

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

THE PLANTING OF PRINCETON COLLEGE.

I. THE BEGINNINGS OF UNIVERSITY LIFE IN AMERICA.

THE course of study pursued in American colleges, the goal of which is an education described distinctively as humane or liberal, is easily traced to the seven liberal arts which passed over from the schools of Greece and Rome to the Christian nations of western Europe. The great North African father, St. Augustine, who more than any other western writer determined the theology of the Latin Church, in constructing his system of doctrine gave character also to the system of education which that church accepted and promoted. In his essay on the Christian doctrine, he places a high value on the knowledge to be derived and on the discipline to be secured from the books of the heathen, as introductory to the study of the Divine Revelation. And the Divine Revelation, as thus newly apprehended, becomes, in his view, both the test of truth and the measure of intellectual values. In his tract, *De Ordine*, an essay on the right method of developing the powers of the mind, he recognizes seven as the complete number of the liberal arts; though it is not easy in his list to find the *trivium*, the circle of the formal arts, and the *quadrivium*, the circle of the material arts, which afterwards were clearly distinguished.

From North Africa and Italy this curriculum was carried into Britain. There it was given a home, largely under the influence of Wilfrid, who, at the Council of Whitby, in 664, led the Latin or Benedictine party and overbore the Celtic influence which threatened to command the English Church and to give character to its worship and its life. The victory of Wilfrid at Whitby resulted

God's Word each Day, and for Use in the Chapel Services of Colleges and Universities, and by Teachers in the Opening Services of the Public Schools. Selected and Arranged by Sylvanus Stall, D.D., Author of *Methods of Church Work*, etc. Authorized Version. 12mo, pp. xiv, 686. (New York, London and Toronto: Funk & Wagnalls Company, 1896.) Dr. Stall's purpose in arranging these selections is so fully set forth in the long statement made on the title-page quoted above, that little remains for the reviewer to do but to say that the task has been exceptionally well executed and the volume seems admirably adapted for the uses intended. Dr. Stall has avoided creating artificial "Scripture passages" by making mosaics of Bible verses; and has chosen the passages presented with a view to their devotional character and to their fitness to serve as a guide to the devotions of the young and untrained as well as to the mature. In the Gospel passages he has combined the four narratives into one continuous text. This, we think, a mistake. Each Gospel has its own special peculiarity of object and style which affects it in every part, and they do not smelt together without loss—even though every word of each should be retained. There are many valuable ends which such a "Diatessaron" might subserve; but we do not think it as well adapted for regular devotional use as selections from the several Gospels would be.—

Bible Characters: Adam to Achan. By Alexander Whyte, D.D., Author of *Bunyan's Characters*, etc. 12mo, pp. viii, 301. (New York, Chicago, Toronto: Fleming H. Revell Company, 1896.) Here is a beautiful volume in the strong, antique-looking type which his British publishers have accustomed us to associate with the strong and quaintly worded comments of Dr. Whyte. No one takes a stronger grip on us—mind and very soul—in his expoundings of Bible characters than Dr. Whyte. Dr. Whyte knows his Genesis as no critic and no archæologist of them all knows it—though they may have ground it to powder and scrutinized through the microscope every grain separately, or though they may have copied into its margin, like the comment that drowns the text in an Amsterdam Talmud, the whole story of Egyptian monuments and Mesopotamian bricks. For he knows Moses and the human heart; and he reads out of Genesis the humanity—yes, and the divinity—that Moses has put there for the chastening and the comforting of men. Open this little book at random—as we do now and our eye falls on the chapter on Rebekah. Can any one read that without an opening of eyes and a searching of soul? The surety and penetration of the glance that explores the Biblical story; the pungency, the faithfulness, the heart-searchingness of the comment—we know nothing in the literature of exposition that surpasses it. And with what skill the story is made continually to find out the joints of our harness and to send home a dart, when we feel most secure, to the very core of our consciences! We all know the sin of Eve and we know its obvious applications. But who expects such a sudden home thrust as this: "Eve gave to Adam that day, and Adam took at Eve's hand, what was not hers to give nor his to take. And any woman who gives to any man what is not hers to give nor his to take, their eyes, too, will be opened!" The book positively swarms with such barbed arrows. We are not going to commit ourselves to everything that Dr. Whyte says in the course of three hundred pages of condensed comment on the very essentials of morals and religion. His lips drop honey: let it be confessed that now and then there is a fragment of the comb which has not been strained out. We do not fail to discard the unpalatable comb, for instance, when he tells us, that: "The emancipation of women which they owe to Jesus Christ had not had time to work itself fully out in Paul's day. And thus it is that we read in Paul's first Epistle to Timothy that the women are to learn in silence with all subjection, and that they are not to usurp authority, but are always

to be in silence." But the book is honey and not comb—and the honey drips even from the fragments of comb still remaining in it, as the reader who will read on from the quotation just made will see.—*Sabbath-day Journeys*. A Study of the Thirty-third Chapter of Numbers. By the Rev. William Justin Harsha, D.D., Pastor of the Second Collegiate Reformed Church of Harlem, New York City. 12mo, pp. 275. (New York, Chicago and Toronto: Fleming H. Revell Company, 1896.) In calling his book "Sabbath-day journeys," Dr. Harsha means that it contains fifty-two short studies, his hope being "that a quiet hour on the Sabbath day will be devoted to a careful reading of each section in turn, with a prayerful meditation upon the illustrative passages suggested." He wishes to provide, in other words, a series of weekly meditations for Christian people, by which they may be strengthened and directed in Christian living. He has naturally, therefore, made his studies follow the course of a Christian man's sanctification and has touched on the trials and troubles and victory of the soul passing from darkness to light. The studies deal faithfully and devoutly with their subjects and will assuredly be of great service in the direction intended. The framework which the author has given his meditations on the Christian life will not, however, meet with universal approval. He takes it from the catalogue of the stations of Israel in their journeys through the desert,—to which we at least feel no objection. But he further contends that this catalogue is designed by the Biblical writers to picture the course of the sanctification of the soul by means of the significance of the names of the stations: "When we discover that the name of each station is significant, and that, taken in order, the journeys beautifully set forth the whole course of the Christian from sin's bondage to the heavenly Canaan, we are led to understand why this chapter is given so prominent a place in the Word." And here questionings arise. Is this chapter given a particularly prominent place in the Word—more prominent than any other chapter? Do we discover that the names when taken in order do by their significance set out the course of sanctification in its own order? Well, Dr. Harsha seems scarcely to believe so himself. For shortly after these statements we read the apologetical words: "The aim of the book is distinctly practical, and it is hardly possible that any one who takes it into his hands will care to dispute upon fine points of etymology." But until these "fine points of etymology" have been determined, the whole framework of the book and its chief contention hang in the air. How, before this, can it be said that it has been discovered "that, taken in order, the journeys beautifully set forth the whole course of the Christian;" and therefore "by the significance of Bible names" which "is nowhere shown more clearly," "the work of the sanctification in the soul" is "strikingly portrayed"? It is clear that Dr. Harsha has been hasty in making this contention of Scriptural warrant for the framework which he has adopted for his series of Sabbath meditations. It is clear even that he has made a mistake in doing so. The typical significance of the deliverance from Egypt, the passage through the desert and the entrance into Canaan, is, of course, plain and Scriptural. The pressure of this general typology into the details of the stations, through the medium of the significance of their names, is going beyond what is written and beyond what is reasonable. Dr. Harsha might well have used the significance of the names, when they served his purpose, as convenient nails for fixing precious truth in the minds of his readers—who would blame such a blameless procedure? But gravely to contend that these things were written as an allegory; and that by his tracing out of the allegory he has vindicated a portion of the Word of God from objection as barren and exhibited its "profitableness" in the face of adverse criticism, is seriously to mis-