics, and infidels were among its patrons, and they yet continue to prefer it to any other school. Soon it became the scene of a great work of Divine grace, the influences and fruits of which continue to this day. It is estimated that within a few years, more than one hundred and fifty of the scholars have been converted within its walls; many of whom are in a course of preparation for the ministry, and some have already entered upon the work.

And what more natural than that it should be so? For the moral safety and benefit of their children at school is one of the strongest objects of desire with all parents, whether believers

or not. Anxiety upon this point is a controlling reason with multitudes for declining to send their children away from home, even for the priceless advantages of a public education. Consequently, as the religious character and influence of education declined, under the influences we have described, the relative proportion of our youth who could be induced to avail themselves of college privileges declined with it; until there arose a great outcry, among parents and guardians of every denomination, for deeper and stronger moral and religious influences in the educational institutions of our land. That cry we hear in the exercises of our Day of Prayer; we believe that God hears it. And where it is understood there is most of such influences, there the parents will send their children, whatever may be their own denominational preferences, and whether they themselves are Christians, or worldlings, or infidels. Abundant experience has proved it. The straightest way to increase the patronage of our schools and colleges to the greatest extent of which they are capable, is to establish their reputation for the most thorough and effectual religious instruction, training and influence. *Hoc signo vince*; and without this, even in the present state of public opinion, we shall hardly succeed in maintaining that position in education which has distinguished our Presbyterian church in all ages of her glorious history. Whilst, for reasons into which the limits of this article forbid us to enter, it is certainly true that our prosperity and growth, more than that of any other Christian denomination, depends upon our education. Our church, without our system of covenant education, is a tall and stately ship becalmed at sea. With every spar standing, and every sail set, she rolls upon the smooth swell; her sails are flapping the masts; unmindful of her helm, she makes no progress, yawing from side to side, sometimes swinging round, and looking away entirely from her course; whilst her crew are listless and idle—some are asleep, and some are at play. But suddenly the breeze strikes her, and she heaves over to leeward; when every sailor is on his feet in a moment; with a loud cheer they spring to their places; the ropes are all manned, the sails fill out, the steersman bends himself on the wheel; and now the noble vessel is all alive; now she minds her helm; now she knows her course;

and already, dashing the waves from her prow, she is far on her way towards her desired haven. Such is our Presbyterian church under the impulse and full efficiency of her covenant education.

ART. IV.—*The History of Herodotus*, a new English version, edited with copious Notes and Appendices, illustrating the History and Geography of Herodotus, from the most recent sources of information; &c. By GEORGE RAWLINSON, M. A., late Fellow and Tutor of Exeter College, Oxford; assisted by Colonel Sir Henry Rawlinson, K. C. B., and Sir J. G. Wilkinson, F. R. S. 4 vols. 8vo. London. 1859. Reprinted New York: D. Appleton & Co. 1859.

ANCIENT oriental civilization had no historian of itself as a whole; but when it was drawing to a close, and the various characters of the drama were arrayed upon the stage, in a final group, a spectator appeared, who drew them, as they stood, with a pencil of light, and handed down the picture to posterity. The final attitude and character of the old epoch, its last grand effort of sovereignty and first admission of a rival, were thereby recorded, while the two parties still stood face to face, and the old had not yet submitted to the new. Before the Greek world, at length, a broad area of reliable fact was established in the past, and a clear starting point for subsequent history. Few junctures in the progress of nations have ever occurred of equal importance, and none has met with a more suitable delineator.

The reputation of Herodotus has been subjected to a remarkable, if not a singular fortune. Undeniably, and at all times, the most attractive of classical historians, the degree of credence awarded to him has varied with the intelligence and culture of his readers. In passing under so many judgments, from the approbation of contemporaries and the supercilious skepticism of later Greeks, down, through the wondering belief or the helpless doubt of less informed and less intellectual generations,