

EDUCATION AT THE WEST;

IN ITS

CLAIMS ON THE CHURCH.

A

DISCOURSE,

DELIVERED BEFORE THE

SOCIETY FOR PROMOTING COLLEGIATE AND THEOLOGICAL  
EDUCATION AT THE WEST, IN THE CENTRAL CHURCH,  
NEW HAVEN, OCTOBER 26, 1848,

BY

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NEW YORK:

M: W. DODD, PUBLISHER,

Brick Church Chapel, opposite the City Hall.

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1849.

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“ *Resolved*, That the thanks of this Board be communicated to the Rev. Dr. CONDIT, for his able and instructive Discourse, delivered last evening, and that he be requested to furnish a copy of the same for publication.”

An extract from the Minutes of the proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at New Haven, Oct. 26, 1848.

ASA D. SMITH, *Secretary*.

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P 30706

## DISCOURSE.

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1 CHRON. xii, 32.—And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.

THIS was the language by which the children of Issachar were distinguished among the tribes gathered at Hebron to make David king over all Israel. They did not send a large representation to this great convention, yet they were unanimous and influential in this movement. They had led a quiet life in their tents, and had not mingled much in public affairs, yet they had been careful observers of the politics of the nation, of the temper of the people and of the tendencies of the times, and therefore were prepared to exert an important influence at this interesting juncture. They may have been distinguished in other things, especially in their attention to religious observances; for it was said of them, that they should call the people to the mountain, and there offer sacrifices of righteousness; but the distinction here noted is, that they had understanding of the times, to know what Israel ought to do. They so appreciated the circumstances of the people and the indications of Providence, as to discern clearly what was their present duty.

It is happy for the world when God raises up men who understand their own age; who can see the work

to be done, and grasp it with an intelligent and earnest mind. This feature of Providence is most evident in connection with some great crisis. There are times in the progress of a people when things are shaken out of place; when the machinery of the State is broken, and there is spread over all minds the apprehension of fearful disasters. Amid that quaking of hearts, as if on the border of ruin, God prepares men who, enthroned in a serene moral elevation, can take a calm and enlarged view of the distracted scene, pour light on the surrounding darkness, concentrate divided and fainting energies, and, throwing the power of hope into despairing hearts, conduct the people in the path of safety. Such were the men called to act in our struggle for liberty. Undismayed amid the conflicting elements, with an eye which clearly saw the truth, with a character which inspired confidence, and an eloquence which carried conviction to the hearts of the people, they met successfully the responsibilities of the period. Not less marked has been the hand of God when the Church has come to a point of solemn extremity, and men have appeared, as if divinely trained to meet the "awful moment to which Heaven has joined great issues," who have stood forth the successful defenders of truth and righteousness.

But it is only now and then we meet a great crisis, where there is a mighty rushing of the cross currents of mind, and all that is dear to us depends on a single blow struck at the right time. It is not the part of wisdom to attempt to find a crisis in every new development of circumstances in our position, for the pur-

pose of giving force to our plea for help. Such is the nature of the path in which God is leading us, that we do not need a crisis to create a deep sense of responsibility, or to show us the importance of understanding the times in which we live and what we ought to do. It is a new path, in every step of it full of wonders and beset with perils, so that intelligent, earnest, and well-considered action is always demanded.

On the present occasion we are called to consider our duty in respect to the western portion of this country. In deciding what the Church ought to do in that field, we need not claim any superior wisdom or understanding. It is not easy to mistake the indications of Providence. We are not to forget that there are different, though not conflicting departments of effort inviting our energies; that while the interests of mind are no where more immediately suspended on what is done, there is need of wisdom in the application of our means; having reference not merely to present, but to lasting results. We are not only to sow the seed bountifully, but in such a way that it will produce, if not the most speedy, yet at length the most abundant and permanent harvest. But while caution and forethought are requisite, there are circumstances which sufficiently indicate the kind of work now to be done.

We might better understand this subject if we had compassed and surveyed the whole field. I wish it had been my privilege to go through it in its length and breadth, to trace its mighty rivers, to traverse its mountains and valleys, to visit the homes of its popu-

lation, to mingle with its eager multitude pressing into the wilderness, and thus to take with my own eyes the dimensions of its moral wants—its ignorance, error and vice. Not having done this, I shall be guided by the map which actual observers have sketched, and resort to those well-settled principles and facts from which it is safe to reason. What then does an intelligent view of our condition and relations show to be the duty of the Church to that western land at the present time? In answering this question, I shall suggest some considerations which indicate the duty of the Church to aid efficiently in the work of Christian education at the West.

This work comprehends all that is requisite for the permanent establishment of those higher institutions of learning pervaded by Christianity, which shall furnish really educated mind for the professional classes, and under the influence of which the educational spirit shall be awakened, and all the subordinate departments of the system shall be thoroughly organized and supplied. These are not the institutions in which all the people will be educated, but we here assume that which will not be denied, that they are requisite to provide the best education for all the people. An educational system which has power and prevalence, must have certain elevated centres, whose office it is create a high standard of attainment, to lift mind up to its best efforts, and direct it in the career of healthful enterprise. Before presenting the claims of this work on the Church, let me ask you to consider its

importance and necessity in view of the interesting position of mind in this nation.

I. The position which mind occupies in this country gives special urgency to the claims of this cause. I might direct your attention simply to the value of mind, its capacities and its destiny, without regard to the place to which it is exalted in this nation. This consideration is always sufficient to commend the cause of education to our best sympathies and efforts. This gives weight to every other consideration—that it is mind we would educate, immortal, and appointed to a fearful and wonderful progress. And this, whether that mind is roaming in the wilderness; whether it is benighted and crushed under superstition, or is shooting up within the pale of Christian civilization. It is enough to show the importance of institutions, of libraries, and of all the appropriate means for the best development of intellect.

But you are invited to consider the place which mind occupies, giving to the present time the appellation, the age of intellect. This its position is one in which the patriot and the Christian rejoice, however the duties it imposes may fail to be appreciated. It is evident if we compare the intellectual life and energy of the present age with the stagnant mind previous to the Reformation and revival of letters, when the dominant power of the priesthood and the throne trampled on its prerogatives. It is no less apparent if we compare it with the present condition of mind under the despotisms of the old world, under which generations have lived and died slaves in intellect. Mind

has here taken the throne in politics, morals and religion. The day of its coronation is yet sacred in memory. It is free, sovereign mind, living, moving and speaking under God's charter of law, liberty and right; exercising its right of thought, faith and speech, in such relations as give it the supreme power. It occupies this exalted and responsible position in place of the political despot whose law is force and arms; and in place of the ecclesiastical dictator who takes into his custody, what Milton calls, the locks and keys of every man's religious warehouse, at whose bidding "the cruse of truth will run no more oil," and the lamp of heaven will give no more light. It is not hid in a cloister, but, ever active, it is working outwardly, making for itself ten thousand channels through all departments of society. It causes its voice to be heard and its power to be felt wide as the land, in respect to all human interests. It is thinking, planning, working—it may be often superficially or blindly; perhaps nourishing itself by unhealthy aliment, and asserting its sway sometimes in language and measures which betoken its incapacity or perversion, but its action is every where seen and felt. The machinery of government, the periodical press, the universal lecturer, all attest it. This age and nation are committed to the supremacy of mind on all questions touching the administration of the State, the development of society and the progress of truth. On every great question of common interest the nation is called to consider and act. It is an occasion for the use of the eloquence and talent of

those who are able to give the people light and guide their opinions. To the mind of the people the appeal is made through all the land. That mind utters its voice in a decision which no other power on earth can reverse, and which none dare to resist. What majesty in the movement, as the entire people take up the question, reason together, and then in the dignity of conscious right declare their will! Though mind has found its home on the extreme border of our western settlements, looking out on regions upon which no impress of civilization is yet made, it is a portion of the sovereignty of the land, receiving the impulses which reach it in a thousand channels and sending back its influence to the heart of the nation.

This national intellect is placed in circumstances which are adapted to nourish its vigor and give it the opportunity for great accomplishments. It is not yet determined that every portion of it shall be refined by cultivation and developed under Christian influences; that it shall be taught to think and act according to its responsibilities, to stand erect in moral beauty and hold its sceptre true to righteousness; but it is determined that it shall act with great and far-reaching power. It has received its commission to act in legislation and in morals on a broad scale. It carries that commission as it marches westward across the broad prairies and up the mighty rivers, with the feeling of pride in its supremacy. It is controlling a vast experiment in government and religion. It is fixing destinies too sacred to hang on the edicts of a reckless, unprincipled intellect. Our career is not

like an ancient race, in which muscular skill and energy were chiefly put in requisition. It is the race of mind, in which wisdom, intelligence and righteousness are especially demanded; in the result of which we are to gain or lose a crown of moral glory. The promotion of our welfare as a nation is not dependent on the well-organized police, arrayed with flashing steel to awe the multitude. Mind holds the sceptre, protecting our rights, and settling great questions of order, morality and religion. It is the maker of law and yet subject to law. It possesses rights and privileges of which no power on earth can rob it; while it bears responsibilities which are sacred in proportion to the value of those rights and privileges. Its sovereignty involves individual trust and advantage. Hence is derived the grand motive for qualifying every portion of mind to meet the requisitions of such a position. Hence also it appears that the strength of that sovereignty lies not in the constitution which embodies its doctrines, nor in any roll of legislation, but in the conformity of mind to its invested trust. The growing mind of the West does not, by virtue of the endowment of sovereignty, acquire such a conformity. The reception of such a trust does not ensure a healthful social development. It does not beget the social and family virtues. Contiguity of mind is not of course the producer of civilization, morality and happiness. Neither is elevation the natural result of the extension of mind.

I do not propose to present any estimate of the amount of ignorance already existing at the West,

which must be perpetuated and greatly augmented if the educational work is not liberally and systematically prosecuted. The smallest estimate which any, acquainted with the subject, have made, is large enough to show that a great work is to be done for mind there to fit it for the position which it is called to occupy in this land. I do not stop to describe, what has so often been done, its diversified types, arising from national origin and religious opinions. I would simply present it in its position and relations in this age of intellect and in this land of free institutions, that you may see it to be an agent which is earnestly to be cared for in the application of such a system of education as shall develop, mould and direct it in accordance with its high trust. It must thus appear, that to furnish the means for high intellectual and moral culture is our policy and our duty in what we do for the West. It is not necessary to determine what will be the result as to the character of western mind without such a system of education; whether it will sink into barbarism, or whether it will bow to the arm and dictation of a corrupt priesthood, trained, and at the same time trammelled by the hands of Jesuitical educators. Let its present position reveal to us the necessity of such Christian educational institutions as we propose to sustain at the West. Does not such a work appeal with urgent claims to the Church of Christ? Let us consider,

II. Some reasons why the Church should engage in it.

1. The work of Christian education is not inconsistent with the office and design of the Church. We would assign to the Church no work which is inconsistent with her nature and objects. Let her resources be held sacred to the aims and enterprises for which she was founded. It is easy to see that she is out of her appropriate sphere when she becomes a competitor in the field of commercial enterprise and of political strife, or adopts any mere secular scheme for her own aggrandizement. But it is not easy to see that she is out of it, when aiming to give to the intellect of a nation the blessings of a thorough Christian education. She is evidently false to her principles when she clothes herself in battle-armor and marches to the field of bloody strife for the propagation of the truth. But she is not false to her principles when she expends her resources to train up men who shall go forth,

“Active and firm, to fight the bloodless fight  
Of science, freedom and the truth in Christ.”

She is not doing her appropriate work when she is employed in setting up earthly thrones, and putting crowns on the heads of kings. But why is it not her office to do something to enthrone mind in the empire of knowledge, and, by the combined influence of Christianity and learning, crown it with a glory infinitely richer than the diadems of kings?

The Church is ordained to be the instrument of conferring the best blessings on man, both for this life

and that which is to come. She would not be true to her mission if she did not seek to put mind in the best position for receiving, defending and spreading the truth; calling out its energies and fitting it, by all possible aids, for the noblest sphere of action. An ancient writer called Greece "the salt of the nations." This was said of Greece because it abounded in learning and wisdom. By the light of science it scattered ignorance and darkness. It was a fountain of knowledge to which many resorted from surrounding countries, and its streams of intellectual benefit were sent forth far and wide. We understand the words of Christ in a far higher sense, when he said of his people, "Ye are the salt of the earth." It could only be said of Greece, its letters and arts bless surrounding nations. It sheds abroad the light of a refined philosophy, and furnishes the objects and rewards of an earthly ambition. It could teach no lessons that would purify man's moral nature. But the Church is the salt of the earth, especially, as she dispenses lessons of Divine truth, and is the source of that light which guides, and that power which elevates to holiness and heaven. Yet how fit that she should seek to unite intellectual elevation with moral purity, and how beautiful the union! She has no affinity for ignorance. Her doctrines are addressed to faith, but not less to minds that have been taught to think and reason. She rejoices in the light, and remonstrates against the efforts of any who would keep intellect in bondage and darkness. Adopting the principle, "that the soul be without knowledge, it is not good;" she

goes to the Indian and the Hottentot with the knowledge necessary both for this life and the next, that she may raise them from their degradation and darkness. Why is it not her becoming work to plant in this land those seats of Christian learning which shall qualify the people for their high responsibilities?

2. This work should enlist the energies of the Church, that a system of education may not be established destitute of Christianity. The work of education will go on at the West; but shall the religion of the Bible be excluded? Is intellect to be educated without Christian influence? Consider the blessed agency of a pure Christianity in fitting mind for its best exercise, and in counteracting that which would pervert its energy. All that it is in its lofty themes, in its relations to human character and destiny, in its moral efficacy, is adapted to awaken and elevate the intellect. Not its least important agency is through the light which it sheds on the dignity, relations and destiny of mind. Without it man does not understand his obligation in the use of his powers, for he does not appreciate them in the light of his relations to God and immortality. He needs habitually to feel this great truth, that mind shall not only live forever, while matter shall decay and these worlds vanish, but that it was made, through all its duration, to glorify God. Then it rises to a true consciousness of its solemn trust and destiny. Hence only can it derive the inward force and controlling principle which will direct it in the career of noble achievement. This result occurs where Christianity has had

the opportunity to reach man with its clear and forcible lessons. You see its power in the mental discipline as well as moral purity which attends the strict observance of its precepts. You see it in the incitement it imparts to thought, and in the control it takes of the mental powers in the pursuit of truth; preventing their abuse in fruitless speculation, yet urging them onward in the only path of safe progress. You see it in the healthful enlargement and elevation of mind under the sweet, silent influence of the Sabbath and other Christian institutions. In whatever light you contemplate the power of Christianity over the human intellect; whether in its lofty subjects of thought, in the eternity of existence it reveals, in the laws it gives for the use of the mental faculties, or in the elevating influence of its institutions, it works efficiently for the bringing out and right direction of that intellect. It puts it in possession of the principles which lie at the foundation of human happiness, and teaches it to carry them out in action for the good of the race.

Let Christianity be made to pervade a literary institution; let the minds there associated come every day under the influence of its holy truths, and you will have a striking example of its power, as it there holds up the relations of each individual to his Maker; the eternal laws of heaven for securing right and happiness; the essential principles of moral obligation; and those motives to action, which are nowhere found but in the glorious revelations of the gospel. Can a source of power be found like this to

prevent the waste of mind and beget a firm, manly purpose of life? It may check an excessive, unhallowed ambition, but it supplies more appropriate and efficient incitements than the objects of such an ambition—springs of the noblest aspirations of youth in the pursuit of knowledge. It may quench “the hectic of imagined superiority” in some, but there is immense benefit in bringing them down to be seekers of knowledge with the spirit of reverence and humility. What knowledge of self, what knowledge of man, what enlarged views of the capacity and range of mind as well as of its responsibilities, are obtained only under the influence of Christian truth! It is the doctrine of Cicero, that the contemplation of celestial things will make a man think and speak more sublimely when he descends to human affairs; and therefore he would have him attain skill in the nature of the heavenly bodies. How much more select and elevating the influence the mind will receive as it comes into communion with the sublime revelations of Christianity! Says Coleridge, “An hour passed in sincere and earnest prayer, or in the conflict with, and the conquest over a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year’s study in the schools without them.” Thus, in view of all the purposes of education, religion is the benefactor of intellect, when enthroned in an institution of learning; when “the perfume of its offerings fills the atmosphere, when all human learning is accomplished

with the spirit of devotion, when the recollection of our dependence and our duties is continually present with the effort to improve the faculties of the mind. Such an institution will indeed be an Alma Mater."

But it is no less important that Christianity should pervade these higher institutions of learning, that it may sanctify the mighty agency which they exert in forming the *social* state. I shall not stop to show at length what this agency is, or how it operates. It is enough to know that the mind educated in these institutions will be the controlling mind in society—that by it, chiefly, the opinions and habits of society will be determined. This results from the nature and relations of the social state. Educated minds will occupy the posts of influence, and diffuse their power. Colleges, therefore, are the high-places from which streams of influence descend and flow through the land. Shall not a pure Christianity be enthroned in them?

Social organization must have a basis and vitality other than a mere theory of association framed by the political economist. The element of vitality and progress is not found in conventional laws. It is an easy thing, according to a theory, to distribute the different orders of society, and assign relative places and duties. But what shall fit each portion to its place and its duties? What shall mould those associated minds into uniformity in opinions, habits, and aims? What shall bind them into sympathy with one another, and furnish the permanent motives to united action and enterprise? Long and varied experiments have tended to fix the confidence of all reasonable

men in Christianity as the moulding, transforming, and harmonizing power of society. It comes with no finely-constructed theory, supposing it has the guaranty of success when it has induced men to subscribe to it. It comes with a penetrating power that goes down into the elements of character, affecting the principles, purposes and hopes of the people. It takes possession of the sources of social influence, in the family organization, in literature, in commercial enterprise, to purify and elevate them. Secure an intelligent recognition of the will of God, and you have established that supreme law which alone is capable of regulating and binding together diverse and conflicting elements. This teaches how to harmonize the personal and the common good. Then under the power of blended principle and interest, the social mind develops in order, according to the law of righteousness and love, and not according to caprice and passion. Then with its growth and expansion it is directed towards right ends. It is not prepared for great achievements by the mere possession of equalized rights, but only when the enjoyment of those rights is secured by an intelligent fear of God, which controls its energies and projects. Man thus endowed with "equitable freedom," and educated to regard the divine will, attains his proper position in the social structure. Then he understands the true idea of progress, not as consisting in the breaking up of orders and relations which God has established in conformity to the necessities of our nature, but in the development of energy and character, opinions and aims, in accordance

with God's system. Then he falls in with the divine plan which recognizes the universality of human depravity and the efficacy of the Gospel remedy. Then he comes into sympathy with his fellow-men in obedience to the law of Christian love, and conforms to the divine standard in his views of individual and social responsibility.

Now it is a task worthy of the best counsels and labors of a generation, to put western mind in such a process of development—to penetrate all portions of it with the great organizing power—to imbue it with the manly, yet genial sentiments of the Pilgrim fathers, and establish it on the tried foundations which they planted. In doing this, one essential agency is education. It must be that education which combines with sound learning the principles and precepts of Christianity. It must be that which recognizes the truth that intellect is not the whole of man—that the sovereignty of enfranchised intellect without religious principle, will be a reign of terror. Intellect cannot sway depraved passions, but the passions will sway the intellect. Sensuality does not acknowledge the force of an intellectual edict. The spirit of treachery does not retreat before great mental energy, but unites with the highest intelligence.

The work of education, I have said, will go on at the West, if the Church does not engage in it. But will it be Christian education? Will Christianity, its doctrines and precepts, be made to pervade the institutions of learning which the State may establish? Will Christ and the cross be taught in connection

with human science? We have no reason to hope this. Shall the Church, then, hesitate to employ this instrument of power over western mind? How can she hope to do the work of Christian civilization on that field, if she must meet every where the counter-acting agency of a system of education void of Christianity?

3. The duty of the Church is plain in view of the necessity of an educated Christian ministry for the West.

The Christian ministry is the great instrumentality for the evangelization of the world. This was determined by the Head of the Church in the charter which he gave for this enterprise. As that charter will not expire till the earth shall be full of the knowledge of the Lord, this will remain the chief agency of the Church. When Christ established it, the universal mind was perverted and corrupted by deeply-rooted errors. It was not a matter of small moment in what way his servants should engage in the work of converting it to the truth. It was not a thing of hap-hazard, when he looked over the field, and determined to send the living heralds up and down the highways of the nations. It was not an undesigned phraseology, when he said, *Go, preach my Gospel*. His eye looked beyond that age. It surveyed coming ages and all conditions of mind, till his name should be known over the whole earth.

Let it not be forgotten, too, that the history of the Church is one unbroken testimony to the fact, that God has selected the power of the pulpit for bringing

the Gospel to act on the world. We have only to recall apostolic preaching in connection with apostolic triumphs, the preaching and achievements of the Reformation, Puritan preaching and success, the Scottish pulpit and its results, in the intelligence and piety of Scotland. The progress of the Church in this country, ever since her foundations were laid, is identified with the pulpit. Now the Church, in accordance with the voice of her past history, looking out on the field to be cultivated, calls for living preachers to do her work. For no field is this agency more imperiously demanded than for that at the West. Take counsel on this subject from the character and habits of western mind, its way of thinking and acting, its prejudices, errors, and dangers. Take counsel from experience, from economy, from the nature and extent of the work to be done, and you will select the Christian ministry as the leading instrumentality for the salvation of that country. We should so decide without reference to the peculiar circumstances of the West, in view of the palpable evidences of the power of the pulpit in establishing and extending truth and righteousness. Trace its results at any given point for the space of fifty years. The number of souls converted and prepared for heaven does not reveal the whole truth. We shall find the power of that pulpit interwoven with the progress of mind, of education and morals; with domestic purity and order; in one word, with the whole social prosperity and elevation of the people. Then we should have confirmation of the truth of the remark, "The Christian ministry has

taught the Christian world, and is now more effectually employed than any other class of men, in moulding the common mind." There we should see, too, that though the prophets die, there is a precious sense in which they live forever. They live in the minds they have trained in the knowledge of God. They live in the opinions, the habits, the piety of the people. The ground teems with the monuments of their influence, which is incorporated with the successive generations of mind.

And what must that ministry be, which can do the work in the western field? May it be only that which will satisfy ignorance, and acquire its reputation by denouncing the hireling? or that which can obtain a hearing, simply because there is no other? If, where society is organized under the influences of Christianity, such a ministry would be rejected as incompetent, most certainly where the process of organization is yet to be accomplished amid such discordant elements as are found at the West, no tame or feeble ministry will meet the necessity. If the strong, bold, wakeful ministry is needed any where, it is needed there, to educate mind in a right faith, amid bold advocates of captivating errors, and hold it fixed to the truth, amid its chafings, struggles, and wanderings.

This being the grand agency for the evangelization of the West, I now add, such a ministry ought as soon as possible to be educated on the ground. We cannot wait till this can be done to the full extent of the necessity. The field is extending so rapidly that

a ministry from the East, as numerous as she can spare, must for a long time be furnished. But who does not see that this supply must come far short of the growing wants of the people? And who does not also see that a native ministry is greatly desirable for that land? It should be composed of the sons of the West, trained up amid its natural scenery, breathing its air, communing with its forests and its prairies, sympathizing with its struggles and its hopes, and committed to its destinies. This is the ministry that will find most ready access to the people, and most successfully go through the trials incident to the work.

And how shall the Church prepare such a ministry? The institutions of learning must be on the ground. They must be in their furniture and resources, what is demanded by the object to be attained—the thorough education of mind. They are wanted in the midst of the people, if for nothing else, to spread that silent, but mighty and far-reaching power which ever goes out from such institutions, to awaken and elevate mind, and direct its progress in all the arts of civilization. They are wanted, if for nothing else, to furnish a controlling, educated mind for all the learned professions, by which shall be promoted the spread of intelligence, and the building up of the whole educational interest. But they are needed especially for the training of a Christian ministry. Without them, how will the Church prepare such a ministry for that western land?

4. The results of what the Church has done in the

work of Christian education indicates her duty and policy in relation to the West.

We need not review at this time the history of the Church, to show that she has been the patron of learning in the founding of schools—that she has counted it her province to give the people knowledge and educate mind for the defense and propagation of the truth. She early began this work; in the second and succeeding centuries erecting schools at Alexandria, Cæsarea, Antioch and other places, and establishing libraries at various points. Thus she prepared the means for her extension in the world. She has never resigned this trust. Not less in later than in primitive times, has she addressed herself successfully to the work of education. Your attention is particularly directed to what the Church has done in this land. The promotion of education in the establishment of the higher institutions of learning was her policy from the first settlement of this country. There is “a law by which most inconsiderable moral agents and actions are made the incipient points whence trains of agencies, proceeding on with continual accession, enlarge into effects of immense magnitude.” This remark has an illustration in the early foundations of learning and Christianity, which were laid by the wisdom, zeal and self-denial of our fathers. Some of the causes that early began to form the moral strength and beauty of New England, may have become “so diffused and blended into the general conformation of things, that their distinguishable color does not remain obvious.” But

none will put among these our institutions of learning. They were, indeed, at first small beginnings, made with much difficulty and sacrifice. But if then they were little fountains, they have sent forth never-ceasing streams to bless the land. If, at first, they were sparks, they have become great central lights, shedding a broad and benignant radiance over the spreading mind. If they then seemed very inconsiderable agents, they have gathered a vast power, creating and sustaining trains of agencies, the results of which are yet accumulating in the selectest blessings to man. To them, through their silent power, and through the agencies of which they are the sources, we trace the noblest elements of our social happiness. The men who laid the foundations of these institutions had understanding of the times. With a far-reaching vision too they looked to coming times, to a people great and intelligent, sitting under the shadow of the trees which they planted, and rejoicing in their fruit. Were they not guided by the highest wisdom, when in our infancy they provided for the education of mind? Has not the policy of the Church in the East been proved to be the best policy? If the Church had now to begin such a work on new ground, looking to the establishment of her faith, to the promotion of intelligence, morality and piety, to the highest development of physical and mental resources, would she not begin as she did here; lay at once the corner-stone of a college, raise its walls, gather for it a library, put in it her ablest men as teachers, and consecrate all "to Christ

and the Church?" Would she not think at once of the want of men qualified to teach the growing population, and of learned, godly men to occupy the pulpit, and show the people the way of salvation? This would be her plan, if she designed to make another community intelligent and virtuous, like that inhabiting these hills and valleys.

And does the work to be done at the West essentially differ from this? The condition of that country is not in all respects like our early state. Yet it is the peopling of a new territory, though far more rapidly. It is the laying of foundations for a vast social structure. If it was desirable here to have the incipient points of influence in these higher institutions of learning fixed at the very outset, it is even more desirable there, where communities are springing up in a day, and the elements to be moulded are so various and powerful. The policy that has made the East will make the West, and no other will make it, intelligent, moral and happy. A college there, furnished with all the apparatus for thorough instruction, can accomplish the same work which the colleges of the East have accomplished. What shall prevent Hudson, Wabash or Illinois College from being the fountain of the same precious influences, by means of educated mind? They were founded in faith and prayer for the same ends. They are Christian seminaries, consecrated to Christ from their foundations. They propose to pursue the same liberal and thorough course of instruction. They have a wide field in which to operate. A

great amount of mind is ready to receive their moulding power. God has given them signal blessings. They are planted at favorable points for impressing mind. You could not ask better soil than is there offered, in which to sow the seeds of truth. If intellectual and moral achievements are made slowly there, they may be made at length on a large scale. They who wield the educational power through such Christian institutions will witness such results as have appeared here. Does not the fruit of her past labors in the cause of education indicate the obligation of the Church to western mind?

The want of time forbids me to do little more than allude, in conclusion, to the importance of securing an accession to the power of the Church in the rightly educated mind of the West. If in the views presented in this discourse we have not misconceived the nature and results of the educational work, it is plain that if the Church will educate the West, she will gain the victory on that great battle-ground. As you look at the people in their growing numbers, in the broad land they cover, in the wealth of their soil, in their independence and self-reliance, and mark the wonderful destiny that awaits them, the momentous question is suggested, shall the Church take possession of the energy of that mind for the defense of her principles and the diffusion of her blessings? Shall that mind be imbued with Christianity, be educated under the reign of Christian institutions, and so link its power with the Church of Christ? Such an

accomplishment will not only be so much mind saved from ignorance and error, fitted for the enjoyment of social and political blessings, and presenting a spectacle of moral beauty; but so much added to the executive power of the Church in her designs of love to the world. In the want of such an accomplishment, not only will so much mind be lost, but it will be committed against the efforts of the Church, with peculiar facilities for impeding her designs. What field can she enter with the prospect of a nobler, richer conquest?

That mind is gathering a power that will be felt. It will impress itself on the world for good or evil. It is nurtured under stirring influences. From it, institutions and opinions will receive strong impulses. The rivers will still run down their courses, the everlasting mountains will remain, but in the movement of this advancing intellect there is already felt the precursor of some fearful developments. You cannot crush this mind, you cannot sink it. It possesses the elements of life and power, of which you cannot rob it. To what shall its growing strength be devoted? A correct appreciation of its position and destiny, points the Church to a golden opportunity of making the conquest of it for herself. If over that land the blended light of science and Christianity shall shine, forming, guiding and enriching mind, so that it shall fulfill its trust in the State and in the Church, and reflect to the Pacific shore the moral beauty and glory of the East, coming generations will bless the hand of earnest charity, which aided thus early in the work of Christian education.



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