

THE PRESBYTERIAN AND REFORMED REVIEW

No. 30—April, 1897.

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

He is working such a plan out through the ages, too precious a possession to yield it up at the call of anything less than sound proof that it is an, iridescent possibly, but unsubstantial dream.

III.—HISTORICAL THEOLOGY.

THE SEARCH-LIGHT OF ST. HIPPOLYTUS: The Papacy and the New Testament in the Light of Discovery. By PARKE P. FLOURNOY. With an Introduction by Prof. Walter W. Moore, D.D., LL.D., of Union Theological Seminary, Virginia. New York, Chicago, Toronto: Fleming H. Revell Company, 1896. 12mo, pp. 250.

The author's name betrays him: of course it is French blood that energizes the muscles of his writing hand. And his style equally betrays him: there is a lightness of touch in his literary work that lends a certain gaiety, or at least brightness and vitality, to the grave themes with which he deals, and that carries the reader onward in unflagging interest to the end of the discussion. It is possible that there may be discovered sometimes an imperfect discrimination between primary and secondary authorities; dependence upon the more popular literature of the subject; now and then, perhaps, an uncertainty of touch, which to the *cognoscenti* suggests incomplete familiarity with the byways of Biblical and patristic investigation. But none of these things need disturb the reader. Side by side with them he will feel also the author's instinct for salient facts, his gift of luminous presentation, and the sprightly verve of his style, and will yield him the confidence that is his due.

Mr. Fournoy's idea is to take up Hippolytus' *Refutation of All Heresies* and throw its light on the problems of early Church History, especially those of the origin of the papacy and the formation of the New Testament Canon. He has performed his task admirably. To be sure, he has unearthed nothing new, and has not added to the stock of knowledge in the hands of scholars. But he has done something much more difficult than that. He has brought the knowledge in the hands of scholars within the reach of Christians at large, and that with such an admirable discrimination and sanity of judgment, that he lays before them just what amid the treasures of the scholars is the tested truth. We admire Mr. Fournoy's book sincerely and could wish it a wide circulation, that Christian men and women may have their eyes opened as to many things to which current literature would blind them. He who will read these sparkling pages ought to be proof against the high claims of sacerdotalism on the one hand, and against the doubts aroused by an unbelieving criticism of the Biblical books on the other.

Princeton.

B. B. WARFIELD.

STORY OF ST. PATRICK. By J. SANDERSON. Also IRELAND, THE IRISH, THEIR CHRISTIANITY, INSTITUTIONS AND LEARNING. By J. B. FINLAY. Boston: Richardson; New York: Ketcham, 1895.

These two works, bracketed in a single volume, give a pleasant record of the character and achievements of Ireland's patron saint, and clear away the traditional smoke that hides from view his real character. The St. Patrick of legend and superstition is not attractive, but the historical Patrick is a beautiful personage, whose memory should be revered by all Irishmen and by all Christians. He was not himself Irish, but Scotch, or rather Scotch-Irish, born in Scotland, reared in Ireland, which became the scene of