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Archibald Alexander

ART. I.—*The Established Church of Scotland, with an account of the secession from the same.*

By a statistical table of the established Church of Scotland, published in 1720, the number of ordained ministers is 948; by a similar table of 1833, the number of pastors is 967; and the number of parishes 957. The increase of the clergy, therefore, in a space exceeding a century, does not amount to twenty; although, in that period, the population of the country must have been nearly doubled. It must be remembered, however, that the secession, which now includes one-fourth of the population, has occurred in this period; and other dissenters have also multiplied their numbers. These tables also, it is believed, do not include the ministers of the chapels of ease, and such as are without pastoral charge; such as professors in colleges, and tutors in private families; for we observe, that in the table of 1833, no minister is entered on the list, who is not the pastor of a parish. The reason, therefore, why the clergy are more numerous than the parishes, is that some parishes have more ministers than one.

In the former table, the number of synods is thirteen and the number of presbyteries sixty-seven; in the latter

It must be considered as a coincidence somewhat remarkable, that just about a century after the adoption of THE ACT AND TESTIMONY, by the seceders in Scotland, against the errors and alleged defection of the Church of Scotland, connived at by the General Assembly, there should be published a paper, under the same title, and complaining of a similar defection in the General Assembly of the American church. Whether the similarity of name in this latter instrument was accidental or designed, we are not informed.

It was our purpose to give an abstract of the aforesaid document; and also to continue the history of the Secession Church; particularly, to give an account of the troubles which arose within this body, and which terminated in a schism of the seceders nearly into two equal parts; and, also, of the remarkable fact, that Mr. Ebenezer Erskine, the originator of this separation, was a second time solemnly deposed from his ministry, by the majority of that very ecclesiastical body which he had been the chief instrument of forming. But our paper has already exceeded a reasonable limit; so that we are reluctantly obliged to stop short of the object which we had in view; and to defer the remainder of the history to another occasion.

If any should be disposed to inquire, what benefit can accrue from raking up, at the present time, these old disputes and divisions in the church, we would answer, that all parties now existing in our beloved, but perturbed church, may derive useful lessons from a calm consideration of the transactions of former times.

ART. II.—*Necessity of Popular Education as a national object: with Hints on the treatment of Criminals, and observations on Homicidal Insanity.* By James Simpson, Advocate. Edinburgh, 1834.

J. N. Alexander

THE Scots seem, more readily than the English, to burst the ties of ancient prejudice, and to overleap the barrier of habitual methods. It is a quality for good and for evil. It has its manifestation in all the history of the Scots. When England, at the Reformation, ventured only to lop off the

excrescences of the Romish tree, Scotland tore it out of the soil. While the English universities were still clinking with the Baroko and Bokardo of the dark age, the Scotch professors were dissecting away the last ligaments of the scholastic jargon. How far this was good, we say not. The temper is evident, and it is progressive in its unfolding. The wand of thorough reform is now brought to bear upon the hoary systems of education, and we are startled at the prospect before us. All our surmises are not, we own it, of good; for innovation may be the reverse of improvement. But we also flatter ourselves that in the process of tearing down, much of the useful and time-honoured will be reverently spared; that much of what the pick-axe strikes out may well be relinquished, and that the bulk of the new arrangements will prove to be dictated by sound philosophy, and to be consonant with the reasonable requisitions even of sticklers for antiquity.

The Edinburgh Review, under the potent guidance of Lord Brougham, has been throwing floods of light on the prescriptive enormities, and unpardonable defects of the universities. It has even befriended the system of Hamilton. The leaders of reform in the Scottish metropolis have gone further in realizing the plans of the Infant School, and of Bell and Lancaster, than any other men living. M. Pillans, memorable as the respected correspondent of Dr. Parr, and now Professor of Humanity in the University of Edinburgh, has ventured on the astounding innovation, of introducing the monitorial system into the Senior and Junior Classes of that Institution, as an improved way of teaching Greek and Latin. And the Rev. Mr. Cunningham, headmaster of the Edinburgh Institution for Languages, Mathematics, &c. published in March, 1834, his persuasion, from experiment, that two hours a day are abundant for the acquisition of the classical languages; so far as these are pre-requisites for the university; and this without giving more years to the study than is common in other schools. All this fills us with vague wonder. But we marvel yet more at the advances which are said to be making in popular education; and most of all at the views opened by Mr. Simpson, in the work before us.

Taking the conceded ground that *popular ignorance is an enormous national evil*, this author maintains that *the education of the children of the manual labour class ought to be free*. He exclaims, with all the energy of patriotic fire, that a na-

tion which could pour out her forty millions sterling on the combinations which issued at Waterloo, can and must give the people the protection of education *at any cost*. He argues that education, from the nature of the case, is always, in point of fact, at the public expense; that voluntary schools are precarious; and, above all, that "the very ignorance which we deplore is a mountainous barrier in the way of its own removal," and that, in the words of Chalmers, it is necessary "to *excavate* the population firmly imbedded in a mass of practical heathenism."

These are unexpected and daring positions, but mark his specifications: Manual labourers are seven-eighths of the population of Britain. Perhaps not a fiftieth part live entirely independent of labour. The physical condition of the class chiefly regarded is such as, we have reason to thank God, is comparatively unknown in America.

"In too many instances the light and air, which Heaven bestows and man excludes, very imperfectly enter to cheer and purify their dwellings, noisome with animal and vegetable effluvia, and accumulated refuse. In the worst cases they sleep in beds,—often several persons in one,—which rarely know cleanly change, and have become infectious as the depositories of weeks of insensible perspiration, ascertained to be nearly a pound weight from each adult in twelve hours. The nocturnal consumption of the air of a crowded room, renders it a positive poison to the lungs, the heart, and the blood; and when the workman has to contend with a deleterious trade during the day, what must the effect be, upon his health, of the atmosphere and contact of his repose? Rising from this dormitory, of whose operation on his constitution he is profoundly unconscious, the manual labourer resumes his day garments, in part of which he has probably slept, and 'unwashed' returns to his labour. He has never learned the import of the word 'unwashed,'—the diseases external and internal of an unheeded skin,—the consequences of obstructing that exquisite organ which exhales waste, and therefore hurtful, matter from the system, aids importantly in the regulation of the animal heat, is an agent of absorption, and the seat of touch and sensation. Nature lavishes water, as she is profuse of pure air for which every vital function pants; but water is refreshing, detersive, and luxurious, in vain to the son of toil."

"Some kinds of manual labour, and these besides often in the open air, exercise generally the muscular frame, and

such labourers are the most healthy; while other kinds are carried on in confined and ill-aired rooms, or manufactories which are loaded with flying dust, and deleterious effluvia, and afford no exercise beyond a movement of the fingers, or a turn of the wrist. A few minutes of fresh air between his work-shop and his home, is the workman's portion of that cheapest and best of luxuries; and worn out in mind as well as body, by the monotony of twelve or fourteen hours' employment, he swallows his meal, often drinks ardent spirits, which aggravate greatly the power of every other destroyer of his constitution; and in the same bed, and the same air, he spends the night, as he did the night before, in the unrefreshing sleep of already-formed disease. Can we wonder that fevers, cutaneous, and other infectious diseases, originate in the unheeded persons, neglected beds, and unventilated dwellings of many of this class of the people? When the irruption of the cholera forced us—I wish I could say from higher impulses than 'fear'—to enter the manual labourer's abode, and explore the state in which he lived, a very general want of cleanliness was discovered, and in many houses a horrible state of filth. Swine-sties were in some instances found in the same room, already squalid with human crowdedness. The disclosure was too humiliating and alarming ever to be forgotten, and it was the first step to the cure of so great an evil, that it should be fully known."

"The manual labourer whom filth, foul air, muscular and nervous relaxation aggravated by ardent spirits, have combined to predispose to and affect with disease, has had no lesson ever taught him that his weakened frame, predispositions, and actually formed diseases, will be the wretched inheritance of his children, if he shall become a father. The same ignorance that has induced his own condition, renders him reckless of the misery if not guilt of transmitting it. He himself derived a tainted constitution, perhaps, from his progenitor, and, with his own actual deteriorations superadded, conveys it to his offspring; a few such generations must extinguish the stock—the very source of such a population. If infants are born in poisonous air, nursed in infectious beds, swathed in scanty and unchanged clothing, denied those ablutions so notoriously indispensable to the skin, when most vasculent and more active and important in the infant economy than all the viscera put together,—the last tasked beyond their power by the reflux circulation which an un-

contracted and unobstructed skin would have disposed of,—is there just cause of wonder that they are swept away in thousands by convulsions, croups, and bowel complaints, or that the seeds are sown in infancy of the numerous diseases of after life? The London bills of mortality prove that *nearly a fourth of the infants baptized, die within the first two years from their birth.* This mortality is not the design of the Creator: it is not true of the inferior animal, and therefore must have removeable causes; which causes will assuredly be found in gross ignorance. The animals are guided aright by their instincts; man ought to be directed as truly by his observing and reflecting powers, which were given him for that end; but then the condition of cultivation and improvement was annexed to the gift, and that command of the All-wise is forgotten or disobeyed.”

The intellectual condition of such a people is what might be expected. The working-man, under these circumstances, is narrowed in soul; “he is the creature of impressions and impulses, the unresisting slave of sensual appetites, the ready dupe of the quack, the thrall of the fanatic, and above all, the passive instrument of the political agitator, whose sinister views and falsehoods he is unable to detect.” Flattered by the demagogue, he believes his hypocritical slang, that his class because the most numerous are the most enlightened and generous and noble. His home is uncomfortable, or rather he is homeless in his garret or hovel. His toil is incessant, even beyond nature; and he falls a victim, in a multitude of cases, to the seductions of a pauper-system enormously corrupt, or to the tempting influence of criminal examples.

These are the statements of a Briton concerning Britons; and when he draws the moral picture, the details are still more harrowing. The poor-law system is represented as a fountain of demoralization.

“The evidence is overwhelming of the destruction, by this system, of the ‘veracity, industry, frugality, and domestic virtue of the labourer;’ of ‘the rapid increase of vice, and profligacy,’—‘the prevalence of the opinion that destitution, however produced, constitutes a claim to be supported by the community, and that dependence on the parish is preferable to independent labour,’—‘the destruction of reciprocal feeling between parents and children,’—‘desertion of wives by their husbands,’ ‘gross sensuality,’—‘improvident marriages, to the great increase of the evil of

an over-stocked labour market,'—'crime as the result of pauperism,'—'increase of illegitimate children, the allowance for an illegitimate being greater than for a legitimate child, and illegitimate children being a great advantage to their mothers under the present laws.' "

Mr. Simpson avows his belief that education, in its higher sense, has reached but a small distance below the surface among that class of the people which is above manual labour. Against the selfishness, avarice, and fashion, of this class he eloquently inveighs. Especially does he denounce the scorn of the higher for the lower ranks. "It is this habitual contumely which separates the great body of the manual-labour class from all who merely enjoy more physical comfort and ease of life, in a scowling attitude of distrust, envy and hostility." The British are not, he says, an educated people, and he touches in bitter sarcasm on some of their customs.

"We have our game laws and criminal code also to account for. Brought to the standard of sound ethics and reason, there are many of our customs that have as little chance as these of escaping the reproach of barbarisms which an educated people would disown, cruel rural sports, for example, fox-hunting, horse-racing, betting, gambling, prize-fighting, duelling, and *excessive conviviality*. The character and engrossing claims of rural sports, as they are called, will astonish a future better educated age. Such an age will scarcely believe 'the butcher work that then befell' the unsparing slaughter of all that is furred and feathered and finned, in field and flood, 'on mountain, moss, and moor;' they will discredit the graft of the hunting stage of the race upon a civilization, at its lowest, immensely in advance of that stage; they will reject the story that the boast of the Iroquois and the Esquimaux was also the distinction of the most polished ornaments of our drawing-rooms, namely the havoc of their unerring aim, the life they have extinguished, the blood they have shed, the 'head of game' they have gloried over as trophies spread out dead before them, and the larders which they have outdone the butcher in stocking! All is not right in our habits of thinking,—in other words in our education,—when our 'elite' can claim, and multitudes can accord, a certain distinction to a 'capital shot,' the victor in what the Olympics knew not,—'a steeple chace,' or *the proprietor of a pony which can trot sixteen miles an hour.*"

To our own country, blessed as it is above most, we might apply some of his remarks on the subject of covetousness. Here, also, it is true, that love of money, hurry to be rich, still afflict our imperfectly educated capitalists." The grand defect, in his opinion, is *the want of moral training*. The science of Man—physical, mental, and moral—is not taught. Reading, writing, and arithmetic, are but the keys of knowledge; the means to an end, not the end itself; and even these are denied to a multitude.

On such premises, largely expanded to the reader's view, he grounds his grand position: that education must be free as air, and that the government must provide it. "The manual-labour class have a claim on the nation for the means of educating their children. If education can be adapted for the people at an expense only which would overwhelm any means short of national, it must be provided by the nation. But this is but another form for the expression that it must be provided by the people themselves; not in a partial and inefficient way, but by the agreeable means of a general contribution passing through the coffers of the state; the waters would but partially irrigate the soil if they were not first carried by evaporation high into the atmosphere, and scattered in genial, impartial, and partial showers." The indirect taxation is largely shared by the class under review. In return, all acknowledge they have a just claim for *protection*.* But, according to our author, they have scarcely any thing to be protected, and they demand the safe-guard of education. Education (he exclaims) denied to seven-eighths of a nation, should rouse a nation's energies: that it will be costly there is no concealing, but it must be attained at any cost. All half-measures, and voluntary expedients, present the phasis of general ignorance, diversified with a little knowledge in the garb of a harlequin, with no two of its patches alike. But, agreeably to the ideal of Mr. Simpson, the education of the people,

* But these is another side of this subject. These are states of society in which the higher rank need protection against an uneducated mob. Let us hear the language of the radical. "The question of a national system of education is, as regards all the shopkeeper class, large or small, wholesale or retail, a question of reduction of taxation. As regards the higher or wealthier classes, it is a question of security; of the portion of wealth, or influence, or political power, which they *may* retain, but *will not*, if the numbers, with whom must be physical force, be not so enlightened as to become a righteous moral force."—*Westm. Rev.*, April 1834. Art. "*National Education*."

from two years of age to fourteen, ought to be furnished at the national expense, and the government ought to direct this national system. As Prussia and France have each a Minister of Public Instruction, so Great Britain should have the like; or, previously to this, a Board of Commissioners under the superintendence of the Secretary of State for the Home Department. Then let a code of universal direction, a programme of national education, be prepared; let it go immeasurably beyond France, and even Prussia, in that which the author expressively calls the *WHAT* of education. Let every thing be subservient to *early moral training*.

Here, then, is the first step. The next, is to localize schools, and *provide teachers*. And here we must leave our cold analysis, and earnestly bespeak the attention of every American reader to this grand desideratum among ourselves. In vain do we construct theories, and plan courses of study; in vain do we declaim about popular ignorance, and condemn national supineness, so long as we are unable to point out the men who are competent to teach. Until our machinery can be made to secure instructors, we are beating the air. This is a topic which does not depend for its interest on any peculiar scheme, whether transatlantic or indigenous. Once grant that schools—of whatever sort—are needed, and we are struck with the impossibility of supplying them with teachers, under the present conditions of literary society. It is with us a serious question, whether a moiety of the thousands annually disbursed by our state treasurers, for the support of schools or the instruction of poor children, might not be advantageously laid out upon the training of teachers. There is encouragement to throw out such hints, because we find that the long neglected suggestions of Woodbridge, Dwight, and other patriots, on this subject, are beginning, like good seed, to germinate, and show a blade of promise. The executive of several states have commended this very enterprise, in their late annual messages to the legislatures. Particularly would we call attention to the sound doctrines held by Governors Lumpkin and Vroom.

Our colleges should speedily take this matter in hand. It is acknowledged, by all who have considered it, that to ensure good teaching we must make the name of *school-master* an honourable title. And as it is every day becoming the passport to greater emolument, so it is actually be-

coming more reputable. The sneer of ignorance is giving place to respect for useful labour and self-denial. But we wish for more—we confidently look for more. We expect the day, and that not long hence, when the teacher shall assume his professional rank with the three faculties, and when our academical seminaries shall compete with one another in sending over the land a host of well-trained instructors. The university or college which shall so far anticipate the coming ray of improvement, as to stand high before the public as the supporter of popular instruction, will at once secure its own eminence, and be the nation's benefactor. In Prussia, and in Switzerland, it is now generally known there are schools for teachers. These are called *Normal Schools*. Young men, in great numbers, are here instructed, at the public expense, to be the teachers of others. The most effectual method of training teachers, as our author observes, is to place them in the position of pupils; and, when sufficiently advanced, to practise each in conducting the studies and exercises of the rest. A *certificate* or *diploma* might be given to all such as pass the ordeal, and this would be the most honourable and satisfactory testimonial which any candidate for a vacancy could present. In the 117th number of the *Edinburgh Review*, there are some excellent suggestions, touching these normal schools. "Our readers," says the reviewer, "are aware what consequence the Prussian law-givers attached to this object, wisely considering that the best plans of teaching are a dead letter, without good and able teachers; and that to expect good teachers without good training is to look for a crop without ploughing and sowing. In all their regulations on the subject of the *Schullehrer Semina-rien*, there is an anxious consideration of whatever can minister to the moral and intellectual improvement, and even to the personal comfort and happiness, of the young teachers, which reminds us more of the tenderness of parental care and admonition, than the stern and authoritative precepts of law. Every department is enjoined to have one of these seminaries; the pupils to be admitted between sixteen and eighteen, to the number of from sixty to seventy in each."—"Might not a lectureship or professorship of the *Art of Teaching*, (or, if a name be wanted for the new subject, of *Didactics*,) be appended to one or two of the Scotch universities; and, if such a novelty could not be in-

grafted on the old establishments of Oxford and Cambridge, tried, at least, in the infant institution of Durham.”

The difficulties and obstacles in the way of the proposed British reform, are frankly stated by Mr. Simpson. These are some of them:—The counteraction of an adult population, now uneducated: but we are *to sow at a vast expense, that which a generation, not even the next, shall reap.* The denial of leisure to the overworked British operative is another difficulty, which lies less in the way of American enterprise. The reform must begin in the sanction, by society at large, “of less extravagant ideas of accumulation than at present impel all who possess the means, to engrossing and ceaseless efforts to make large fortunes.” The poor laws are an impediment. The mingling of the criminal population with the rising race is a baleful antagonist power. The grand obstacle is *public indifference.* This is to be removed by throwing light broadly and constantly on the corruptions which must be purged away. The costliness of the measures is a gigantic obstacle. But “the elevation of an entire people by education is beyond all price.” The dread of too much light among the working classes, need not be touched upon in America. The prescriptive claims of existing defective systems stand in the way. And the author names *sectarian zeal* as the most formidable obstacle to any plan of national education. What we think on this point will appear in the sequel.

Some facts which we glean from the book before us may here be stated with advantage. The British press is boldly and efficiently at work in this cause. The Edinburgh Review has taken the lead. The Foreign Quarterly Review comes next, to the pages of which we refer for a minute account of the Prussian system. The Westminster Review, though advocating the mischievous ethics of the Benthamite school, and the infidelity of the radicals, devotes many articles to this subject. The London Quarterly dreads “over-educating.” The Quarterly Journal of Education, published under the superintendence of the Society for the Diffusion of Useful Knowledge, and conducted by Professor Long, formerly of the University of Virginia, is expressly dedicated to these interests. And among weekly prints, the Courier, Times, Morning Chronicle, Herald, Spectator, and Examiner, of London; the Scotsman, Weekly Chronicle, Chambers’ Journal, Information for the People, and Historical Newspaper of Edinburgh. At the head of all individual

action stands Lord Brougham. In the same field of labour are found the Combes, Dr. Drummond, Professor Pillans, already named, Dr. Mayo, Mr. Bruce, Mr. Cunningham, and Mr. Black. The last named gentleman is of Glasgow, and under the sanction of the University, has pursued a plan for teaching Latin and French simultaneously to any number that can hear his voice or see his illustrations. Our own self-devoting countryman, William C. Woodbridge, is honoured with a notice which places him in his merited place among the first "educationists" of the age.

Such are a few of the particulars which we select from this book, for the sake of readers who may not be attracted by the volume itself. We must now spend a few paragraphs upon some peculiarities of the work, which we regard as questionable, liable to abuse, or positively false and dangerous. And first, Mr. Simpson is a *phrenologist*; and the characteristics of this hypothesis are made the basis of his practical recommendations whenever he treats of mental training. It is no part of our task to refute the doctrines of Gall, Spurzheim, and Combe; we do not even at this time question them. But we are both amused and pained when we behold their most unsettled points held up as cardinal in a plan for *universal education*. Much good suggestion is woven in with the aforesaid phrenology, but, in our judgment, it would be more effective if set by itself. There is also much whimsey, and the evident traces of a darling theory. We therefore enter our protest against the phrenological postulates of the essay.

Again, if we understand the author, he too much coincides with Bulwer, in dissevering ethics from religion. He does not indeed, like the latter, devote a chapter to show how morals have been adulterated by Christianity, in the common ways of teaching, but the whole drift of his argument is to establish the importance of what we are tempted to call a self-sufficient, independent, natural ethics. True, he is a believer in revelation, an eloquent panegyrist of the Bible, a member of the Kirk of Scotland, and we doubt not, a hearty friend of general Christianity; but he has ploughed, we fear, too much with the heifer of liberalism. He does not allot to the Bible its great place in the scale. There is another favourite project of our author, in which he will be upheld by a growing sect of educators in America; it is to displace the ancient classics from their present eminence. He desires to "abolish the *exclusiveness* of the dead lan-

guages; to allot them their proper place as subjects of study"—but "to substitute in early and general education, objects of study more practically useful." When popular, universal education is contemplated, there are few who have ever thought of introducing the profound study of the classics into their scheme; and therefore the proposal, when stated as above, excites no feeling of opposition in our minds. But when Mr. Simpson comes to array his arguments, we find that they are valid, if valid at all, against precisely that select study of the ancients, which we regard as all-important. Here, as in a multitude of instances, there is a remarkable coincidence of his opinions with those expressed by Bulwer, in his recent works on England and France. And as we have not been able to pick out one new objection, we shall leave the topic, as one still guarded well enough, by the verdict of the learned world.

It now remains that we should touch upon the peculiar notions of our animated author, as it regards moral and religious training. They may be thus summed up: although a costly and elaborate system for popular religious culture exists in the churches of Great Britain, the results are deplorably small. "Education is the only excavating process; preaching, in its utmost conceivable perfection, is a defective engine for the purpose; purely doctrinal preaching is utterly impotent." There must be a preparation before religious instruction can be communicated with effect. The reason why *religious* instruction is so fruitless, is that there is a want of previous *moral* training. Sectarian training is ruinous. "Most sects, so empowered, would proceed to instil into the young, nay, even the infant mind, *theology* almost exclusively." Secular education should precede "the inculcation of revelation." "By secular education the pupil is introduced to the God of Nature." "Is it wise to reverse this order?"

Now the difficulty of dealing with such statements as these, arises from the mixture of truth and error which they contain. What there is in them of truth, is so far from being new, or open to objection, that we cannot call to our mind, the most sectarian bigot who would or could gainsay them. They are almost self-evident, and we should wonder why the author so determinately sets himself in a polemical attitude, if we did not descry an ulterior object, which is best attained by imputing to certain Christian phi-

lanthropists the absurdity of denying cardinal truths in psychology and morals. It is, beyond a question, true, that multitudes are never duly imbued with the preceptive morality of the *pulpit*; perhaps we might, upon search, find also an occasional inefficacy in the *school*. It is true that the simple truths of religion must precede the abstruse, no one ever denied it. It is true, that the general idea of God the Creator, must precede the ideas of atonement and salvation. It is true that moral susceptibility must so far be presupposed, in the developement of conscience, as to have a child cognizant of right and wrong, as such, before it can appreciate the nature of sin. And if this is what the author means, he has our hearty concurrence, as well as that of every theologian who ever, in a sane state, viewed the question.

Mr. Simpson intends much more than this; otherwise his reasons would not be germane to the scope of his argument. He alludes to the absurdity of the sectarian plan according to which *theology* is taught to infants. "It must *begin* with the creed and catechism." And he holds that revelation, (that is, if the argument means any thing, the Christian doctrines as distinguished from theism, and natural religion,) must stand back, until the latter have been fully inculcated.

Preaching, especially doctrinal preaching, is, in his view, useless to the desired end. Preaching is declaring religious truth. Now any declaration of truth may be faulty, as being unintelligible, needless, or in any way unreasonable. Much preaching is thus faulty. Much preaching is comparatively useless for want of a previous culture of the hearer's mind. But *what* culture? Here is the question. Mr. Simpson says, *moral culture*; and lest we should mistake, he distinguishes this from *religious* or scriptural culture. That is, if we catch his meaning, there is a system of ethics which must be infused into the infant mind before the great truths of revelation can be received to advantage. If any thing more is intended, than the truism, that a child must be able to think aright and feel aright in order to comprehend religious lessons, we hold the position to be dangerous. God has not laid us under the necessity of any such complicated succession of disciplines. The infant, who is capable of knowing that a lie is bad, and that God sees him, is capable of knowing that God's Son died for sinners. But the latter is a truth of revelation, and therefore, according to the scheme of our

author, must be kept in abeyance, until a certain process of development is completed in the organs of the brain.

It is evident from all these arguments of the ingenious and excellent author, that he has suffered his mind to become the prey of a fallacy, and has altogether misapprehended the nature and extent of *revealed theology*. He arbitrarily lays off one set of truths, as ethical and even secular, elementary and simple doctrines, and these he maintains are suitable for the child. He lays off another set of truths, which he regards as inscrutable, or at least profound, revealed truths, theological dogmas, and these he maintains are unsuitable. We maintain the very same thing. We have formally conceded it above. But we protest against the injurious fallacy which would make such a division. All these are equally embraced in the circle of *theological truth*. The only legitimate conclusion from the author's premises, is one in which all will accord: namely, that milk must be given to babes, and strong meat reserved for men. But both the milk and strong meat are provided in the Holy Scriptures.

In education, as in all human pursuits, the chain of means and instruments is conditioned by the end in view. If a false or limited, or extravagant result is set before the planner's mind, we may expect the system to be wrong, or narrow, or visionary. When the great object of human training is considered to be something bounded by the temporal wants of the race, to the exclusion of that immortality which gives the stamp of real excellence to soul and body, it is not wonderful that the means which are proposed should be such as may consistently leave out that body of truth which the Creator has revealed as the nutriment and discipline of the soul. But as Christians, who believe in a hereafter, with reference to which all things, great and small, are to be planned and conducted, we cannot for an instant lose sight of the life and immortality brought to light in the Gospel. "The end of learning," says Milton, "is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection." And we believe the time to be approaching, when Christian education will, from its very alphabet, regard its scholars as creatures of God, at once fallen, and capable of restoration.

It were an indignity to the Scriptures, to suppose that their contents are not intelligible, without a previous training in natural religion. While the Bible does assume as the common basis of all its teachings, the first principles of theism and morals, it also *teaches* these very principles in the very best way. To be plain, we would put every infant mind at once in contact with Bible-truth. The author seems to sneer at catechisms. Now we concede that catechisms may be, and often have been, bad, in various respects, and that the best may be used unseasonably; but so long as he allows that certain elements of natural religion and common duty may be taught, and must be taught, to children, we challenge him to find a better way of teaching them, than by means of the Scriptures. And a good catechism is nothing else than a selection of such scriptural truths as may suit a budding mind. The Bible teaches of God and duty, not in theorems, but in illustration, not in cold, abstract definitions, but in palpable action. One tale, one parable, shall do more to lay the foundation of even natural religion in the juvenile soul, than a discourse of hours according to the improved method. The impression which the divine method makes on the infant is corroborative of our position that the Bible is the grand instrument in education. And Mr. Simpson, when he comes to practical directions, suggests means far more consonant with our scheme than with his own; for while he says—"no creed or catechism of any sect whatever, dominant or dissenting, is taught [in the Edinburgh Infant Schools] because religion taught to the very young in this form, has been found at once unintelligible and repulsive"—he adds what we rejoice to read: "Scripture history, illustrated by well-chosen engravings, coloured to attract, conveys to them, in a pleasing manner, the leading facts of both Testaments, and always with a heart-improving application; while their prayers and hymns are of the simplest, most improving, and least sectarian character." "The author has been assured by Mr. Wilderspin, and the statement has been confirmed by the two successive teachers of the Edinburgh Model Infant School, that whenever the children are allowed a choice of the kind of story to be told them, *the vote is almost invariably for a Scripture story.*"

We do not therefore dissent from Mr. Simpson when he says that *things* must be taught before *mere words*; or that *simple truths* must precede *mysteries*; or that catechisms

may be used amiss; or that the distinctions of sect are incompatible with a popular system of education. But we dissent from him when he hints, that catechisms are in their very nature injurious; that natural religion must be deliberately inculcated prior to revelation, and independently of its modifications by revealed truth, and without Scriptural illustrations; that worldly ethics shall be the basis of Bible precept; that theology is to be reserved for some undefined future epoch; and that preaching is not a mighty engine in the formation of the national mind. As to the last assertion, the history of his own unparalleled church is a standing refutation.

In conclusion, we believe that no man can read Mr. Simpson's volume without feeling obliged to him for the syllabus of important pertinent facts which he has afforded, and for the noble, warming influences which he has made to bear on the subject of popular illumination. It is a book, of which the faults are superficial, and the excellency inwrought. We wish it might be extensively perused. The matter of education is, in this country, becoming more and more nearly allied to the grand action of governments; it would be dreadful, indeed, if our worthy legislators were to go to work after a wrong fashion. Our author is immeasurably far from supposing that the mere increase of intellectual culture will prevent crime. He admits all we ask as to the need of religious sentiment; while he takes a ground as to the methods and order of training, against which we have protested. But the book is a worthy book, and will set many readers upon trains of thought which may yet issue in great good.

Archibald Alexander or Prof. S. Miller

ART. III.—*The present State and Prospects of the Presbyterian Church.*

IN the last number of our Journal, we made some remarks on the document, styled the "Act and Testimony." This was not done without serious consideration, and a deep and invincible sense of duty. Nor was it done without counting the cost. We had no doubt that, in taking this step, we should greatly offend and alienate some of