

EDUCATION AND EVANGELISM.

A

DISCOURSE,

DELIVERED AT THE

Seventh Anniversary

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST,

IN THE

FIRST CONGREGATIONAL CHURCH OF NORWALK, CONN.,

OCTOBER 30TH, 1850.

BY

THOMAS H. SKINNER,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY.

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"The thanks of the Board were given to the Rev. T. H. SKINNER, D.D., for his Sermon delivered before the Society last evening, and a copy was requested 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 Norwalk, Conn., Oct. 31st, 1850.

A. D. EDDY, *Secretary*.

NOTE.—The publication of the Discourse has been delayed that the Society might have the benefit of a repetition by the Author in sundry pulpits.

DISCOURSE.

“We speak wisdom among them which are perfect.”—1 COR. ii. 16.

THE apostle had spoken of the character of his ministry in Corinth. As to its theme, it could not have been better; for he had known nothing in his preaching to the Corinthians but Christ and him crucified: but the tenor and style of his discourses to them had been comparatively inferior. The difference was to be ascribed in part to a defect of capacity in the Corinthians themselves. I could not, he says to them, speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for ye were not able to bear it. He intimates in the text, that his ministry would have been of higher excellence if the capability of the people had not been so imperfect. He did not speak to all in the same elementary strain which he had used in discoursing to the Corinthians. He sometimes had hearers who could profit by a more elevated mode of instruction, and then his manner rose in accommodation to their superior abilities.

This is his meaning in the words before us; We speak wisdom among them which are perfect. He does not mean by wisdom, a different doctrine from that which he commonly taught, but the same doctrine in its more complete developments, and in a higher mode of treatment. Christian teachers have but one doctrine for all; but in propounding it they are to vary their manner, so as to suit it as perfectly as possible to the different degrees of intelligence and culture in their hearers. In comprehensiveness of statement, forms of expression, character of discussion and argumentation, their discourse is to be as flexible to classes and persons as, in subject-matter, or substance of doctrine, it is to be unvaried and unchangeable.

2. As there are views of truth too extended and comprehensive, and arguments too subtle, and diction too elevated and elaborate, to be edifying to the common people, so likewise, my brethren, there are ENTERPRISES OF CHRISTIAN LIBERALITY of a character, may I say, too excellent, too replete with wisdom and power? or, too various, too multi-form, and too far-reaching in their influences,—to be generally appreciated. And such, I think, is the unique enterprise in which the Society for Collegiate and Theological Education at the West are engaged. Though we have been gaining in estimation, we have not yet succeeded, according to our wishes, in awakening much interest in its behalf, except to a limited extent, and among certain classes. We have not found it easy to impart our convictions of its importance to the generality, even

of those who are commendably liberal to other operations of benevolence. How inferior as to popularity is this educational movement of ours to several projects we could name, which, excellent as they may be, we cannot think have by any means equal utility. This is not said in a complaining spirit, or as intimating that we are at all discouraged by it. We are not discouraged. The difficulty, we know, arises from the nature of our work. Its value is not so patent, so perceptible at a glance, as that, e. g., of the Sabbath school society. It is with us, in our endeavors to engage popular favor for this association, much as it would have been with the Apostle, if he had undertaken to speak what he calls wisdom, not to them who were perfect, but to babes in Christ.

3. But we are not willing to remain thus disparaged. As it was not to have been desired that the wisdom here intended, should be unknown, except to a few; or that the mass of Christians should always be babes in Christ; so we cannot but regret, that there should be no more to appreciate this noble association. It gave Paul no pleasure that the number of those he termed perfect was no greater, and this society most certainly finds none, in its experience of imperfect sympathy and encouragement on the part of the Christian public. Accordingly we have been laboring to enlarge our sphere of favor with the people, to extend the wisdom which sees the bearings and relations of the business we are about. We intend to pursue this course. This occasion it is hoped will contribute

something to the result we aim at. With a view to it, my discourse will be devoted to the expansion of the design and character of our society. I wish to engage earnest thought upon it, persuaded that it needs only this, in order to commend our work to the intelligent and the candid, as deserving the place we claim for it, among the other enterprises of Christian love and labor that distinguish this most remarkable age.

4. First of all, we wish it to be considered that we are strictly an **EVANGELICAL Association**, designed like other societies so named for the diffusion of Christianity, agreeably to the great missionary commandment, **DISCIPLE ALL NATIONS**. We are about the business, Christian brethren, of evangelizing mankind. Our specific work, educating men, is connected with this business on the large scale, not so directly, or palpably, as some others,—for instance, unquestionably, the work of missions in its distinctive character, or the circulation of the Scriptures;—but this is its object; and its relevancy to it, is not to be estimated by its direct or present effects only, but by its adaptation, in a comprehensive and extended view; and judged fairly by this standard, a low place will not be given to it among the means of evangelization, simply because it is the business of education. Our work so regarded, will be seen to be analogous to that of the men who patiently apply the drill in mining operations. If the education we are promoting be right as to *its kind*, our labor may take a position below preaching the gospel,

but nothing else will stand above it. This was the judgment of no common preacher. "If," said Luther, "I were to leave my office of preaching, I would next choose that of schoolmaster or teacher of boys; for I know that next to preaching this is the greatest, best, and most useful vocation, and I am not quite sure which of the two is better." If the great Reformer was not mistaken, we should not, for our work's sake surely, be excluded from the list of evangelical societies, unless fault may be found with us, as to our mode of operation and the sort of education we are endeavoring to advance. On these points we ask examination.

5. It was that education in the West might, as far as in us lies, be conducted aright, and to the requisite extent, that this association was formed. The necessity lay plainly before us, that to meet the exigencies of a wise evangelism—one which is not in too much haste as to results, and which has respect to the relations of things to one another—the business of education, under just direction, and on a sufficiently large scale, must be going on in the portion of country to which the designation, *THE WEST*, is applied. It is not necessary to speak particularly of this magnificent part of our great domain; suffice it to say, that its vast extent, its fertility, its prospective populousness, and the relation of this part to the whole of the country, and of this to other lands, puts it beyond doubt, that here, at no very remote future, is the seat, virtually, of the World's empire. "The same causes, says an English author, which transferred the sceptre of civili

zation and the weight of her influence, from the banks of the Euphrates and the Nile, to western Europe, must, in the course of no long period, carry them from the latter to the plains of the Mississippi and the Amazon." The importance of THOROUGHLY ENANGELIZING this region, is therefore paramount and primary. But might it be thus evangelized, *without being adequately EDUCATED, under Christian influence and superintendence?* This question we think answers itself.

6. But if it might, it would be still unprepared for its great destination as the empire region, *without being so educated.* To subserve the interests of Christianity in the exercise of dominion, the West must itself be an EDUCATOR. The purpose of Christianity involves the elevation of man in intelligence and knowledge, even to the highest attainable measures. A country of course neglecting the business of education, is therein not serving Christ, but the prince of darkness; and instead of being an instrument of propagating the gospel among foreign nations, will become, if it be not already, a field for foreign missionary labor. If the sovereign sway of the West over the destinies of the race is to be favorable to the advance of THE KINGDOM OF CHRIST, we have made no mistake in desiring for it the highest type, and a full measure of educational appliance, —in doing what we can to secure the most perfect cultivation and accomplishment of its intellect; to make it pre-eminent in literature and art; to replenish it with men of high scholarship and science, with schools and all the higher institutions of learn-

ing ;—in a word, to seek for it *intellectual* distinction, equal to that which it is to receive as the universal ascendant in other respects. Without this, unquestionably, the West will not receive its great imperial power over the world, to exert it for the extension and establishment of Christianity. The West itself, we are sure, cannot be thoroughly Christianized, but by means of elaborate pains in its education, along with all other requisite labors ; but if it could be made Christian, it would not long remain so without education, much less be an appropriate instrument for diffusing Christianity among men. As Christianity and civilization advance together, so they ought ever to be combined, in instrumental agencies and provisions, for the spread of Christianity. It is the purpose and aim of every well-devised system of measures for promoting the religion of Christ, to exalt mankind to the highest attainable stage of civilization.

7. But while we assumed as a necessity, that this heir of supreme empire be educated, we were fully persuaded that to OUR PURPOSE *it will not educate itself*. We did not think it probable, that the West will grow to maturity *uneducated*. The time appears to be near, when education, if not Christianity, will be universal. “A vast and momentous moral crisis,” says a recent writer, “is rapidly approaching—the rise of education, throughout the mass of the people.” Whether mankind are to be advanced in religion or not, the human mind, in the humbler as well as higher classes, is rising, expanding, and putting forth a degree of energy and

independence hitherto unknown. As an intellectual being, man is proceeding rapidly in the ascending scale. Knowledge, if not religion, is spreading through the earth. Popular education is fast becoming, if it be not already, the chief concern of communities and states throughout the civilized world. It is advancing, and will, doubtless, under the general impulse of the times, advance more and more in the West. It has peculiar aids and incentives there, as well as peculiar disadvantages. The mixed population, which like a flood is pouring into that immense country, are not to be barbarians, nor, in their maturity, much, if at all, below any part of mankind in learning and civilization. Nothing can hinder the advance of education in all the Western states, unless it can restrain the spirit of the age in the most energetic of its tendencies, and turn back the tide of human improvement, which, with a force resistless as the tide of the sea, is spreading over the face of the whole world. It cannot therefore be doubted, that the West is to be highly educated; but it does not hence follow that it will be proportionably Christianized, or that it will not be unchristian. There is no necessary connection between intellectual and spiritual improvement,—growth in knowledge and growth in faith. Though Christianity would, in every way and to the utmost extent, promote education, the converse is not certain. Education may advance, apart from, and to the exclusion of Christianity. There are facts more than enough to show that infidelity, in its most comprehensive form and in all its varieties, may con-

nect itself with great advancement, in science, letters, and general knowledge. Nay, there is always the utmost danger of this, if proper means of precluding it, be not vigorously employed. And there is but one means that may be confidently relied on as adequate, namely, *the keeping up an equal balance, in conducting the business of education, between the appliances of religion, and the other influences used in intellectual discipline and training ;—the occupying of the intellect with spiritual subjects, in due proportion to its measures of attention and application to subjects of secular knowledge.* Let nature be left to its own tendencies and operations, and education will conduce to infidelity, if it do not include the proportionate exercise of the mental powers on religious subjects. For, as it has been well remarked, “the mind’s susceptibility of the objections which may be urged against revelation will be increased, without a corresponding increase in the ability to remove them. Conscious of having mastered certain difficulties that attach to subjects which he has studied, one so educated finds it impossible to satisfy himself about difficulties in revelation; revelation not having received from him the same degree of attention; and, forgetful of the unequal distribution of his studies, charges the fault on the subject. It seems indeed to have been required of us by the Author of revelation, that his word should have a due share of our intellect as well as our heart, and that the disproportionate direction of our talents, no less than of our affections, to the things of this world, should disqualify us for faith.” The frequent connection

between high intellectual cultivation and religious indifference or skepticism, has hence its explanation ; so far from this connection being strange to us, we shall wonder how it could be otherwise, when we consider what measure of application is generally bestowed on religious subjects in the course of education.

8. Under a conviction of this momentous truth,—the necessity for a just measure of Christian influence, or a just occupation of the mental powers with spiritual subjects, in every system of education which is not to be a nursery of infidelity ;—under this conviction, we commenced and are prosecuting our work. We did not think that without our aid Western education would not advance. We were not apprehensive that the rising and spreading dominion, which a century hence is probably to have the world under its hand, might be a great savage or barbarian power ; and, perchance, repeat on the civilized nations, the vandalism by which the Roman Empire was overthrown. Rather did we fear, that the vast domain which bears the name of the West, when filled with powerful states, and more people than the earth now contains, and the monuments of a civilization as high perhaps as mankind have known, might be, but as an immense embodiment of a learned, a philosophical, and triumphant infidelity. This, from many causes manifest, and in vigorous operation, appeared to be the peril more to be guarded against than romanism, barbarism, or any other. And if, in sober thought, there be no probability that this is to become a reality, it is

only because of the assumption, that an appropriate agency for preventing it will be used with the requisite diligence and perseverance. This fact it was that convinced us of the necessity for a very enlarged and vigorous prosecution of the work of *educating the West, under Christian influence, from some other quarter*. It was not to be expected that such an instrumentality, to the necessary extent, would spontaneously develop itself *there*. Not only did the character of the population preclude such a probability, but there were influences against it, acting on that part of our country from the other parts, and also from foreign lands; and to a wide extent they were under a systematized, vigilant, and industrious management — the management of “THE MAN OF SIN.” Yes, apart from counteracting influences, such as we are seeking to establish and multiply in the West, it was but too probable that, under the plastic hand of an infidel system of education, it would become a more puissant adversary to the gospel than has yet arisen in the earth; but nothing except a continued miracle could promise the opposite result. Was not this a sufficient reason for beginning such operations as ours?

9. It was not of ourselves that we were directed to the Higher Institutions of learning as the instruments of our influence. Certain institutions of this character, which had struggled into existence, finding themselves in circumstances of extreme necessity, made known to us their wants and their conflicts, and in the name of evangelical religion asked our assistance. We could not turn away from their

urgent and importunate application ; we heard the story of their troubles and discouragements ; we had some impression,—a very inadequate one we must confess,—of the inestimable value of their work ; we considered the self-denial and adversities which they endured, while striving to carry it on ; and, moreover, we were made aware of the blessings which in many forms they had received from God,—the evidences he had given of his presence and co-operation with them in their patient labors. And having sufficiently proved the inadequacy and inconvenience of isolated and unsystematized contributions, we became convinced of the expediency of an organization in their behalf. Hence our society. It was the result of circumstances, which, with peculiar emphasis, may be said to be PROVIDENTIAL.

10. But having in this manner come into existence, in connection with these institutions, we have not been inattentive to ourselves as a society, sustaining this novel relation. We have greatly enhanced impressions of the importance of the steps we were taking when we were forming the society ; we find responsibilities upon us far weightier than we then thought of assuming. There is a depth and reach of significance in OUR NAME, which we did not think of when we chose it. Nay, we have scarcely yet begun to understand the magnitude of the business to which we have set our hands. Even yet, there is doubtless not one of us who has fully comprehended the importance of *collegiate* education at the West, or weighed in a just balance the advantage

of having education in this department conducted there to the requisite extent, under the control of spiritual religion. The power of education, like all other power, rises in proportion to the excellence of its kind. The college, as an instrument of public education for professional life, is the most perfect invention that man has yet employed. It may be improved, and doubtless will be, if society continues to advance; but there is no probability that it will be ever superseded. Under appropriate modifications, the college we are confident will remain, as the best standing instrumentality for imparting a liberal education, so far as such education proceeds previous to the study of a learned profession. Such is and will be the college—for good or for evil, who can measure its power? With few exceptions the most highly educated men, in any community, have the most influence, and the men of chief influence among a people generally determine their destiny. To know what a people are, and to be able to predict within certain limits what they are to be, we have but to look at the men who hold the places of power and authority among them;—their divines, their teachers, their authors, their statesmen, their civilians, their rulers. But among an educated people, these men, for the most part, are the alumni of colleges, by whose faithful diligence and care they were trained for the lofty functions they fulfil. The lower schools, in respect to those of their members who are to be educated for the learned professions, look to colleges as the points of regular culmination to educational labors; and, as a general fact, these

future framers of the national character and fortunes are, in due time, received by these institutions to be farther prepared for the high places which they are to fill in after years. In calling us therefore to the work of advancing collegiate education at the West, under evangelical influence, the providence of God has indeed devolved upon us a grave responsibility. If we are faithful to our trust, so far as our connection with colleges is concerned, what is it we shall be doing, to mould the character of the West, and to advance the welfare of our country and of mankind?

11. And if our stewardship as exerted through the college be so important, it acquires a higher interest when regarded in its connection with the other class of institutions through which we operate. In these we have to do with *professional* education; and while the profession whose sphere we would enlarge, and whose standing we would elevate, is that which, as Christians seeking the extension of the gospel, it is fitting and expedient that we should thus advance, it is also, of all the professions, the most potent, ample, and comprehensive in its influence. Among the sciences, the queenly empire of theology is conceded. Education in theology, of course, is education for the highest kind of sovereignty. If precedence in power keep proportion with enlargement, cultivation, and furniture of mind, it will always be found, other points being equal, with the most perfectly educated theologians; these being, from the nature of their vocation, the most completely educated men.

Unquestionably, if this association was to have employed for the accomplishment of their design the *most* efficacious means, it was necessary that, along with colleges and other fit instrumentalities, they should also have sought to put forth their influence in and through the appliances of theological education. They might have doubted as to their eventual triumph, if they had let this department alone; they would have had no cause for doubt, if success here should crown their labor. Theological education adequately secured, all is secured. Let but the men who fill the pulpits and professorships at the West be accomplished theologians, as well as evangelical Christians, and if the number be proportionate to the population, there will be nothing to fear as to the qualification of the West for the part she is to perform as the great empire power.

12. And though undesigned on our part, it was by no means strange, that having undertaken to assist and multiply colleges, this higher work should have been also on our hands. Theological education has a close relationship to collegiate. The fact, at least, is unquestionable, that well-conducted colleges have almost no existence apart from the agency of an educated ministry. If colleges, in any land or age, have served well their just purpose, by producing men adequately furnished for the conduct of affairs, and for places of authority and influence, it has been because they were under the direction of trustees or teachers, who had enjoyed, or, at least, who appreciated the advantages of theological education. How appro-

priate was it, then, that, in the name of our society, *theological* education should be connected with *collegiate*? If we would advance the latter at the West, so as to make it auxiliary to Christianity, must we not, as a matter of course, have given our labor to the furtherance of the former also, unless we might look to the East, or somewhere else, for the presidents, the professors, and the directors of our colleges?

13. But having as our main purpose the advance of Christianity, our engagement in the business of theological education was to have been anticipated for a more obvious reason. We were to put forth our influence chiefly through ministers of the gospel. If we needed these to carry forward collegiate education, the direct end was to obtain more ministers. Through the Christian ministry we were mainly to work, first and last, in pursuing our final object. All our subordinate movements and concerns were to depend ultimately on their care and labor. Ministers, therefore, were our chief want, and to obtain them our highest concern, next to the supreme end for which, as a society, we had our being. We could not proceed in our principal business without embracing theological education in our plan of operations.

14. Here, truly, is a combination of potent influences; but there is an element of power in this society which has not yet been indicated: our name of itself does not declare it, but it is not to be concealed or forgotten: it lies in the *type of religion* to which our educational labors are devoted. We call our-

selves a society for promoting merely collegiate and theological education ; but before we existed in this character, we had, if our professions did not misrepresent us, a peculiar and strongly marked distinctiveness, as to our religious principles and views. The association is composed of individuals belonging to the presbyterian and congregational churches, and it was not to have been expected that the business of education would proceed under our direction uninfluenced by our ecclesiastical connections. Catholic and liberal as we are required to be, by the spirit of Christianity and of our own denomination-alism, we should be unfaithful to ourselves, and should disappoint general expectation, if we were not to be earnestly and zealously engaged in promoting education in both of the important departments signified in our title, under the command of our own peculiar views and sentiments. It will not be to our honor if, in the colleges and theological schools through which our agency is to be exerted, education does not advance in the spirit, and subserviently to the diffusion of evangelical religion in the specific form in which we have professed it. That form is well enough defined. In our last anniversary discourse, the term PURITANISM was applied to it, and no term perhaps could better express it. We covet no sectarian notoriety or name ; the spirit of sect we renounce as unchristian ; but we ought not to be unwilling to avow, as we do, that we hold and are seeking to propagate the principles substantially of the puritans. Let it be therefore remembered, that our appropriate work, pre-

cisely defined, is, the advancement of collegiate and theological education, under the direction and for the spread of puritanical religion.

15. Our distinctive type of religion, I have said, is an element of power in this society. It is so, most certainly, if in truth it be present. If we are puritans indeed, we are such in pursuing our work; we have foresworn an indolent, spiritless, inconstant course of procedure, and have subjected our wills and energies to the control of principles, than which none more vital and effective have been known among men. If the spirit of puritanism has found place in this society, there is a working power in it of which the demonstrations are not indecisive or few. History abounds with them from early times. The term puritanism, as our distinction, candor has led us to adopt; but before that term was applied to it, its existence had been revealed with emphatic singularity through the entire course of church history. It is, we hold, nothing other than the Pauline expression of the genius of Christianity; and from Paul to Augustine, from Augustine to Calvin, from Calvin to Edwards, from Edwards to Chalmers, this, the type of spiritual religion by which our society professes to be animated, and for the promotion of which it came into being, has signalized itself by self-renouncing labors and sacrifices for the gospel's sake, unsurpassed in the annals of evangelism.

16. Such is the association whose seventh anniversary we are observing; such its work and its character. By this very imperfect attempt to set it forth before you I have acquired a more vivid

sense of its utility than I have had before; it possesses a value in my view which I am not able to express; but I cannot forbear to advance for it, freely and confidently, the following imperative claims:

I claim for it, in the first place, that there should be no longer any disparagement of the kind of instrumentality it is using for the extension of Christianity. Educational movements of the higher kind, as a means of propagating the gospel, ought not to be so little employed, so little valued, as they have been by the reformed churches. There is a great misjudgment, a great short-sightedness, on the part of many persons, as to the kind of agency most to be relied upon. We have more than sufficient cause for our regret at the comparatively small interest which is taken in the work we are striving to carry forward. When after commending our enterprise as well as we can to the liberality of our Christian friends, we find that some other object, of almost no comparative importance, engrosses the sympathy a portion of which we desire; though we can comfort ourselves against despondency by the inward assurance we have, that so worthy a work as ours will not be always so undervalued, we cannot refrain from deeply feeling and earnestly protesting, that such injustice and such impolicy as this ought to have an immediate end. Is there any excess in the representations which have been given, of the potency of systematized educational labor such as ours, as a means of propagandism? Has the Protestant church listened attentively to the voice which his-

tory lifts up on this subject? The great antagonistic agency developed by the early success of the Reformation, employed itself mainly in educational operations, chiefly of the highest kind; and the results have astonished and do yet astonish the world. "The Jesuits themselves, we cannot but suppose, were now and then struck with terror at the awful energy of their own machinery, as, for instance, when a general of the society said to the Duke of Brancas, *See, my lord, from this room—from this room—I govern not only Paris, but China; not only China, but the whole world, without any one knowing how it is managed.*"* They have lost none of their confidence in the efficiency of their system. "The Jesuit influence has very recently been felt at the French capital, has shaken the National Assembly, and convulsed the republic, by a desperate and nearly successful movement to OBTAIN THE CONTROL OF THE EDUCATION OF THE WHOLE COUNTRY."† Do not protestants begin at length to see in this example, an intimation of what would be a wise procedure on their own part? Is it to the praise of protestantism, that it has employed so imperfectly and so feebly an instrumentality, which, in the hands of its adversaries, has proved itself to be of such sublime power? This instrumentality our humble society are endeavoring at last to bring into systematic operation, in promoting spiritual religion. Deserves the attempt no encouragement from the friends and professors of that kind of re-

* Professor Porter.

† This and the former quotation have been added since the first delivery of the discourse.

ligion? Can it be supposed that an agency which has achieved such stupendous results in extending spiritual despotism, would be less successful under the blessing of God, if used with equal diligence and wisdom in the extension of the blessed gospel?

17. Secondly, as engaged in promoting the chief common interest of our own religious denominations, we claim a full share of sympathy and assistance from *them*. As puritans, and children of the puritans, controlled by their spirit, and devoted to the diffusion of their principles and the multiplication of their numbers, we are endeavoring to develop the energies of systematized educational labor in its highest branches. We are using for the advancement of the puritan system, the same influence which, under the direction of the Jesuits, has been so astonishingly triumphant. We shall hardly deserve our puritan name, if we fall much behind the Jesuits or any others in energetic perseverance, or wise contrivance; and we should evince but little confidence in the soundness of our principles, or in God's blessing on faithful labors for their advancement, if, while pursuing such labors with equally ample means, we should expect much less success. Will the friends of puritanism regard with indifference our earnest application for an increase of means?

18. Thirdly, we claim good-will, at least, from all the evangelical denominations. The cause we are endeavoring to advance is not in any degree so peculiar to ourselves as to be substantially different from the great common interest of all these denomi-

nations. Our peculiar views and principles do not require, nay, do not permit us, to pursue as our chief end any other than the chief end of the universal church of Christ. Indeed, our peculiarity itself is in no particular so prominent as in this,—paramount regard to that in which we are not peculiar, but one with all of every name, who are workers together with Christ, for the fulfilment of the ultimate purpose for which he died. Earnestly as we are attached to our distinctive principles, not one of them is of any value to us compared with those essential points wherein all true Christians are united with Christ and with one another. If one of our distinguishing traits is, that we are anti-latinitudinarian, it is another of them that we are anti-sectarian. Such, of course, is the spirit of our society; and if the powerful machinery we are working with is not unavailing in our hands, we shall diffuse this spirit in the West, and wherever in other lands our influence shall be felt. In this spirit we shall conduct the business we have undertaken; and all the educated men we shall be instrumental in producing, will, if true to their training, pursue education and every other appropriate means of evangelization, in the same spirit, and in order to its universal ascendancy. It is, in our own view, the highest excellence, the incomparable glory of our system, that it binds us to this catholic course of procedure; and hence we rely on our very peculiarity to gain for us the confidence, and, as far as may be, the fellowship of every branch and member of the great evangelical brotherhood. No part of this,

the true Christian church, will do itself hurt by any expression of friendly sympathy it may extend to us in our appropriate labors. If our brethren will strengthen our hands, it will be ultimately but to strengthen their own, in advancing their own no less than our supreme concern.

19. Fourthly, we claim alliance with all other laborers at the business of evangelical education in the West. We are fellow-helpers with them all. Whatever we do on behalf of the higher institutions of learning is so much done toward the accomplishment of a common work; and, more than this, it facilitates and advances all other educational movements of an evangelical character and purpose. The lower schools need colleges, and will languish and may die without them; and both these and colleges need theological schools. In a complete apparatus of education for the West, such labor as we are employing must by some means be accomplished. Our agency, or some other of the same sort, is indispensable; nay, some other of the same sort additional to ours is needed, and will, we trust, be soon in operation; and if it be, our work will but aid and accelerate this. Our principles oblige us to a fraternal course, and we should be untrue to ourselves, and opposed to our own design, if we did not favor every wise evangelical movement, higher and lower, in behalf of Western education.

20. Fifthly, there is no association for spreading the gospel amongst us to which we may not look for favoring sympathy. We are laborers together with all these associations, and are doing a work for

which they in part have created a necessity, and which must be done in order to secure their own chief object. They have all been doing what it was certain from the beginning would, as far as it should be successful, require our agency, yea, and develop it, unless they were to come short of their own just end. We ask that this may be considered. Whatever instrumentality stimulates the human mind, diffuses knowledge, secures the distribution and reading of the Scriptures, multiplies churches, promotes the observance of the Sabbath, and the reformation of morals, is contributing to form a social state which involves as one of its essential elements the influence of liberal education, secular and sacred. It is chiefly from this influence, that these various means of good originate, and they all conspire to reproduce and augment their fountain. Let not the evangelical societies disown their offspring. We claim a family relationship to them all, and, as was said before, we are dependent on one another. There is not one of these societies that may say to us, *we have no need of you*. The Bible Society must know that our agency is more than auxiliary to theirs; and the Tract Society must know the same; and the missionary societies, domestic and foreign, the same; and the same every benevolent association which acknowledges the gospel as its source and end. If they are earnestly pursuing their respective ministries, they have and will have need of us: unless our work be done by themselves, or others in our stead, or be spontaneously done without any one's care, they cannot do without us. They cannot well

attain either their individual ends or the great common purpose which they are all supremely striving after, without such contributions of labor as we in our appropriate sphere are endeavoring to make. They all need, at the West, an indefinitely numerous class of liberally educated men and ministers, and unless they can show a better way of supplying them than ours, or that the supply will come of itself, when, and as abundantly as it may be wanted, they ought not to be indifferent as to the results of our enterprise, but to regard our success or failure as their own.

21. Sixthly, we ought to be encouraged in these labors by all the friends of our country, of whatever religious belief. The work we are engaged in has no unpropitious bearing on the interests of the nation. Let American patriots consider what we are doing, and tell us, if they can, how we might employ ourselves more availably to our country's good. In what better way could we evince love to our country than by laboring for the highest intellectual and moral elevation of its people; and where could we bestow labor for this purpose with equal advantage for attaining it on the largest scale, and with the greatest gain to the nation's permanent welfare? As the West is very soon to have the control of the country, is there any matter of higher national concern than that this part of the country should be qualified as well as possible for the exercise of this ascendancy? And there is not every security that could be desired, that the requisite qualification will belong to it. Who can think so, that thoughtfully

contemplates the present peculiarities of the population, or the multifarious and very energetic causes which are in operation among it, tending to debase and corrupt it? Sure we are, that if our wise and patriotic fellow-citizens will consider the kind of work we are doing, in its bearing on our national welfare a half century hence, they will in every appropriate way encourage and aid us in the most diligent prosecution of it. Even if they must wish that our religious denominationalism were different, they will not on that account withhold from us their earnest wishes for our success. They will not be opposed to us because our labors comprehend an ulterior design, and are part of a system of means for giving the gospel to the world: neither will our puritan affinities, or the fruits of puritanism which may spring from our operations, induce them to resist us. They cannot but know that there is no possibility, especially in this country, of separating Christian influence, in such an enterprise, from every form of sectarianism; neither can they be ignorant that the form in which sectarianism cleaves to us is not, of all others, the most uncharitable, or the most inconsistent with national liberty and advancement. It is a matter chronicled in history, and admitted by those who do not embrace our principles, that the cause of civil freedom is more indebted to the influence of these principles than to aught else: and as to their bearing on every other interest, secular or religious, no well-informed person will deny them an estimation equal, at least, to those of any other Christian sect.

22. Finally, we claim the right-hand of fellowship from all, of every name and every land, who pray and labor for the universal triumph of Christianity. This, as we said at the first, is the purpose which gave being to our society,—which suggested its idea. We are promoting Western education, not ultimately for the sake of the West, or of our country, or of any particular church or sect, but as a means of advancing the gospel among all nations of men. We ask of all, that our work may be scrutinized and studied in this its just aspect. Let the instrumentality we are using, let the field on which we are laboring, be thoroughly examined and considered. We are operating by an engine of propagandism, the most efficient and powerful next to preaching the gospel; and we are putting forth our efforts, just at the heart of empire, where every thing we do, is done most effectively for the universal advantage. Therefore, from all people, churches, and individuals, on the face of the world, to whom the knowledge of our existence as a society has or may come, and who, believing that Christianity is the power of God to salvation, are seeking the universal extension of this divine religion by appropriate works and prayers, we claim to be entitled to at least a fraternal remembrance and a cordial “God speed.”

23. Such, Christian brethren, are the claims of this association. We advance them with confidence in their justness and validity. And there are two special considerations which greatly embolden us, in the expectation of their general and speedy ac-

knowledge. The first is that the society has found favor with God. The evidence of this is so decisive and so encouraging to us, that we cannot but advert to it as confirmatory of all our impressions as to the character and usefulness of our work. We have been prospered beyond our anticipations. The following statement is from our faithful Secretary. Of the five institutions, which we undertook to assist at the beginning of our operations, seven years since, no one has been abandoned. In every case the current has been reversed from the direction of death to that of life. Hope and courage have taken the place of despair. Of their more than \$100,000 debt, some \$80,000 have been either cancelled or provided for. Most important progress has been made in securing endowments. A subscription of \$100,000, in aid of one college,* enabled the society, a year since, to take that institution from its list. Within the last three years, the friends of another college† have subscribed \$35,000, no attempt to obtain which would have been made, but for encouragement received from us. With the aid of \$18,000, the half of which has been subscribed, that college like the former will need help from us no longer. The endowment fund of a third college,‡ has been increased by \$15,000; and subscriptions to the amount of \$25,000, have been obtained for a fourth,§ and both of these last are slowly but surely approximating a position where they will have no further need of our aid. The same is true of a dis-

* Western Reserve. † Marietta. ‡ Wabash. § Illinois.

tinguished theological seminary,* which, from the first, has been receiving assistance from us. In the mean time, we have added to our original list three more institutions, which, through our aid, are advancing to independence. One of these, under the direction of evangelical Germans, opens a door of great usefulness in respect to the German mind of the West, and is especially important in view of its bearing upon the conflict between spiritualism and formalism, which is now going on with great earnestness in the Lutheran church in this country.

Such is the work, which, by the blessing of God, has been achieved through our society. In estimating its value we are to look not only at the intrinsic importance of these institutions, but at the great crisis in the history of our country, and especially at the West, which they have been called to meet. Had those, in view of whose exigencies the society was formed, been suffered to perish, the cause of collegiate and theological education in the States where they are established, would have been thrown back half a century. Now, five or six hundred young men have been converted in the different departments of these several institutions; not less than four hundred missionaries have gone out from them; a thousand or more young men are under the instructions of their teachers, and they are, one and all, coming into that condition of vigor which shall fit them to do their appropriate work, in supplying the great harvest-field of the West with laborers.

Nor is this the whole. We have to acknowledge

* Lane—since placed in a position to need no farther aid from the society.

favor from God in another form. The society has been steadily advancing in public estimation. The state of feeling in the Eastern churches was never more favorable to the prosecution of our enterprise, than at the present time. Under such evidences of the Divine approbation, may we not assure ourselves of proper expressions of sympathy and confidence from man, and especially from evangelical Christians ?

24. The other consideration by which our hopes are animated, is the emphasis with which God, by the spirit and tendency of the times, is summoning his people to the discharge of their spiritual responsibilities—the call to holy labor, which by this means he is sounding out to every one who hath an ear to hear. While we contemplate the wondrously new state of things which has arisen in the world, the new movements in all human affairs, the new achievements of science and art,—realities how far surpassing fable ! the new modes in which men communicate with one another from distant parts, almost as if they were within the reach of each other's voices : while we contemplate the consequent changes which are taking place in the sentiments of men and the modes of human life : while we behold doors of entrance opening in the most remote regions ; barrier walls and mountains removing knowledge, trade, and civilization, advancing as the waves of the ocean from shore to shore : in a word, while we behold the world, in every department, excited and moved, as it has not been since man was created ;—this scene of astonishing activity,

tells, to our minds, of something beyond itself. It is to us a sign from heaven, that the long-promised day is drawing nigh, when another scene will present itself—that of Christianity in its triumph—the world reclaimed and converted to Christ. For the same supreme mind that rules in the spiritual sphere, also rules in the physical and temporal ; and in the latter always with reference to the accomplishment of its purposes in the former ; and can it be, that the ulterior bearing, the high providential purport of these unparalleled movements in the world, will have no just acknowledgment on the part of the church ? No ; the supposition is already precluded by the state of things in the church. The new impulse under which all secular affairs are advancing is not limited to them. The church has felt it ; the movements of Christian piety have been quickened and modified by it. The spirit of evangelism is among the irrepressible energies of the age. The character of the age, as favoring the propagation of the gospel, is understood. Missionary associations have arisen. The principle of the division of labor has been extensively applied in religious operations. For specific works there are separate organizations ; meanwhile, devoted men, who have understanding of the times, are preaching, printing, praying, and in every appropriate manner working, with reference to the invigoration and increase of the respective agencies. Here is an altogether new style of procedure in the church. It has engaged our thoughts ; it inspires us with encouragement and confidence of success, in the prosecution of the business which is

on our hands. The whole appears to us, as a guaranty of great influence and usefulness from our labors if we do not faint. It brings assurance to our hearts, that ere long, the excellence of our work, if we do not grow weary in it, will be more justly acknowledged. It arms us with new determination to be always abounding in this labor of love, until we shall have finished our course, and to endeavor, that after our decease, the enterprise, if need be, may be prosecuted by our successors, with greater and greater diligence, until Western education, collegiate and theological, shall have no need of improvement, and no need of aid from the East or elsewhere, in order to maintain its ascendancy.