

HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY
C. VAN RENSSELAER,
CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

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INTRODUCTORY NOTICE.

"HOME, THE SCHOOL, AND THE CHURCH," is the name of a new Educational Magazine.

The work will be continued from year to year, according to circumstances. The time is probably not distant when the increasing attention of our Church to the subject of education, and the natural developments of the cause in its wide-spread relations and interests, may render a quarterly or even a monthly magazine advisable. All that the Editor now contemplates, however, is a magazine in the form of the present volume, to be issued from year to year, as Providence may seem to require.

A few words may suffice in explanation of the character of the magazine. It has three harmonious departments.

1. **HOME.**—The magazine will endeavour to present from time to time, for the edification of parents, articles bearing upon the advantages, the responsibilities, encouragements, obligations, methods and principles of home nurture. The exaltation of the family institution, as one of God's appointed agencies in the training and salvation of men, will be an object to be steadily kept in view.

2. Under the general title of "**THE SCHOOL**" will be included all that belongs to Christian education in Schools, Academies, Colleges and Theological Seminaries. The importance of religious training in public institutions, the true end of education, the spirit and character of a teacher, the text-books suitable to a course of instruction, the correction of popular errors, the history of academies, colleges and seminaries, the position of the School in a Christian land, hints to students in their preparatory course, &c.; these and kindred topics will be discussed in the progress of the work.

3. **THE CHURCH.**—The relations of the Church to the perpetuation of a numerous and gifted ministry demand much attention at the present day. This whole department will be surveyed, as opportunity offers, and the duties of the Church unfolded and enforced. Among the subjects

which will receive a thorough discussion are the following: the duties of the Church to her baptized children, the execution of the last command of Christ, the nature of a call to the Gospel ministry, the importance of piety in candidates, the necessity of an adequate course of preparatory study, the personal duties of a minister, the responsibility and duties of church judicatories, the claims of the Church upon the services of her youth, the dignity and obligations of the pastoral office, &c.

In short, the magazine will endeavour to serve the ends of a *Christian Manual* on the subjects pertaining to its designated range. It will also be to some extent a *Repository* of educational intelligence.

The present volume is more didactic than those which may succeed it. In some of the future numbers, the history of our institutions of learning and religion will occupy a prominent place. Biographies of eminent men, whether ministers, candidates, or laymen, will be presented as memorials of their generation, and as examples to our youth. Notices of books coming within the three departments of the Magazine will also be introduced, and such other matter belonging to the educational intelligence of the day as may seem worthy of preservation.

It is hoped that the enterprise will receive the approbation of our ministers, students, elders and communicants, and of all who love the edification and prosperity of Zion; and, above all, that it may be blessed of Him whose blessing runs through *families*, through a *well-trained generation*, and through the *ministers of His word*. May HOME, the SCHOOL, and the CHURCH, be all advanced through the instrumentality of the volume which humbly bears as its title these consecrated names!

CORTLANDT VAN RENSSELAER,

Cor. Sec'y Bd. of Ed.

PHILADELPHIA, November 15th, 1850.

The plans accompanying the present volume are the beginning of a series intended to illustrate School Architecture.

No. 1 is a plan for a Presbyterian Academy. The large room on the lower floor is the school-room; one of the others is for the library, apparatus, &c., and the other for recitations. The second story may either be used for a chapel and literary exhibitions, or be divided into several rooms, according to circumstances.

Nos. 2 and 3 are plans for School-houses.

TO THE
FATHERS AND MOTHERS

In the Presbyterian Church,

TO THE
TEACHERS AND STUDENTS

In her Institutions of Learning and Religion,

AND TO THE
MINISTERS AND RULING ELDERS

Of her Congregations,

THIS VOLUME

RELATING TO

Home, the School, and the Church,

IS RESPECTFULLY DEDICATED

BY

THEIR FELLOW-SERVANT IN CHRIST,

C. V. R.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deut.* vi. 6, 7.

"Bring them up in the nurture and admonition of the Lord."—*Ephesians* vi. 4.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him."—*Gen.* xviii. 19.

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Prov.* xxii. 6.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—*Isaiah* xxviii. 10.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—*2 Tim.* iii. 15.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth!"—*Isaiah* lii. 7.

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—*Matthew* ix. 38.

"Go ye into all the world and preach the gospel to every creature."—*Mark* xvi. 16.

THE PRESBYTERIAN EDUCATION REPOSITORY.

1850.

ARTICLE I.

THE FAMILY A RELIGIOUS INSTITUTION.

[This article is taken from an interesting, able and original little volume, entitled "Heaven the Model of a Christian Family," by the Rev. Erastus Hopkins, formerly of Troy, N. Y.]

THAT the Church of Christ is a purely religious institution is unquestionable. But that the family is as strictly and solely so, is not a conviction that is generally and definitely prevalent. It is regarded as exerting a high moral influence, as being the proper nursery of the future man and of the undying spirit: but it is far from being invested in the popular mind with that high and heaven-derived religious character which properly attaches to it. It is the object of this article to show that the *Family is as strictly a religious institution as the Church*. Where the form of either exists without the indwelling spirit of piety, they are perverted and corrupt. The remark is equally applicable to both, for an irreligious family is as essentially an abhorrence in the sight of God as a soulless and corrupt church.

I. THAT GOD HAS ESTABLISHED THE SOCIAL RELATION OF THE FAMILY CIRCLE, is a full justification of the foregoing remarks. When He had laid the foundations of the earth, and fixed the bounds of the sea, and set in sure and lasting order all material things, He established the law of marriage also to regulate man, whom He had made a social and moral being. It was thus that in this institution He laid the foundation of society, on which the whole superstructure of morality and piety was to rest. Man was at that time a holy being, and all the circumstances and relations that were then ordered concerning him had reference to the holy end for which he was created. Therefore it is that this family relation, being established by God for the right regulation and development of holy man, is a purely religious institution.

Yea, and it has even a pre-eminence over the church in the fact of its pre-existence. It was the *first* religious institution. It was

an earthly type, pure and symmetrical, of the heavenly world: it was an appropriate nursery of newly created beings and was fully adapted to prepare them for that family, in which God is recognised more directly as the Father, and of which, in itself, it was the lovely miniature.

The Church ranks after it in order of time, because it ranks after it in order of necessity. It was not until man through the blinding influence of sin lost sight of the great family above, that the Church with its rich provisions for man's fallen state became necessary as a remedial institution. The Church on earth is now a more extended type than the family, embodying more palpably to the darkened eye of man the heavenly world, to which it is introductory. It is a new link inserted to reconnect the broken chain. Heaven being forgotten, the Church is the *New Jerusalem which has come down from heaven*, embosoming unnumbered blessings in the illustrations it affords to man of the glorious Church above, in the instructions it furnishes, and in the regenerating and sanctifying grace it dispenses.

Thus it appears not only that the family is as truly a religious institution as the Church, but that, in fact of priority at least, it claims a pre-eminence. And it is *now* what it ever has been and ever will be in this world, the great corner stone of the whole social religious superstructure.

II. But both the character and the perpetuity of the Family, as a religious institution, is farther seen in the fact that GOD DEALS WITH AND RECOGNISES IT AS SUCH. He gives promises unto the *households* of those who will fear Him and keep His commandments. He threatens *household* calamities as the consequence of parental disobedience. He enjoins religious duties in families. Alluding to his commandments and ordinances, He says, "And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up; and thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."

The Scriptures abound with passages of like nature, most unequivocally confirming the declaration that God deals with families as religious institutions. It is to the faithful discharge of household duties and the consistent manifestation of family piety, that He makes the amplest promises of temporal and spiritual blessings; and to the neglect of these that He threatens the severest judgments.

Under the old dispensation which, though ceremonial, was typical of that which is more spiritual, family sacrifices were instituted; especially the sacrifice of the Paschal Lamb by every household.

And from the earliest ages of the world, as recorded in Scripture, the heads of households were accustomed to offer their household sacrifices. And as there can be no doubt that these sacrifices were of divine origin, we cannot but interpret their practice in the patriarchal, and subsequently in all the Israelitish families, as a seal, divinely set, to distinguish them as the primary religious communities.

God covenanted with Abraham and *his seed*; and he established circumcision as the seal and token of his solemn covenant with the *families* of the Jews. Thus here we have, by God himself, in this covenant transaction, another distinct recognition of the family institution as one strictly religious.

Among the ten commandments, the requirements of which are moral and therefore perpetual, the fifth was framed expressly for the *family*; the second contains a striking instance of God's purposed dealings with families, and the fourth enjoins upon the parent the duty of direct and authoritative religious supervision of his household. And when it is borne in mind that these moral laws are based in the very nature of things, and therefore ever have been and ever will be binding, we can be no longer at a loss how to view the Family institution. Its recognition here indicates decisively that it is in its character religious, in its origin coeval, and in its purposed existence coextensive with the human race.

We find, therefore, under the Christian dispensation the same distinct recognition of the family. Religious duties are enjoined as pertaining to the household, and parents are bidden to *bring up their children in the nurture and admonition of the Lord*. A solemn covenant is perpetuated with believers in behalf of their children, so that we may say unto the parent, as Paul said unto the jailer, "Believe and thou shalt be saved, thou and thy house." There is a seal to this covenant, and it is employed in the application of water to the children of believers.

As far, then, as the divine dealings are concerned, the Family and the Church are equally recognised as strictly religious institutions. To the former, as verily as to the latter, God gives his precepts; of it he makes his requirements, and with it he establishes his covenant and seals it with an ordinance. So that the assemblage of all these signs seems to establish the full claim of the family to a purely religious character.

III. Still another fact which confirms the representation of the family as a religious institution, is that THE OBSERVANCE, THE INTEGRITY AND THE PROSPERITY OF THIS INSTITUTION ARE FOUND CORRESPONDENT WITH THE PREVALENCE OF TRUE RELIGION.

Where simple-hearted piety is the most prevalent in a community, there the family relation is the most frequent, the most pure, the most happy and the most prosperous. Religion never dwells in a community without dwelling pre-eminently in the family circles

and hallowing these nurseries of piety. There are not wanting illustrations of this fact. The history of Scotland and of the older states of New England occur as among the more prominent modern demonstrations of this truth. And wherever, or whenever, piety has manifested that strength which has enabled it to stem the tide of persecution, its flame has been nourished upon the domestic altar where parents twice and thrice a day have commended themselves and their little ones to the keeping of that Saviour, for whom they were *actually counting* all things but loss; and in the service of whom they were led not merely to confess but to *feel* that they knew not what a day would bring forth. Thus much for the actual dependence of true piety upon the cherishing influences of the domestic relation.

The reverse of this picture is seen in the fact, that when the "love of money" and the "pride of life" begin to gain the ascendancy and to dislodge true piety, their first inroads are made upon the family institution. It is less frequent; it is established later in life; it is corrupted by fashions and frivolities and luxuries. Where this relation is neglected or deferred, there arise peculiar vices; and where, when established, it is perverted to mere purposes of pride and heartless socialities, its sacred character is broken down; the strictness of its religious teachings and observances are relaxed, and eventually relinquished, save the mere forms which are in some cases retained. And the corruptions of the Church thus creep upon it insidiously through these lesser religious institutions, which are always first affected by unhallowed influences.

And as religion still declines, the permanency and the endearments and the sanctity of the family institution decline with it. And there is no surer way of determining the proper moral grade of society than by inspecting the state of these domestic relations. As we recede from Christian lands and approximate the darkness of heathenism, we discover the family institution becoming more and more corrupt, until its last traces are obliterated by the waves of idolatry.

And thus, with the two extremes of human society before us, as they may be seen in the glens of Scotland on the one hand, and in the South Sea Islands on the other, we have the irresistible demonstration that there is a correspondence, resulting from a divinely established connection, between the state of true piety and the condition of the family institution. There cannot be mentioned a more awful mark of deep depravity and degradation, as characterising any community, than the fact that the family institution is virtually banished. It is the crowning evidence that the Spirit of God has flown entirely away and given up the people to an unalleviated degradation.

As we inspect the constitution of earthly society, whether we look at its relation to temporal comfort or to religious and spiritual ends, we find in the *family* the great corner stone. Take this away,

and religion is gone—all moral restraints are broken up, and the bonds of society are but brittle clay. But though you overthrow the ministry and its altars, though you destroy the Sabbath as a general observance, though you have legislative enactments against all other religious institutions and observances, while yet the *family* remains, there may be *religion*; its fires may burn, and its incense arise from family altars, and God may yet keep his covenant with some of the children of men. But when this first and last religious institution is abolished, then it is that all is gone: the last star that shed its twinkling rays on society is extinguished. It is the morning and the evening star.

IV. INFIDELITY BEARS ITS TESTIMONY THAT THE FAMILY IS A RELIGIOUS INSTITUTION, and that it is one of eminent importance. This may be seen by a moment's observation of the course of infidelity concerning it.

It is truly said that the children of this world are wiser in their day and generation than the children of light. The people of God do not seem as well to understand the high importance of purifying these primary religious institutions and maintaining godliness there, as the devil evidently understands the importance to his cause of vitiating and overthrowing them. Infidelity is opposed to the marriage institution. Its disciples treat its claims with wantonness, and oftentimes with fear and aroused opposition. They may not always themselves discern the precise relation which the family holds to all religion, but the prince of the power of the air that *worketh in the children of disobedience* discerns it with a penetrating sagacity. And he urges on his disciples to lay the axe at this root of the tree of life, while the people of God seem to be but feebly sensible of the duty of rallying for its defence and maintenance.

Infidelity may labour with ponderous blows and with fearful success to break down the ministry and overthrow the sanctuaries, and crumble down that great pillar of the more public religious institutions—the Sabbath; but its blows are most fearful when aimed at the family institution. The fires on the public altars will assuredly go out, if the fires on the private altars are extinguished and the family sanctuary is overthrown.

It is not often that a systematic attack is made on the family institution: for it is of the wise ordering of Him who established it, and who knows its importance, that its *entrenchment amid human sympathies* is so strong as to bay the courage even of Satan. Yes: men will give up any thing quicker than the endeared sanctuaries of home and wife and children. We should learn, then, the high importance of this religious institution from the fact on the one hand, that our heavenly Father has *guarded it so firmly*; and from the fact, on the other, that Infidelity looks upon it with such deep malignity. It walks around, and we sometimes hear the voice of its roaring; but it dares not the onset, while as yet "God is known in

her palaces for a refuge." But when God is provoked to leave a people and their households, then the onset and the triumph of Infidelity may come.

So it was in wicked France. The roaring lion stood, with the altars and the priesthood and the Sabbath and the Bible under his feet; but yet there was jealousy in his heart, and anger in his eye, and an awfully suppressed restlessness in his mighty frame—for he looked at the family institution still remaining. He looked again—God had left it! He crouched—he sprang: and with one terrific roar, that sent dismay through every Christian land, he announced the completion of his triumph!! A miserable female, hunted up from amid the loathsome vileness of Paris, was set up in the centre of that enlightened city—was decked with garlands, and was worshipped as the goddess of Licentiousness and Reason!

Behold how extremes meet! No sooner had the pride of human reason cast away the grace of God, and repudiated all religion; no sooner had it proclaimed its liberation as perfect and attempted to soar upon its own wings, than it fell like Lucifer! And that day, the most refined city of a Christian country descended and shook hands with the Sandwich Islander in his cruel and degrading rites of obscenity and blood! *Shook hands*, did I say? The poor Islander, I can rather conceive, would start back with horror and say, as for once he looked upon those lower than himself—"I am holier than thou."

If, then, the family is the first and the last hold of religion—if it is that which, above all other earthly institutions, God has surrounded with the strongest guards, and if it is that, at which *timid* infidelity *growls*, and *unbridled* infidelity *leaps*, we have abundant circumstantial evidence that it is a religious institution of the highest importance. And all doubt about the propriety of this appellation, in its strictest sense, vanishes, when we view these facts in connection with the previous considerations, viz: that it was solemnly constituted and appointed by God as a perpetual institution, and that he distinctly recognises its pre-eminent religious character both in the dealings of his providence and in the covenant of his grace.

There is one object to be subserved by the church, the importance of which should be more deeply felt by all its officers and members. That object is *to watch over and cherish the family*. It does not seem to us that all the high ends of the earthly church are answered when the ministry and ordinances are maintained, and a watchful care and Christian discipline is exercised over its individual members. The church and the family are intended to have, and do have a high reciprocal action upon each other. The order and the piety of the one indicates pretty clearly and definitely the order and piety of the other. And when we consider that the family is the oldest institution, and that its existence as an organized and visible body is the most essential to the maintenance of

piety, being its last hold in any community, it cannot fail to appear that the church owes a peculiar duty to the families which repose in its bosom and which look to it for counsel and defence.

This obligation of fidelity on the part of the church, through its officers and members, to the families and the children of the covenant, is a matter of exceeding interest and importance. It can be partially discharged,

1. By requiring all parents to bring their children and have the seal of the covenant set upon them; that, in the administration of the ordinance, they may be reminded what the family is, what parental duties are, what covenant promises are given, and that they may be solemnly stimulated to the discharge of their high duties.

2. By requiring the establishment and maintenance of a family altar—that God may be acknowledged in the family, and that there may be, at least, this partial answering of the end for which it was instituted.

These things we have a scriptural right to require, and I see not how those can be regarded as in regular standing with the church, who neglect them. And it is a subject which should be solemnly pondered, whether the churches of our own and every land should not awake to a more strict exercise, in these particulars, of fraternal oversight.

3. But still more may be done. Religious instruction should be given in the family. The form or seasons of this cannot be prescribed, neither can its neglect be well made a matter of church interference. But much may be done, from house to house, to inculcate this duty on parents and to aid and encourage them in attention to it.

4. Unwearied diligence should be given to this oversight of families. It may require labour and patience of the officers of any church. And the labour is unostentatious. It does not thunder from the pulpit—it is not seen in multiplied meetings—it does not raise its head to attract the notice of men; but, like many other influences that are *unseen*, its results are the most powerful and beneficial. The labour is more like that of the pruning knife, which promises but little, yet accomplishes much in the season of fruit.

We employ our strength wisely, when we seek to convert every house into a sanctuary, to make every dwelling a Bethel, to cause the voice of religious instruction to be heard in every family, to habituate the parents and the children to convene for religious counsel and prayer. In this channel, let our efforts be increasingly directed. And the most exalted condition of earthly society will be attained, when we can look upon every abode of man as the house of God—upon each family as a little church, in the bosom of which immortals are reared, secure from the more destructive snares of a wicked world.

ARTICLE II.

HOW THE YOUNG ARE TO BE REGARDED AND TREATED.

BY THE REV. JOHN SUMMERFIELD.

[This distinguished divine was not in the habit of writing his sermons in full, but merely sketched them in outline, which was more or less complete. This will account for the abbreviations and the literary imperfections of the following sermon. The text was, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." *Matt. xviii. 10.*]

JESUS, to impress his disciples with docility, took a little child, and set him in the midst of them, and said, "Verily I say unto you, excepted ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Seldom did Jesus appear to more advantage. Aware of the value of children, he was severe to those who would have prevented them from coming to him; and he has left us an example of the manner of treating them. It is *impossible* to estimate fully the importance of youth. The young are the hope of the Church. Left to themselves, they will become hemlock and nightshade—the grapes of Sodom and clusters of Gomorrah. But if taken up and properly trained, what vast results may not be accomplished for the Church and the world!

Let us consider:—I. The interesting light in which the young should be regarded.

II. The manner in which they should be treated.

I. The interesting light in which they should be regarded.

1. As the *heirs of future felicity*. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Some think that the "*angels*" are their *spirits* disembodied:—they mingle with the crowd there. How great this consideration! (*Jer. xxxi. 16.*) How exalted, then, our view of them! Immortality stamps a value on them beyond words. (*James.*) Infidelity in vain attempts to shake our faith in this—yet we are alarmed for the rising generation.—Satan is trying to poison them. * * * A child is linked with eternity in the mighty chain; insignificant as he may seem, he will yet vie with angels; there is in him a spirit which will yet praise God for ever; yes, their *spirits* shall behold the face of our Father. "An heir of glory"—a frail child of dust. * * * *

2. View them as the charge of *angelic* care. This is the meaning of the verse.—Their guardian angels—ministering spirits: and

because of the nearness of connexion between God and these angels, it attaches importance to these children.

We know little of angels; we *do* know they are ministering spirits to the heirs of salvation, though a veil hides them from us—let the light of revelation be cast on it, and the strengthened eye of faith, and I can see movements there.—See the seraph at the throne.
* * * *They* once broke the veil at the incarnation, and think not they have *now* no concern with us—we have our attendant spirits!!

But how can we form an idea of their dignity! It consists in their beholding the face of our Father!—The love of God is the commanding principle of the angelic nature, and they walk in his light, and ascend and descend on men, performing the will of God.—O! the sweep of an angelic mind!—what is their benevolence! they *love* children; great as they are, they think it no dishonour to wait on little children.

3. The *objects of redeeming love*.—See the following verse: “For the Son of Man is come to seek and to save that which was lost.” They were *lost*! But what means this loss? *Temporal* loss is great. But what is this to a *moral, a religious* loss? A *parent* feels this most. For a pious father to know that his child is lost to the Church, and living to the devil! * * * A LOST CHILD!!

But the Son of man came to save them! That is the gospel for little children! for *them* he drank the cup! *they* are the purchase of the blood of Christ.—*One little child* reminds me of Gethsemane! for *it* the Son of God dies!

Remember, also, he is come to *seek* that which is lost. He employs human means. *Many* lambs have been gathered. Thousands in heaven are now beholding the face of their Father; and God’s house on earth has been filled with their praises. “This my son is found!”

4. The *subjects of Divine compassion*. Jesus connects them with all the sensibilities of heaven: “Even so it is not the will of your Father that one of these little ones should perish.” Angels love them—Christ died for them—and their Father *will have them* saved.—How fine a representation of the Almighty—listen’s to a child’s prayer—hush every harp surrounded by glory! &c.—he will look on a little child.—

II. The manner in which they should be treated.

1. The *caution expressed*: “Take heed.” The caution is not useless; even *you* may be in this danger. They *have been* neglected—the Church is guilty—many have grown up children of wrath in consequence—Awful fact!

Why take heed, then? Because angels love them, Jesus died for them, and the Father will have them to be saved. While employed for them we are working with angels—helpers of God. * * * No employment can *eclipse* the object of saving a soul from death.

* * * *Money* given will not do; go out and seek them—the lamb bleats in the thicket, and the wolf is near—fly and save it.

Satan says, “It will lift the children out of their sphere.” A liar! What, to open their minds to Divine truth? * * * No; ignorance will harm them, but never will they be injured by leading them to Jesus. Some say, do not trouble the Master with them. But what does *He* say?—“Suffer them to come.”

2. The *duty implied* as well as the caution expressed—do not *neglect* them. There is the danger—*neglecting* them is the damning sin of the world—neglect!! The word *despise* here means *neglect*. See Dives for an instance of neglect. No oppression is recorded of him, but he did *no good*—*Neglect* his crime, *hell* his punishment.—When Jesus judges at the last day, will he always exhibit a catalogue of crimes? No: “I was hungered, and ye gave me *no* meat; I was thirsty, and ye gave me *no* drink; I was a stranger, and ye took me *not* in; naked, and ye clothed me *not*; sick and in prison, and ye visited me *not*.”

3. The *consequence anticipated in this neglect*. “These shall go away into everlasting punishment.” You *have* neglected them—bear with me! Jesus will soon come. He loves children even unto death. Take care how you neglect them. The consequences will be great to yourselves as well as to them.

What would you give to Jesus? Give him your children; they are his representatives.

ARTICLE III.

DOMESTIC CHRISTIAN EDUCATION.

BY THE REV. ISAAC FERRIS, D. D.

[The following admirable discourse was preached in the year 1835, in the Second Reformed Dutch Church, Albany, of which the author was then the pastor. A few paragraphs are now omitted. The text was, “Bring them up in the nurture and admonition of the Lord.”—*Eph.* vi. 4.]

ONE of the most excellent men of the last age, Baxter, has commented on our text in the following manner: “The word translated ‘nurture’ signifies both instruction and correction, showing that parents must use both doctrine and authority with their children, for the matters of the Lord. And the word translated *admonition*, signifieth such instruction as putteth doctrine into the mind and chargeth it on them, and fully storeth their minds therewith; and, it also signifieth chiding, and sometimes correction, and it is to be noted that children must be *brought up* in this. The word signifying carefully to nourish, importeth, that as you feed with milk and bodily food, so you must as carefully and constantly feed and nourish them with the nurture and admonition of the Lord. It is *of the Lord*, because the Lord commandeth it, and because it is the doc-

trine concerning the Lord, and the doctrine of his teaching, and the doctrine that leadeth to him."

May the great Head of the Church assist us while we endeavour to

I. Trace our obligations as Christians on this subject.

II. Note some circumstances which should awaken our solicitude more particularly at the present time in reference to it: And then

III. Furnish some suggestions on several important measures which enter into a Domestic Christian Education.

I. It is proposed to trace our obligations on this subject. Our obligations are various and most solemn.

1. We are under a *natural obligation* to give our attention to a *Domestic Christian Education*.

We should think it an uncalled for effort, to prove a natural obligation to provide for the temporal necessities of our children, as this is one of nature's first dictates. Here, we ask not the aid of any philosophy to teach; we are instinctively led on, without reasoning, and seek carefully to meet the obligation we feel. And under a sense of it, we are well aware what anxieties are borne, what watchfulness is exercised, what toils are undertaken. Such are our feelings on this point that we regard with detestation, and sometimes with horror, the violations of this, the first duty of the parental relation, which are sometimes witnessed.

The question arises, if this be correct, are all the interests of our children limited to a circle of temporalities? Have they only bodies to provide for—nothing but physical systems to train? Have they not minds capable of illimitable expansion, and do not these deserve attention? Are they not immortal? And have they not interests to provide for in two worlds, the present the mere infancy to that to come? When these things are brought before the mind, we do not hesitate to draw the line concerning the relative value of these component parts of our interesting charge, or concerning the relative importance of the interests of each. The body we know shall soon fade and pass away—but not so the mind—the immortal mind—this by its Maker has been constituted indestructible.

Now, on the very principles which induce us to meet the wants of the body, can we neglect the necessities of the soul? Is it to be presumed that an obligation exists in reference to a provision for the lower and not for the interests of the higher nature in the same individual: that we must carefully provide for a system soon to be food for worms, and not for the culture of the never dying mind which a universe could not purchase? If this matter be regarded properly, it is conceived, it will be granted by all, that precisely those considerations and reasonings which prove obligation in one case prove it in the other; and that while estimating the interests of the soul as the more important, they direct to a higher regard and a more careful provision for them.

This conclusion is confirmed by the peculiar character which has

been given by the Great Creator to the domestic circle. We draw some considerations of duty from the prolonged dependence of our offspring on parental care—a dependence prolonged far beyond that of the offspring of any other creatures: we feel safe in deducing from it, that by this peculiarity our Creator would lead us to the cultivation of those feelings which are naturally called for, to meet this dependence. Wise in all his works, he has strikingly shown his wisdom in the domestic constitution, and if we may learn duty in any case from what evidently shows design, we may learn it in this. We cannot give a moment's attention to the manner in which he has organized these little circles, families, without being convinced. Here we see he has given to parents the first opportunity to train and mould the minds of their children, and this, under circumstances most happily calculated to give effect to the influence they may exert. By the dependence, which is inseparable from the circumstances of the child, he prepares the way for regard, respect, and even veneration for the parent. Such is his situation that these feelings are strengthened with his strength and the expansion of his mind: making his case altogether unlike that of the young of all other creatures who, as they advance, lose all regard for, and even recognition of any relation. The way is thus prepared for the exercise of an intelligent and wise authority. The parent's place is also one abounding in facilities for impression. He is so situated as to know best what will meet the circumstances of each case—can adapt efforts to the varying disposition, and pour in instruction at the most opportune seasons—indeed, to an extent, the avenues to the heart are under his control. These peculiarities belong exclusively to the domestic constitution, and may be exercised for incalculable good or evil. Now, from what we know of Him who placed us in families, must we not be blind if we see not design in all this? And if it be a first principle of reason that we should glorify him that made us, is it not equally clear that here is a field prepared and manifestly designed by himself for the discharge of that duty? It is undoubtedly a sound principle in morals, that a man is responsible to the full extent of his opportunities and facilities for every department of duty. And if this be so, the Christian parent, made the main spring of action—the great centre of influence in the most interesting circle on earth—blessed with peculiar opportunities for usefulness, cannot, without the violation of a primary obligation, neglect to improve them. He is to be viewed as a man who has ten talents committed to him, and is to expect the judgment of the unfaithful servant if he be found unfaithful.

We say, then, while nature makes her appeal to his sympathies through the feebleness and dependence of his infant charge, so she makes her appeal to his better feelings, in the momentous interests of their immortal natures, and furnishes invaluable facilities to accomplish her designs; and who will resist her appeal?

2. We are under a *Christian obligation* to attend to this subject.

While there is much to move the Christian parent in the interests of his children, there are high considerations presented by *his relation to Jesus Christ*. That relation is peculiar, and constituted as it is, under most solemn and affecting circumstances, cannot but have a controlling influence. The Christian is not his own, but the property of Jesus Christ, and to the interests of this Saviour he is bound by an indissoluble tie. He has only to call up the scenes of Gethsemane and of Calvary—has only to think of the shedding of the Saviour's precious blood—the bowing of his sacred head for him, to realize that none can be more sacredly bound to another than he to Jesus the crucified one. And when he thinks of his own deliverance from the curse—of the hopes he is permitted to cherish—the substantial happiness he has realized, his heart spontaneously responds to the conclusion of the Apostle—"Ye are not your own, ye are bought with a price: glorify God therefore, in your body and your spirit, which are God's." Shall the released captive love and honour him who, at the hazard of life, relieved him from bondage? Shall the outcast and the orphan love and honour the benefactor who has lifted him from wretchedness to a situation of comfort and bliss? Above all these, and beyond all imaginable cases of human favour, must the Christian love and honour his Saviour. He is called to employ every instrumentality within his reach, and *especially that which he can best wield*, in his Master's service. To make him feel this, his Lord has connected—has, I may say, identified his own enjoyment with his duty. Just in proportion as he meets the claims of his Christian relation, so is his own heart enlarged, so are his views elevated, and so do his joys become like a broad river. No man who loves his Saviour will question his obligation: to the feeling heart nothing is clearer, nothing indeed is sweeter. In carrying out that obligation he cannot be at a loss—while many fields are white for the harvest, there is around him one of particularly inviting character. He should indeed make his love felt on the destinies of the world so far as scattering light and truth are concerned; but the instrumentality he can best wield is in the circle around him. Here he is so happily situated, that if his heart glow with love, objects are at hand most likely to feel and appreciate it. If his Redeemer is glorified in seeing of the travail of his soul, the first objects over whom he is led to seek the triumphs of that Saviour's grace, are those dear to him by the ties of children. And if he can be expected to accomplish anything, it is with those whom God has given him.

While the former consideration moves him as it urges the tenderest, dearest interests of his children, this moves him with the plea of the Apostle—"the love of Christ constraineth us." A double influence is thus brought to bear upon his heart to keep alive the sense of obligation.

3. We are under a *covenant obligation* on this subject.

As Christian parents we have solemnly pledged ourselves to our

Master, to bring up our charge for him. Let us look back—when we gave ourselves to him, did we not in the spirit of Joshua take God for our children's God as well as our own? With every accession he has made to the plants around our table, have we not in the retirement of the closet lifted up our hearts to him to bless him for the gift, while we engaged to nurture it in his fear? How often, too, when sickness has brought some dear member of our little charge low, have we, in looking up to God for his interposition, vowed that if it should be spared, we would most faithfully rear it for immortality! Ah, has death entered our circle and hurried from us one to whom we were tenderly attached—as we then in the lifeless corpse before us, saw the vanity of the world—as we then rebuked ourselves for our neglect, or pondered some precious words the lips of that dear one may have uttered, how solemnly have we bound ourselves to those left under our care? Yes, in God's house have we left our vows. Here, in his sacred presence—in the presence of the church and the world, have we devoted our little ones to God, and bound ourselves in a covenant not to be forgotten, to bring them up in the nurture and admonition of the Lord. What feelings we then had—what solemn views of our responsibility then weighed on our minds. Like the patriarch of old, we have opened our mouths unto the Lord, and we cannot go back. How are the solemnities accompanying our engagements brought up, with the freshness of a recent occurrence, at every baptismal consecration we witness, and then how are we led to the renewal of our vows!

Now, while general reasoning may not affect us, these engagements must. God is our witness as well as the party with whom we have left our pledges. If we may not be truant to solemn engagements between man and man, much less can we where God Almighty is immediately concerned. Every thing connected with our solemn consecrations, adding as it did to the interest of the scene, adds to the weight of our responsibility. If we are unfaithful, we run a fearful hazard, and that hazard is increasingly fearful as the circumstances of our covenant consecration may have deepened in solemnity.

4. There is also a *Providential obligation—one growing out of the remarkable manner in which God has blessed pious attention when given to this subject.*

It is often and has been long since remarked, that we may gather many profitable lessons on duty, from Providence. In his dispensations, the Most High affords many delightful confirmations of the great principles of his word. Duty is here made to stand out so clearly, and often in a light so beautiful, that it becomes most animating. In his providence, God puts his broad seal on what his people have undertaken in conformity with his word and in reliance on his grace. His people look for this, and seeing it, take courage. How delightfully is this confirmed by the manner in which he has blest missionary efforts? Nor is it less so, by the blessings on those

who have brought up their children in the nurture and admonition of the Lord. If the views already suggested be just, looking to the providence of God, we should naturally expect that attention to them would be blest, and a neglect of them unhappy. Precisely such effects have followed, and we cannot trace them without seeing from them what God would have us to do.

Here we have to do with facts. We have said neglect would be followed by corresponding evils—let us notice a single case, and that, one which speaks as effectively as volumes: “For the want of a religious education, (it is said in the concordate between the Pope and the French Republic on the 5th and 7th of April, 1802,) for the last ten years, our children are without any ideas of Divinity, without any notions of what is just and unjust. Hence arises barbarous manners; hence a people becomes ferocious. One cannot but sigh over the lot which threatens the present and future generations.”

On the other hand, the persevering, pious efforts of Christian parents have been signally blest. Says one in Scotland, “it is an undeniable fact, that for several centuries, vital Christianity in this country principally existed among the children of believing parents. The churches of the faithful were chiefly composed of those who had been brought up ‘in the nurture and admonition of the Lord,’ while their pulpits were occupied by the sons of godly and able ministers.” “Education, if I may be allowed the expression, lays materials at the door of the heart, so that when the Spirit enters, he has only to apply them in the work of conversion, or sanctification. *Nor are any so useful, or so ornamental to the great cause of Christianity, as the descendants of religious parents.*” “It is certain, (says another of our best authors,) that many of the most eminent and useful ministers, among the puritans and non-conformists, were not converted from a course of profligacy, but *were trained up in the nurture and admonition of the Lord.*” Nor is our own country without evidences of the same description. In the first page of “The Mother at Home,” you find it stated, that a few years ago, some gentlemen who were associated in preparing for the ministry, were greatly surprised and delighted, in finding that out of one hundred and twenty students, over a hundred had been borne by a mother’s prayers and directed by a mother’s counsels to the Saviour.

My brethren, you have heard of the eminent Philip Henry, one of the most holy men of his time: It was through a careful education at home, he was made the man he became. And carrying out the same rules of parental duty, he was the means of bringing to the high place he has occupied and will ever occupy, that distinguished commentator, his son, Matthew Henry; and in his whole family was made happy by seeing them on the side of the Saviour. Look into the family of the next distinguished English commentator, Scott, observe his anxiety for his children, and how blessed the result! We are told, “all his children became, by the divine mercy,

his comfort during life, and now remain to call him blessed, and hand down his example to another generation." Look into the family of the pious Legh Richmond, and how delightful the results of parental care, there exhibited.

We are indebted to the care of a pious mother or pious parents for some of the best men who have adorned the ministry of reconciliation. What precious names we find in the long list; those of Augustine, Hooker, Newton, Cecil, Doddridge, Davies and Dwight—great teachers, at whose feet the church has been happy to sit and learn wisdom. These are public cases—their official relations make them notorious; but if we had before us the whole history of Providence—if we could trace all the cases which have nothing in their particular situations to give them publicity, how many most happy fruits of family religion should we find, gracing the cause of piety by a holy life, in every circle where they live—how many in the assembly above, praising the Lamb, that they found a pious family circle, the little sanctuary where they first were led to the Saviour.

These facts afford most desirable encouragement to the Christian parent. Though it is true according to the old remark, that "grace does not run in the blood," yet they show that the Most High has special blessings for them who say with Joshua, "as for me and my house we will serve the Lord." But is there not more in these facts? Does not God clearly teach Christian parents that this is the way, and that they should walk in it? When we on the one hand see his frown resting on neglect, and on the other his richest blessing resting on parental fidelity, must we not conclude there is something more than general expediency leading us to fidelity? How could a parent with these striking facts before him, meet his account calmly, if he has not come fully to the line of duty in training his children? Can he say they did not clearly mark his duty? that the way was not indeed luminous with the favour of God? Can he say they did not afford sufficient encouragement?

Surely the Christian parent will—he must reason here concerning duty, when he sees the blessings of grace descend in copious showers on pious parental cultivation, as he does when he sees God blessing the husbandman and crowning the year with his goodness.

These thoughts are offered concerning the general duty. Now there are a number of considerations tending to excite a very deep solicitude in reference to it, at the *present* time, and to quicken attention to it. It was proposed to state these as the second part of this discourse.

II. *Some of the circumstances which make Domestic Christian Education especially important at the present time.*

1. The first of these to be mentioned is the *prevalence of vice*.

The forms of vice are as various as the snares it lays. It has been remarked by careful observers, that its grosser forms have become more common among us. Profane swearing, of all vices,

(if I may so speak,) the most irrational and despicable, insults you in the public way and at all the marts of business. It is painful to see how frequently with some, claiming to be genteel, the broad oath is uttered as though it had come to be regarded as one of the appendages of a gentleman. God's holy day is desecrated constantly—the sons of pleasure are multiplied, who prostitute the season of sacred rest to their sinful gratification; while many of our men of business whom we respect in other things, seem reckless of the influence of the example they set. Intemperance is on the increase. Every one must have noticed how frequent the cases of the wretched, filthy drunkards, who were a short time since seldom seen. To the nameless vices, I can only refer. As our children and youth are a large part of their time out of our sight and beyond the reach of the parental voice, exposed in circumstances where we cannot control their seeing and hearing many of these things, are brought as it were near the eddy of the devouring vortex, our solicitude cannot but be awakened for them. We are necessarily led to seek and to pursue the means which may be most effectual to save them to us, and save them to society and religion. And none can we employ with more hope than a careful, pious education under our own hand. This means is prepared in providence to be the parent's stay and comfort; this puts the preventive in his own hand, which may be applied in all the faithfulness and tenderness of parental love.

2. *The increase of infidelity, and her systematic efforts for influence, give cause of solicitude* and urge the Christian's immediate attention to the subject.

Infidelity has received in our day the organization of a party, and men are found even with hoary hairs not ashamed to wear her livery. She has her regular lecturers, her public advocates, and her meetings of solemn mockery on the Sabbath. More boldly than ever, she seeks to blot out the Sabbath, and break down every legal bulwark of religious interests. She has rapidly multiplied her blasphemous publications. She rings such changes on the cry of Church and State, that with too many intelligent persons she has succeeded in excluding the name of religion from many of the ordinary associations of men, and induced the firm belief with multitudes that the State has everything to fear from religion. Some may say truth is omnipotent and shall prevail, and it is true, but she will not prevail without some victims in the conflict. And who can endure the thought of having his own children these victims? The simple statement of this matter cannot but create solicitude in the bosom of one who contemplates the embarkation of a dear child upon the ocean of busy life, infested with such piracy on Christian principles and immortal hopes. His main, I had almost said, his only security under God, is in a careful Christian education. In this he has the means of impressing such clear and sound views of truth and duty as will prove both ballast and armory. By training the heart and

securing the objects of his hopes, on the side of Jesus Christ, by an intelligent and believing apprehension of his merits, he can alone expect to realize his fond desires.

Infidelity may denounce this as a forestalling and prejudicing operation, but her objection is of little moment to the Christian parent, if by doing what his duty and conscience require, he may be free of the blood of his child, and in the day of Jesus Christ meet him in glory.

3. A third reason for our solicitude on this subject, is seen in *the limited fruits the Church is at present receiving from the families of professors of religion*. It is a blessed fact that God is calling in many from the highways and hedges to his service, yet the Church cannot but look to the families of her children for her principal accessions. She has a right to look in the first instance, to the children of the Church, as they occupy the seats of her sanctuaries, enjoy principally the labours of her ministry, and compose for the most part her Sabbath Schools and Bible Classes. On these she naturally depends for her fathers and mothers in Israel. And yet it is lamentable to see the small number she receives. Look at the amount of labour bestowed and the variety and number of public privileges, and then at the accessions made, and the result is astonishing. Many speak disparagingly of the fruits of missionary labour, of the small increase received at missionary stations. But if I mistake not, comparing the two situations—looking carefully into all the disadvantages the missionary has to contend with, and then to the immense advantages enjoyed at home, the increase will be found altogether in favour of the missionary station. We are not by any means receiving what we might expect. How many children of professors are following a vain world—what multitudes sit as God's people on the Sabbath, while they live without God and without Christ all the week. How many also issuing from the families of nominal Christians, in their settlement in life, cast off the fear of God. Every Christian parent is called to lay this matter to heart, and anxiously inquire why any of his children follow the world, why he is in any case left alone in seeking God—why in any case his child has proved a sword piercing his spirit? The fact stated argues defect somewhere, and the conscientious parent in ascertaining it, is led to look first to his own circle, and inquire whether he has prayed with and prayed for his children as he should have done—whether he has carefully prepared the soil for receiving the good seed—whether he, who is all anxiety when his children's bodies are affected with disease, is equally and even more affected in seeking their relief from the moral malady, sin.

When you take into view the facts stated under a former topic, concerning God's blessing on the efforts of pious parents, are we not directly led back in accounting for the deficiency just noticed, to a neglected Domestic Christian Education. If God's people were faithful in their duty on this point now, have we not reason to

expect the same blessings others have enjoyed? Is God not the same? Have the principles of his government become altered in aught? Even if these limited fruits do not argue prevailing neglect, they are sufficient to awaken solicitude and urge attention to the principal instrumentality with which the Christian parent is favoured. He may bring his children to the sanctuary—he may join his prayers with the multitude—but after all, the place for him to act in, most efficiently, is home—that little sanctuary where he is both the king and the priest. And just as desirable as it is that the subject of our complaint should be removed, and that we should see the children of the church flocking to Zion, as doves to their windows—so is it desirable that Christian parents should give their most solemn attention to this subject, as the best remedy for a present evil.

4. For another cause of solicitude you are referred to the *reliance on inadequate substitutes* for a Domestic Christian Education. There is labour connected with the discharge of our duty to our children, and not a little anxiety; and our infirm nature is very prone in view of these, to forego the satisfaction arising from successfully discharged duty, and rely on substitutes; and the more ready is it to give in to this substitution, if this last may promise fairly to secure the great result desired. But if our Christian duty to our children is a primary one, no substitution is allowable, and especially none whose influence cannot compare with that of a parent.

There is a prevalent disposition in our day, to make the *boarding school*, or the *ordinary school, as managed on Christian principles*, one of these substitutes. The inquiry is carefully made whether the instruction is of a Christian and moral tendency, and the government parental, and if a satisfactory reply be obtained, the substitute is fully received, and further particular care remitted. It is to be esteemed a happy circumstance that the number of institutions for education, where the truths of Christianity are taught, and where the conscience is cultivated, are at the present time on the increase. It is also a clear point, that in all cases, where the completion of a literary education or peculiar circumstances require that a child be sent from home, the parent should by all means seek out such institutions. But when he has most carefully guarded this matter, and secured a place for his child for a season, what warrant has he for relaxing in his personal duty, and transferring to a stipendiary (I use it in a good sense) what the God of nature has imposed on him? If the teacher be ever so excellent, can he by any possibility fill a parent's place? Is a parent at all warranted to go beyond regarding such teacher as an auxiliary? And does he not actually weaken the hands of such teacher, if parental care be remitted and a careful Christian education when at home be wanting? It is painful to see how many seem to think the teacher can do every thing—the teacher will surely train their children aright—

while their own inattention, their own failure to second his efforts are serious drawbacks on the substitution they have made.

Many Christian parents have also made *the Sabbath school their substitute*. They regard it as so excellent an institution, so entirely Christian in its tendency, and so wonderfully blessed of God, that they give up every thing to it. Their eulogies are not misplaced, for it is an institution which should be cherished by every Christian, which should be embalmed in his best affections, which should participate in his charities, his active services and his prayers. Great things have been accomplished by it, and still greater would it accomplish, were it not that it has been left to work alone, and been made the substitute for parental instruction. They who regard the Sabbath school properly, will only give it the place of an auxiliary, though they will esteem it an invaluable one. On this subject we should consult the active friends of Sabbath schools, and we shall find that they are complaining that they have not the co-operation of Christian parents; and we shall find too that they have only sought, and do only seek, to be the auxiliaries of parents. But were this not so, nothing will warrant the Christian parent's neglect of a personal duty. However excellent the institution, he must use it, so to speak, *only for clenching the nail he drives at home*. There must be an extensive reformation on this point, both for the benefit of the Sabbath school, which seems to have reached a point where it is to a degree stationary, and for the benefit of the Christian parent and his family; and that reformation, the benefit of both requires to begin at once.

Now with what relates to the duty in general, and what gives it a prominence at the present time, before us, are we not prepared to attend to the measures required by the claims of the parental relation? To the consideration of these, we pass on.

III. As proposed, *some suggestions on several important measures, which enter into a Domestic Christian Education, will be offered*.

When it is inquired what is involved in a Domestic Christian Education, or how it is to be conducted, an exceedingly wide and interesting field of remark opens before us—one not to be traversed properly in a single exercise, much less in a branch of a discourse. Nor perhaps is it so necessary that this should be done, as within a few years past, numbers have written ably on the subject, and the results of their labours are at hand. As we shall pass by the general remarks which have been made, it may not be amiss here to call your attention to two sermons by Dr. Timothy Dwight on Religious Education, Anderson's Domestic Constitution, Barker's Parent's Monitor, a number of portions of Cecil's Remains, Hall on Education, and a number of the Tracts of the American Tract Society, as so many excellent manuals of parental duty.

There are several important measures not so frequently the subject of remark, which are now to be proposed for your consideration.

1. In the *first* place, *the observance of occasional seasons of closet prayer with each child*, is a very important measure.

Every Christian parent, it is presumed, will pray for his child; indeed, will he not as often as he goes to the mercy-seat, remember those whom God has given him. In addition to this general prayer, it is suggested that he adopt, as a part of his plan, a retiring from time to time to pray with each child singly. As a means of good, this has been seen to be a measure of blessed influence. There is something in the circumstances of the parent with his child in such a situation, calculated to move the hearts of both. A child that loves his parent will be melted as he sees the earnest, tender entreaty in his behalf. His own individual case will be brought more fully and forcibly before his mind. He will realize more distinctly the presence of God, and his dependence on him—a spirit of devotion will be inspired, while his heart is bound more tenderly to his parent—a barrier to the world's influence will be raised up—conscience will be kept active. A child thus dealt with, in the overflowings of Christian love, may possibly under temptation break away from parental counsel; but something will have been deeply implanted, which will often goad him, and which will afford the best hope of his return.

Has this course been tried, do any ask? It has, and with happy effect. Out of many cases let me mention a few. The first is that of a Christian parent, whose beloved child had become wayward, and had fallen into a habit which threatened most unhappy consequences. He had tried advice, entreaty, and correction, in vain. With a heart deeply grieved, he took his child to the closet—the case was the subject of prayer—it was an affecting season—both wept—the child's heart was melted, and the issue was all a parent could wish. Another is the case of one, who had lost a mother's care when very young; a pious father was spared, whose practice it was every evening as he carried his son to his couch, to pour out his heart over him in prayer. The earliest recollections the son had of the father, were of him in the attitude of prayer for him. These exercises were never forgotten—that son has been for years a useful minister of Christ in a neighbouring city. Another is the case of one, whose pious mother was left to pursue a Christian parent's duty, unaided by her companion. Often did she retire with her son to pray, when all was hushed in sleep. He felt the exercise. He pursued for a time the way of folly, but even then felt an invisible check. A mother's prayers, with other instruments which she had much to do in applying, brought him to choose the better part. In the ministry of reconciliation now, he has often blessed God for that mother's care and prayers; and how far others may have been benefitted by his labours, and have reason to join with him, this congregation have for years had the opportunity of judging.

2. *The devotion of some time on the Sabbath evening to the examination of Divine truth with an assembled family*, deserves special regard.

The parent, truly anxious for his children, will suffer no opportunity of dropping a good word, or any striking occurrence, or any awful calamity, private or public, to pass unimproved. He will seek special seasons, and fix on those whose attending circumstances most favour his object. Now, for a season the most favourable, we are led to the Sabbath evening. This is a season peculiarly fitted for gathering around us our beloved circle, and seeking their everlasting good. Then the bustle and distraction of the world are removed—then there is a freedom from interruption, which cannot be secured at any other time; then naturally all are brought together; the public exercises of the Sabbath have prepared the mind for solemn reflection, as well as furnished the materials for profitable remark. And thus situated and prepared, never can a parent hold converse with his children more profitably. Refreshed and mellowed himself by the truths he has heard and the exercises he has engaged in, out of a full heart he can mete instruction and advice to his charge. The Sabbath evening is thus honoured, and by that circle will be loved. There certainly is not a more interesting sight than that of a family, consisting of children of different ages, thus gathered around a beloved parent, and hearing from his or her lips the words of eternal life. Often there will be seen the glistening tear, the heaving breast, under an apprehension of the evil of sin—of personal unworthiness, or in view of a Saviour's sufferings—often there the seeds of eternal life will be planted. Such a circle, how truly a nursery of Heaven! It is to be regretted that the evening of God's holy day is not thus more frequently improved. It is now in many cases the dullest season in the week, or, though occupied in religious exercises, passed far less profitably than we have suggested. Public exercises are allowed to supplant this interesting service, or confine it to a very brief space. Far be it from me to say a word which shall keep any one from a proper attendance on the house of God, and yet it must be acknowledged that attendance on public ordinances has become much of a gossiping matter. Many seem to think that religion requires no time for reflection; that all a man has to do to sustain a religious character, is to rush from one public exercise to another as often as possible, and the oftener the better. Every one must be aware that in a city there are persons who may be variously detained, and parts of families only who can attend at a given time, and many who, from years and other circumstances, may require a third service, and should have the opportunity of attending; but many, very many more are they whose Sabbath evening would be best spent in the bosom of their families, and who can only on the Sabbath evening enjoy calmly the company of their children. In the practice to a considerable degree prevalent, there is much selfishness on the part of parents: they seek through the whole

their own interest, to the neglect of their children. There is a beautiful symmetry in true religion—every duty and every interest has its proper place, and the Christian parent should, for the sake of example, as well as the welfare of all around him, study to cultivate this symmetry, and have every duty in its appropriate place. His children's welfare, as well as his own satisfaction and profit, must be consulted, and if to the latter be devoted the Sabbath day exercises, he may well give the evening to the former. The course suggested may cost him labour and patience; but what good, compared in any degree with his children's immortal interests, does not cost him labour and patience?

The course suggested has been long and extensively pursued in Scotland, and seems to have a close connection with the remarkable success of parental efforts in that country, already spoken of. This mode of spending the Sabbath evening has a fascinating effect on children. There are many who look back to evenings thus spent as among the most interesting and happy they have enjoyed. If the preacher may refer to his own experience, he would say that he fixes on the Sabbath evenings thus passed in his youth, with five or six other children around a pious mother, when the Westminster Catechism was regularly recited, and the Scriptures read, and an account given of what had been read and heard through the day, as among his happiest evenings. He believes, moreover, that those exercises have proved no unimportant part of his preparations for the ministry, though at the time he had no thought of the use Providence might make of them.

3. *Care should be taken to improve and impress the public dispensation of Divine Truth.*

The preaching of the gospel, as commonly enjoyed, is rather fitted for mature minds. It may be very simple, and yet will involve much, the force of which none but minds of maturity will perceive. This peculiarity cannot be altered, it being affected altogether by the circumstances of the congregation, who cannot be addressed in a childlike familiarity, and to whom the same description of illustration which gives the greatest zest to the instruction of children and youth, would be unsuited. While this is the fact, it is to be lamented that so little is effected for children by the exercise of preaching, and yet the defect is not without a remedy. While it will be acknowledged to be desirable in the highest degree that all ages should find this divine institution profitable, it is very much in the parent's power to make it so to his children. There is a plan practiced successfully by many, which deserves the attention of all. It is that of regularly examining children on the sermons they hear, and expecting them to bring home some account of the heads of a sermon, and the various topics illustrated. When this plan is pursued, it gives the parent an excellent opportunity for impressing the truth delivered, in a very familiar manner, and dwelling on and carrying out those points which may strike him as

particularly important. This plan cultivates the habit of attention, and while it exercises both the memory and the judgment, is valuable as an exercise of mental training. If the power of analysis be of almost indispensable importance, such an exercise, which will unquestionably to a degree cultivate it, must be highly esteemed. There is nothing which, in such a space and in so pleasant a manner, shows the value of analysis so clearly as a well studied sermon. In it every part has its place, and all united make a grand whole, bearing on one end. The plan of which we speak will call for attention on the part of the parent, and of this both his mind and his heart will find the benefit. The first efforts of a child in this work may only give him the text; but this recorded in his book is great gain. His next effort may give him a meagre skeleton of a sermon; yet in a short time it will be surprising to himself to see how much of a public exercise he may bring home. At thirteen years, in most cases, the account he will furnish will be in a degree complete. And what will be gained as to the habit of attention in the sanctuary? And how, as the whole plan is carried out on the part of the parent, will he drink in instruction and soon apply for himself? The habit of bringing divine truth thus directly home will be blessed, and how many thousand times better this than the practice of many parents, who return to their families to show what captious hearers they are, and by their conversation and conduct undermine all the confidence their families might otherwise feel in the sermons they hear?

4. *It is a matter of great moment that every parent furnish his children with suitable reading of a pious character.*

Reading will be found one of his most valuable auxiliaries—one by which in a sense his children become their own teachers. Care should be taken, however, by the parent, if he would avail himself of it fully, to select or lead the way to that sort of reading which shall impress his own instructions, and mend the heart, while at the same time it interests. Now for this, it must not merely be religious reading, but that reading which presents religion in a style suited to his years. We have many choice treatises on the great subject of Christianity, which may bring joy to the adult Christian, but which will be dry as husks to the young mind—and forcing the child to read these, or confining him to them, will create a distaste not only for them, but for religion itself, as he will be led to associate with it the idea of some intolerable burden. Every Christian can judge of this for himself, for who of them would not feel the same, if confined to the study of a book on science, which entered into its minutiae, while it took for granted the necessary elementary knowledge on the part of the reader. There is no necessity of our falling into this mistake at the present time. A great change has taken place, and while books of excellent character for adults are multiplied, our religious juvenile literature, has, not only within a few years, become a distinct department, but very extensive. The

Christian parent has now the opportunity of selecting from a large number, works which precisely meet the need of his children, written in the most interesting style on all the ordinary subjects on which he would dwell, and adapted to the youthful mind.

The parent should not, let me say, think his work done when he places these books within the reach of his children; on the contrary he should make it his business to inquire carefully into the reading of each child, and may well make such inquiry a part of his Sabbath evening's engagements; while at the same time he may have select books read aloud, in order, for the purpose of calling out remarks from his children, and for making his own observation and application.

5. The *pious observance of family worship* is an important auxiliary in Domestic Christian Education, and even an essential part of it.

Regarded as a general duty, every one claiming to be a Christian, and indeed every parent should have his altar in his house, around which his children are daily gathered. It is in the matter of Christian education "an engine of prodigious power." If the several services be pertinent, brief, varying with circumstances, lively, they will make an impression. Is the Word of God read on every occasion, in proper portions, as one of the exercises, not only is the truth of God impressed on the mind, but it is regarded as the family oracle: the young, seeing the place it occupies with a pious parent, will cling to it as the Book of books. And how much may we hope to gain by this, when we remember that the young man cleanses his way by cleaving to God's Word. Picture to yourself, a family on their knees at worship—hear the prayer a beloved father offers so feelingly: he adores God, and acknowledges his own and his family's dependence on Him, traces every blessing, the rest of every night, the comfort of every day to Him—how does this tend to cherish a reverence for God and the feeling of obligation in the bosoms of all? He confesses his sins and his family's, he seeks to come into the dust at God's feet, and cannot go without his pardon—how calculated this to make his children feel their accountability—to awaken solicitude for their own state—to lead them to God for pardon? He commits them to God, prays for security, for blessings, for all they need—how calculated this to check the foolish self-dependence to which our nature is prone, to keep his children under a sense that all is in God's hands? Look at this exercise as Providence leads to its variation, by the sickness or death of friends—or the occurrence of difficulty, or deliverance from imminent danger—and does it not speak directly to the heart, does it not aid in the cultivation of those feelings at which a Christian education aims? Blessed institution indeed. A master mind (Cecil) has spoken thus of it—"worship thus conducted may be used as an engine of vast power in families. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests

every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God'—'There is a spiritual world'—'There is a life to come.' It fixes the idea of responsibility in the mind. It furnishes a judicious and tender father or master an opportunity of gently glancing at faults, where a direct admonition would be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors."

6. Finally, *a careful observance of the Sabbath is indispensable as a part of a Domestic Christian Education.*

The observance of the Lord's day is urged mostly on the ground of a moral claim on the part of God, and the view we now take may be considered novel—it is nevertheless correct. Look at the place the Sabbath holds; does not its observance bear on all the interests of religion, and can a man be called religious who does not keep it? And if the Sabbath have not a hold upon a man, will any thing else have? Do not all religious interests in the church, in society, in a man's own heart, rise and fall with the observance of "the day the Lord has made?" Now when we speak of a proper observance of the Sabbath, we mean its consecration as entirely as possible to the business of religion—to worship, to religious reading, while the business of the world, the indulgences of the world, and all bustle are shut out—such an observance, as makes this day stand out in holy pre-eminence above all the other days, as THE DAY OF GOD. Now with such a view of it, we ask what will be the influence of such observance on a growing family; will not such observance of *one-seventh* of the time fill the house with a holy atmosphere; will it not make a family feel there is a solemn reality in religion? will it not raise the tone of pious feeling in such house? will it not, in a most blessed manner, stand as a check upon the influence of our worldly pursuits; and as such an observance associates the Sabbath here with the Sabbath of heaven, will it not lead the young heart to heaven? Can a Christian parent, if he would bring up his children in the nurture and admonition of the Lord, pursue a more effectual means than thus hallowing God's day? For confirmation of all this, I beg you to look to the families where God's day is not honoured; where the political newspaper or secular periodical is read in preference to the Scriptures—where business, or visiting, or pleasure walking, or frivolous conversation, occupy the attention, and see if there you find a due sense of religion, or children growing up with the feeling that religion is a matter of any moment, or growing in the nurture and admonition of the Lord. No, God's impress is on this matter. The parents in such a family may give sage advice, they may supply any quantity of religious reading, though they are not likely to do this; they may sit down regularly at the communion-table, and yet their profanation or neglect of the sanctity of the Sabbath will destroy all. They shall see their children grow up, thoughtless, giddy, lovers of the world and not at all of God.

Many conceive such an observance of the Sabbath as we speak of, will make it a heavy, dull day; if it be so, it is their own fault, for religion has nothing heavy or dull about it. A judicious parent will find no difficulty on this point. He will study and lay himself out so to direct reading and the study of divine truth and conversation, that the Sabbath will be a delight.

Two things should enforce what has been said: your time with your families is short; they will either be taken from you or you from them—and if you neglect your duty to their souls, while you have them, you will plant a thorn in your dying pillow.

By all that is dear to you in the interests of your children; by all your desires to see the Church of your Redeemer sustained by their active, holy efforts; by the fearful consequences which you have seen to follow the neglect of parents; by all the griefs by which the hearts of others have been wrung; by all your anxieties to have your children members of that great family which shall assemble around the glorified Redeemer at last, and sing His praises for ever, I charge it upon you, *be faithful*.

ARTICLE IV.

A PLEA FOR THE RESTORATION OF THE SCRIPTURES TO THE SCHOOLS.

BY THE REV. ROBERT J. BRECKINRIDGE, D.D.

[This very able article, taken from "the Baltimore Literary and Religious Magazine," is the substance of a speech delivered before the American Bible Society in 1839. The resolution which was placed in Dr. Breckinridge's hands on the platform was in these words: "*Resolved*, That the use of the Scriptures as a reading book in common schools is of such importance as to deserve immediate and universal encouragement in all our States and Territories." The headings to the different divisions of the address have been inserted by the Editor.

It is due to Dr. Breckinridge, who is known throughout our Church to be opposed to denominational schools, to add that his present position is not inconsistent with the line of his argument before the Bible Society. We heartily wish him success in his noble efforts in Kentucky, as Superintendent of the State common schools.]

* * * * This is the beginning, as I trust, of a national effort, the first expression of a national purpose, to restore in youth the dissevered connexion between piety and knowledge, between God and the first search of childhood after mental treasures.

RELIGION AND EDUCATION GO TOGETHER.

Perhaps the most striking aspect of my duty is, that its performance should ever have been needful—but especially in this country, and at the present moment. From the beginning of time, till a period very near to us, and amongst the entire race of man, except

only Reformed Christians of these latter days, the general principle remotely occupying the base of this subject, has been cordially and universally received and acted on, as of paramount importance. Every people, without exception, has thought it necessary to teach its religion to its children, as the very basis of all other knowledge; and every nation that has been sufficiently advanced to have a written religion and places for the regular instruction of youth in knowledge, has made the national religion a national study in childhood. The sacred books of all heathen nations have been known of all, who knew any thing whatever. The pages of the Koran, in every age and country, have been the first study of every follower of the false prophet. The very highest literature of all antiquity is thoroughly impregnated with the popular religion; so that every Greek and Roman youth was made a scholar and a pagan, by the self same process. The Hebrew parent, by the most express command of God, made his child from its very birth, by every outward mark and every inward accomplishment, at home, by the way-side, in the school, in the sanctuary, in the halls of justice, on the field of battle, and upon the throne itself, thoroughly and intensely a Hebrew. The early Christian church was in no degree less assiduous in the same devotedness to the exact and universal religious instruction of the young. Every corrupt and apostate sect which has forsaken or renounced our divine Redeemer—and most conspicuously those who have most thoroughly and openly rejected the Bible—has instilled each its own peculiar heresies, by every means, not excluding their schools, into the minds of their children. The leaders of the glorious reformation of the sixteenth century, and for two centuries and more, all their true followers, received as from God the solemn duty of the public as well as private instruction of the young in the word of life. The illustrious spirit of Luther as he drew near his rest, in a review of his literary labours, rejoiced the most in this, that he had written his book *De Servo Arbitrio* against Erasmus, and had prepared his Small Catechism; a performance, which like the similar one of his immortal fellow labourer, John Calvin, remains, each, after the lapse of three hundred years, respectively the symbol of churches, states, and races. Nay, until a period so little remote that many who hear me, can recall it, the school house and the church stood side by side throughout our country; and the Bible and the Catechism constituted in both, the basis of perpetual instruction.

CAUSES OF THE EXCLUSION OF RELIGION.

It is not my present duty to trace the causes and the manner of the exclusion of the Bible from our schools. It is sufficient to indicate, as the chiefest, the spirit of *Popery* which everywhere suppresses the Word of God; the spirit of *Indifferentism*, which treats it with total slight; and the spirit of *Infidelity*, which openly rejects it. Other causes, less obvious, have no doubt conspired, in the pro-

duction of the same fatal result, amongst which are perhaps to be ranked as of no small importance, the excessive multiplication of school books of inferior quality; a proportionate increase of incompetent and unworthy teachers; and a general disposition to prostitute to unworthy ends, that part of the education of youth, which could be turned to immediate profit. Nor can it be denied that the system of Sabbath school instruction, so valuable in itself, has been at least an occasion for this great evil; that the public has been allowed, it may be even induced to consider the moral instruction thus imparted, a sufficient substitute for that formerly given in the week-day schools; if not indeed for that before received under the paternal roof.

A general review of the efforts which have been made in our day, to restore the Bible to the schools, would occupy far too much time to be now attempted; although this, like the mode of its exclusion, is a portion of this great subject, full of interest and importance. It may be sufficient to state in passing, that the minds of Christians over the whole world have been for some years deeply pondering this matter. The Protestant churches generally throughout Europe have made a more steadfast resistance than ourselves, to the exclusion of the Bible from the course of general education; and are therefore, in this respect, generally in a better condition than ourselves. In England there is no school system of sufficient extent, to deserve the name of national; but the institution which has the oversight of what are called the National Schools, has introduced the Scriptures into them. The schools of Scotland, so far as they have been under the care of the national church of that kingdom, remain on their ancient model. In Ireland, a systematic attempt was recently made by a committee of the British House of Commons, which in 1825, 6 and 7, carefully investigated the whole subject of Irish education, with a view to provide a general and thorough system of popular instruction. The result is given in nine reports, which together contain considerably more than three thousand printed pages in folio; and the sum of all is, that the most ignorant and illiterate of all civilized states absolutely repudiated by the high dignitaries of the papal church every system of public, nay even of gratuitous instruction, which should not as a starting point, reject the Bible, and admit the dogmas of Popery. As it regards our own country, the only successful effort of a general kind with which I am acquainted has been lately made in the state of Maryland; where the admirable society which I represent this day, are now in the midst of an attempt, which has been attended with the most cheering success. In the course of that movement two facts of great importance in themselves, and strongly illustrative of the past and present spirit of the country, have been fully established. The first is, that the public mind is more thoroughly prepared for this great reform, and all the sources of public influence and authority much more accessible in regard to it, than the most sanguine had sup-

posed; that is, God has prepared the work to our hands, before we had faith and zeal to undertake it. The second fact is, that the more pretending the schools are, the more completely is God excluded from them and the more decided is the opposition to the introduction of the Bible; while many of the humblest sort have all along kept the Scriptures in them: that is, the richest sort of our people, in this, as in many other respects, have been amongst the most of all indifferent to God and removed from an evangelical influence. It is an item in this hasty outline, too significant and too pleasing to be omitted, that all our Christian missionaries, it is believed without exception, have made the Bible the principal class book in every school established by them.

CONSIDERATIONS IN FAVOUR OF RELIGION IN SCHOOLS.

Let me now present in a more direct form some of the great considerations which decide our duty on the subject before us. In doing this I shall separate such as more particularly regard the *individual* aspect of the question, from those which may be considered as pertaining more properly to its *social* character. And in presenting both views, the occasion admonishes me rather to make suggestions than to attempt an argument.

1. It may be observed, then, as the first axiom of every *individual* consideration of this subject, that religion is the most imperative necessity of the human soul. No people have ever been without the elements of a regular system of religious faith; nor can as many single persons be computed in any age or nation who are destitute of the religious sentiment, as there can be of persons destitute of reason, of speech, of a perfect human form. So that man is as essentially a religious as he is a rational, a speaking, or even a defined being at all. It is equally indubitable that this necessity of the soul is developed as early as any other want of it; and it is evolved with a steadiness and intensity equal to any other. Upon what other principle are we to account for the horrible excesses and the inconceivable follies of the human race in connexion with this solemn and all-pervading sentiment of our spiritual dependence, this ever pressing sense of our spiritual necessities? And what conceivable excuse can be pleaded, for not providing for this necessity from the first moment of its development? For not directing this sentiment, by an instruction as ceaseless as its own activity? For not sustaining and moulding this confiding and absorbing impulse by the power and the wisdom which God has made manifest to this very end?

Let it be farther considered, that there are but two possible foundations, upon one or other of which all religion must repose. One is *authority*; the other *conviction*. The former, professing to emanate from the throne of God and to be perpetuated in a manner always supernatural, sustains its pretensions by unceasing miracles, and appears before men only to state its claims and receive unquali-

fied obedience to its behests. To hear, to believe and to obey, are in its view the sole duties of mankind; while to reason, to investigate, to compare, to inquire, to analyze, are all alike rebellious against its sacred character. On the other hand, the religion of conviction, recognising God as its author, and the present blessedness and eternal glory of man as its immediate ends, throws open the heart, the mind and the conscience to its sweet and ennobling influences. It appeals constantly to the understanding; it pleads for nothing more earnestly than for the most ample, thorough and mature consideration; it asks for dominion over the affections, the conscience, the intellect, only when that dominion shall have been conceded by a willing, an enlightened, a convinced spirit. This is our religion. This Bible is at once its sacred repository and the great instrument of its propagation. Why then shall we withdraw it from the very seats of knowledge? Why withhold it from the active and inquiring spirit of childhood? Our religion is based on knowledge, founded in liberty, approved by conscience. Let us act as if we felt this to be true.

In the general education of youth, we commit a great mistake as to what education really is; and in deciding who are educated fall into a fatal error. To omit in education all moral training, is to train imperfectly for time and not at all for eternity. It is, indeed, to neglect the man himself and train some of his inferior powers. No man is or can be educated, whose moral faculties have not been adequately trained; and if they have been mistaught, he has been enslaved, not educated; degraded, not enlightened. Now it so happens that amongst us the case is so presented by reason of a thousand concurring circumstances, that no adequate moral instruction can be furnished generally in our public schools, unless the Bible itself be put into the hands of the pupils. So that we are shut up to the necessity of rejecting from public education all true discipline and instruction of the better and more urgent part of our being; or of using for those purposes the best and greatest and fittest of means, the teacher of all teachers, the very word of God himself. Blessed alternative; which forces a people panting to be taught, to remain in ignorance or learn of God!

For if we restrict our views of education so narrowly as to embrace in its scope only that which is purely mental, no absurdity can be more audacious than to reject the Bible, even from such a plan. Is it of use to know what we are, what we can be, what we have been? To know how we can be and achieve whatever is most excellent? Is it a part of instruction to set before us the highest exhibitions of whatever is great and striking in the past? The greatness of virtue, the greatness of passion, of achievement, of effort, of transcendent civilization, of unparalleled crime? Well, what is the Bible? It is, amongst other things, the record, the safest, often the only record of the largest, the longest, the most striking part of the history of genius, of knowledge, of sublime

adventure, of all-glorious success—yea, of man himself! It is the text book, out of which to unriddle the great mystery of God's providence, in the government of the world! The greatest of all poets, philosophers, orators, moralists, lawgivers, rulers and conquerors, who have adorned those long annals which cover two-thirds of the whole duration of human existence here below; these are the men who have written this book! It contains their legacy of wisdom and instruction to generations of generations! A legacy so vast and so enduring, that one single man, and he the beginner of the book, has bestowed in a few brief pages, the elements of civilization, of organized society, of law, of morals and of religion upon every age that has succeeded him; and stamped the impress of his mind upon the whole human race! Why, this book, which is the sum and substance of all literature more ancient than the Greek, is the substratum also of whatever exists in our modern tongues. The two great protestant translations of the Bible, the Germanic and our own, formed, in truth, the two languages; and they reign over them still when centuries have passed, the highest classic respectively in each. In sober verity, this book is not only the book of God, but also the book of the human race. So that to reject it, is at once to be separated from the Lord and from enlightened man!

2. Let us turn for a moment to the *social* aspect of this question. As there are but two principles on which religion can repose, so also there are but two on which the social state can be perpetuated amongst men. Organized society, in any supportable or even possible form, can be sustained in only one of two modes. The *first* method limits the numbers who take part in the public authority or control, to those who are presumed to be capable of these functions, increasing or reducing the amount, as experience shall suggest or necessity enforce. Upon this principle, the great bulk of human institutions have been constructed; and so simple is it, and so deeply seated in the nature of the case, that the mass of mankind has been generally unable, or unwilling (and the distinction is immaterial to the argument) to prevent their own disfranchisement and to arrest the tendency of power to accumulate in a few, often in a single will. We cannot be too profoundly sensible that, in the long run, power not only should not, but cannot be exercised by those unfit to wield it; and that all attempts to violate this necessity entail the destruction of society itself. The *second* method proceeds on the assumption that the whole society is endowed with this capacity; and that, in the particular case, all are or all can be prepared to take part in every exercise of public authority. It is on this second principle that all our political institutions are founded. Our great republic and all our free and sovereign commonwealths have been frankly perilled upon this great and stirring truth, that man is capable of self-government. Not man everywhere; for history would contradict us. Not man embruted and demoralized; for our previous reasonings show this to be absurd. Not man generically, embracing

women and children, idiots and slaves; for this subverts the very order of nature. But generally the truth that man, enlightened, civilized, and free, is the safest depository of all ultimate authority; and the wisest dispenser of so much as the exigencies of society require to be parcelled out for common use. If this be not true, our country is undone. If it be true, the people must nevertheless be sustained in that condition, which we call enlightened, civilized and free.

But I believe no reflecting man will hesitate to admit, that of all influences which affect the character, the prosperity, the duration, the glory and the usefulness of nations, moral influences are incomparably the most controlling. And of that immense class of influences, which might, in a large sense, be called moral, the most important and enduring are beyond all doubt those which are strictly religious. Is it too much to assert that the influence of a national religion is greater upon national character than all other influences combined? Is it going too far to declare that the destinies of states have been more deeply affected by their religious faith than by all other circumstances? The very history of mankind is essentially and chiefly a history of religious ideas and religious developments. The great intellects of all ages have comprehended this truth; and though they differed about what religion is, or should be, yet they felt and saw that to the world it is in fact every thing. In every nation, before these latter days of scoffing, the entire mass of men, though they saw not, felt the same truth; and hence, the vehement opposition in them all to every change in their national faith. The sentiment uttered on this platform to-day by the chief magistrate of this commonwealth, "That without the Bible this republic would never have existed," is as just as it is emphatic. And I solemnly insist upon this inference from that truth, that without the Bible this republic cannot continue. For the general principle contended for, has a most peculiar application to ourselves. Our institutions belong to an advanced condition of society; they can be sustained only by a community, whose moral condition is as peculiar and as advanced as their social system. This Bible contains the religion of this nation. This Bible, which alone is able to prepare our children for virtuous and enlightened liberty; which contains the sanction of our Creator to the principles of our polity, and throws the sacredness of religion around the simple, upright, humane and free spirit of our institutions; this Bible, which is of value to us, equal to the value of liberty and independence, merely because it contains our religion, and which has besides this inappreciable worth, that its religion is true and divine, and the only religion that is either the one or the other; this Bible, which will perpetuate our glory, if that can be done at all—and if it cannot, will prepare our posterity to be and to do in the midst of all calamities, whatever becomes the worthy descendants of our glorious ancestors; this treasure of all

treasures, we dishonour and defile by a deliberate act of national rejection!

No truth is more clearly established by the whole course of history than that there is a wise and holy providence continually exerted over the nations of the earth. They rise and flourish and pass away under the eye, and by the purpose of him, who in the development of his sublime proposals, will not allow them to abide in strength which would be used to his dishonour; and who in pity to suffering man, will not permit the principles of evil to consolidate their force and accumulate through successive ages irresistible means to do wrong. Without the blessing and favour of God, no nation can stand, no people endure. Alas! how multiplied and how sad are the evidences of this truth! And how copiously has he taught us that his blessing is to be expected only by the grateful and the obedient; and that his favour is bestowed only as we walk in the ways directed by himself and towards the ends which he proposes in his all pervading goodness! But the revelation of his will, is contained most plainly, if not alone, in this blessed volume which we dishonour by a great public act; and the promises of his favour and protection are written in those pages which he has so urged, persuaded, commanded us to make the light of life, in every condition, every age, every relation and every office, through which his providence may guide us! Oh! blessed is that people whose God is the Lord!

OBJECTIONS ANSWERED.

It is not to be supposed, that such an event as the exclusion of the Word of God from popular education could extensively occur, or continue for a considerable time, without furnishing for itself many pretexts, by which even good men might be beguiled: nor that such a calamity could be removed without serious resistance from many quarters. Several objections to the restoration of the Scriptures to the schools are so often urged by persons deserving to be heard, that it seems necessary briefly to state and answer them.

1. Amongst these the most frequent, perhaps, are urged against the Scriptures themselves; which it is alleged, are in many particulars far above the comprehension of children and youth; and which are moreover so often disfigured by a certain plainness of expression as to be unsuitable for promiscuous, or even public reading, before the young. To this, the first reply may well be, that God who created us and who perfectly knows us, has judged otherwise; and that he made the volume of his word such as we have it, and has added the most express and emphatic commands that it be early, constantly, publicly, promiscuously read. To all this he has joined the most precise assurances that exact obedience to this precept will have no other tendency than to make us wise and pure

here below and blessed beyond conception for ever; that all manner of intercourse with him and all communion with his holy word are most pure and most profitable: and that all contrary suppositions are highly offensive to him and full of dishonour to his infinite being. As a second reply, it may be stated, with equal truth, that all experience proves the objection to be entirely mistaken. For of all mankind, the wisest, the purest, the best, were selected to write this sacred volume; and in all ages the objectors themselves shall say if this has not been eminently the character of those who have the earliest, the most thoroughly, and the most sincerely pondered, mastered, imbibed, and rejoiced in its precious contents? But as a final answer, it is to be considered, that if the objection have any weight, it will lie not only against the early and promiscuous study of the Bible; but also in a fundamental manner, first against the Christian religion itself, and secondly against all religion whatsoever—as being in itself too obscure for profitable study and too immodest for public statement. For there are multitudes of truths which adult years do not unravel more than the simplicity of childhood; yea, of truths which are the most vital in Christianity. And as religion in its largest sense, if it be true and profitable at all, must teach us what God is and what he requires of us, it is manifest that an immense portion of it, treating of God, must be more or less inscrutable and revealed merely as truths to be believed; while still larger portions, treating of duties, of sins, and of divine sanctions touching both, must be always subject to such cavils as that now confuted.

2. A second objection, which seems to be urged out of a spirit of amiable solicitude for the Bible itself, would exclude it from the course of systematic education lest a too great familiarity with it in early life should disparage religion itself in our subsequent regards. This conceit is founded in total ignorance of the human heart; and they who utter it overlook one of the firmest and most unalterable laws of our moral being. The objects which we cherish most fondly and most steadfastly are those which first occupied our early and ardent thoughts. The spirit cherishes a kind of immortal gratitude for that which made it first acquainted with itself and revealed to it all its strength. Our earliest associations are our most enduring ones. Our first friendships are not only our sweetest—but as one by one they fail and pass away, we learn with surprised grief, that they are friendships which cannot be replaced. We make new friends, valued, dear, perhaps even more deserving; but, alas! they are those we trusted first in childhood; not those whose images grew into the substance of our hearts. The deepest feelings of the human breast have been linked by God in adamantine fetters with the strong impressions and vivid remembrances of our early years. The objects of that period are the sacred objects of life; and the heart will not endure to have the meanest of them invested with less than the costliest of its treasures.

Oh! that we could bind the early and tender affections of the whole people to the name of Christ, to the throne of God! Oh! that this fatal familiarity with divine truth were the universal heritage of the children of our country!

3. There are those who make it a third objection to restoring the Bible to the schools, that we have reason to dread great strifes and permanent division amongst the friends of education, if not of religion itself, by pursuing this enterprise. It is to be feared that many who call themselves the friends of education are totally opposed to all religious influence, either in the school or the community; and there is too much reason to suppose that plans are already extensively matured, whose success will exclude for ever all moral instruction from the course of popular education. This branch of this great subject needs, and must receive, first or last, a thorough sifting. But this is not the occasion. I will at present merely say that manifestly there can be no union of effort between those friends of education who exclude from their system all moral training, and those who make conscience of taking the Bible to school with them; and the sooner the question is made between them at the bar of the public, the better for the country: for the question involved is no less than this, whether the education of a religious people shall be subjected to an infidel or a Christian control. As it relates to the true friends of the Bible, there can be no cause nor even occasion of strife here. If there be one single point in which all true Christians can unite, it surely is this, that the word of God should be given to the human race, and be received by it. Or if this may not be, it is the strongest possible proof that there must be some inherent, or some providential hindrance, to all united action amongst those who are earnestly contending for the same general object. This I do not believe. We shall find the Christians of this country united, not divided by the present proposition; which while it may separate the friends of the Bible more widely from its enemies, will bind them more firmly to each other. For the rest, strifes and divisions are the price we pay for all that is precious in a sinful world. They can be no where better met than under the shadow of the cross; no standard is more worthy to endure them under than the banner of divine truth; no object can be set before us, for which we might better suffer them than the charter of salvation.

CONCLUDING REMARKS.

Beloved brethren, friends of the Bible and of the Lord Jesus, this is the instrument which God himself has provided, with which to subdue the earth unto himself and triumph over sin and hell. Nothing can stand before a weapon whose edge has been tempered in heaven. It is our part to use this great weapon of our sacred warfare, this sword of the Spirit of God, which we know to be, through him, mighty to pull down every strong hold of iniquity; to use it, as men

who combat, not with flesh and blood, but with principalities and powers; yea as men who fight the good fight of faith, under the eye and guidance of Him who has long ago openly triumphed over our stoutest enemies and led captivity itself captive.

And why should doubts arise in our minds; or our faith or courage for a moment fail us? What has not the past witnessed? What victories of grace and redeeming love has it not recorded? Let long history repeat. Time would utterly fail us to speak of the triumphs of this blessed volume in great antiquity; its triumphs while it was itself incomplete; the triumphs of all, even its smallest parts—each adding trophy upon trophy, as proofs of its own title, to be added to the portions that had come from the skies before it. How glorious was its career throughout all the East—the great Shemite age—the early manhood of the world!—Then in the mighty transition age of the Greeks—Egypt and Asia surrendering civilization to Europe—Shem transferring the golden sceptre to Japhet—the light of the world only chased away the night before the advancing radiance of the light from above!—Then came the mighty Cæsars victorious over all besides; and they, and Rome itself, subdued by three centuries of meek endurance and uncomplaining martyrdom, sat down also at the feet of Jesus!—Its next trophies came from fierce barbarians, subdued by empires and by armies, rather than by single men; invading millions, the shadow of whose banners obscured the Roman world—as they descended like successive floods, overwhelming every seat of civilization; savages who but for the Bible, had sealed the doom of man. Greater perhaps than all past, its achievements during the long night of the middle ages; that time and times, and the dividing of time, when all open sacrifice of praise seemed lost, and the weeping and bleeding Church sat desolate in the great moral wilderness, listening in silence to the only voice that dared speak truth or utter comfort. Here is that voice; meek, but undismayed, as in those centuries of despair. Here are those witnesses; ready to speak, and die, and live again, as when the gloomiest sackcloth covered them. But God heard their testimony, when man was deaf to their entreaties; and God restored again, as from the dead, his persecuted and corrupted Church. The Reformation was in the strictest sense, accomplished by the Bible; and its great fruits, were the restoration of the Bible with its knowledge, liberty and righteousness to man. Similar were the fruits of what men strangely call the great Rebellion of England; but which was in fact a rebellion *to* God and *against* iniquity; which has, until now, exerted so great an influence over all the interests of the human race; and in the midst, and by the means, and through the agents and influences of which, the Bible had its golden age in England. And last of all, amongst ourselves, amidst all the blessings we enjoy and all the efforts we are making, what Christian does not admit that all, all are the fruits of the blessed

word of God; of that word believed, obeyed, received into our hearts, and held forth in our lives.

And all these great successes which the past records; all these victories which our eyes behold, are proofs to us, as from God himself, of what we might still achieve by the same living word. Let us not fear; let us not faint. Give us but the Word of God, and scope to spread and teach it; all else is sure. Let darkness revisit the earth; let error, ignorance, and superstition return; let the defeated enemies of truth and light, come forth and rule; set up your tyrants in the state, your bigots over the church; establish falsehood by the law, corrupt the ministers of truth, and burn once more its martyrs at the stake. Do this, and more; twice already, since Jesus bled, has it been done throughout the earth; yea done for long and bloody ages. And yet again, we look that such things shall be; for so God speaks. What then? Give us but the Bible, and we will purge your priesthood, dethrone your tyrants, defeat your bigots, put shame on error, and make again the martyr's blood the church's seed! Give us the Bible—the Bible without note or comment—the Bible as God gave it! and we will with this alone, by God's indwelling grace, defy death and hell, and for the third time conquer the world for Christ!

ARTICLE V.

THE GOOD TEACHER.

THE SPIRIT OF A TEACHER.

BY DAVID P. PAGE.

PERHAPS the very first question that the honest individual will ask himself, as he proposes to assume the teacher's office, or to enter upon a preparation for it, will be—“*What manner of spirit am I of?*” No question can be more important. I would by no means undervalue that degree of natural talent—of mental power which all justly consider so desirable in the candidate for the teacher's office. But the *true spirit of the teacher*—a spirit that seeks not alone pecuniary emolument, but desires to be in the highest degree useful to those who are to be taught; a spirit that elevates above every thing else the nature and capabilities of the human soul, and that trembles under the responsibility of attempting to be its educator; a spirit that looks upon gold as the contemptible dross of the earth, when compared with that imperishable gem which is to be polished and brought out into heaven's light to shine for ever; a spirit that scorns all the rewards of earth, and seeks that highest of all rewards, an approving conscience and an approving God; a spirit that earnestly inquires what is right, and that dreads to do what

is wrong; a spirit that can recognise and reverence the handiwork of God in every child, and that burns with the desire to be instrumental in training it to the highest attainment of which it is capable—*such a spirit* is the first thing to be sought by the teacher, and without it the highest talent cannot make him truly excellent in his profession.

The candidate for the office of the teacher should look well to his motives. It is easy to enter upon the duties of the teacher without preparation; it is easy to do it without that lofty purpose which an enlightened conscience would ever demand; but it is not so easy to undo the mischief which a single mistake may produce in the mind of a child, at that tender period when mistakes are most likely to be made.

Too many teachers are found in our schools without the spirit for their work which is here insisted on. They not only have not given attention to any preparation for their work, but resort to it from motives of personal convenience, and in many instances from a consciousness of being unfit for every thing else! In other professions this is not so. The lawyer is not admitted to the bar till he has pursued a course of thorough preparation, and even then but warily employed. The physician goes through his course of reading and his course of lectures, and often almost through a *course of starvation* in the country village he first puts up his sign, before he is called in to heal the maladies of the body. It is long before he can inspire confidence enough in the people to be intrusted with their most difficult cases of ailing, and very likely the noon of life is passed before he can consider himself established. But it is not so with the teacher. He gains access to the sanctuary of mind without any difficulty, and the most tender interests for both worlds are intrusted to his guidance, even when he makes pretension to no higher motive than that of filling up a few months of time not otherwise appropriated, and to no qualifications but those attained by accident. A late writer in the Journal of Education hardly overstates this matter:—"Every stripling who has passed four years within the walls of a college; every dissatisfied clerk, who has not ability enough to manage the trifling concerns of a common retail shop; every young farmer who obtains in the winter a short vacation from the toils of summer—in short, every young person who is conscious of his imbecility in other business, esteems himself fully competent to train the ignorance and weakness of infancy into all the virtue, and power, and wisdom of maturer years—to form a creature, the frailest and feeblest that heaven has made, into the most intelligent and fearless sovereign of the whole animated creation, the interpreter, and adorer, and almost the representative of Divinity!"

Many there are who enter upon the high employment of teaching a common school as a *secondary* object. Perhaps they are students themselves in some higher institution, and resort to this as a temporary expedient for paying their board, while their chief object is,

to pursue their own studies and thus keep pace with their classes. Some make it a stepping-stone to something beyond, and, in their estimation, higher in the scale of respectability, treating the employment, while in it, as irksome in the extreme, and never manifesting so much delight as when the hour arrives for the dismissal of their schools. Such have not the true spirit of the teacher; and if their labours are not entirely unprofitable, it only proves that children are sometimes submitted to imminent danger, but are still unaccountably preserved by the hand of Providence.

The teacher should go to his duty full of his work. He should be impressed with its overwhelming importance. He should feel that his mistakes, though they may not speedily ruin him, may permanently injure his pupils. Nor is it enough that he shall say, "I did it ignorantly." He has assumed to fill a place where ignorance itself is sin; and where indifference to the well-being of others is equivalent to wilful homicide. He might as innocently assume to be the physician, and, without knowing its effects, prescribe arsenic for the colic. Ignorance is not in such cases a valid excuse, because the assumption of the place implies a pretension to the requisite skill. Let the teacher, then, well consider what manner of spirit he is of. Let him come to this work only when he has carefully pondered its nature and its responsibilities, and after he has devoted his best powers to a thorough preparation of himself for its high duties. Above all, let him be sure that his motives on entering the school-room are such as will be acceptable in the sight of God, when viewed by the light beaming out from his throne.

"Oh! let not then unskilful hands attempt
To play the harp whose tones, whose living tones
Are left for ever in the strings. Better far
That heaven's lightnings blast his very soul,
And sink it back to Chaos' lowest depths,
Than knowingly, by word or deed, he send
A blight upon the trusting mind of youth."

—

HIS DIGNITY AND AIM.

BY THOMAS FULLER, [1650.]

There is scarce any profession in the commonwealth more necessary, which is so slightly performed. The reasons whereof I conceive to be these:—First, young scholars make this calling their refuge; yea, perchance, before they have taken any degree in the university, commence schoolmasters in the country, as if nothing else were required to set up this profession but only a rod and a ferula. Secondly, others who are able, use it only as a passage to better preferment, to patch the rents in their present fortune, till they can provide a new one, and betake themselves to some more gainful calling. Thirdly, they are disheartened from doing their best with the miserable reward which in some places they receive,

being masters to their children and slaves to their parents. Fourthly, being grown rich they grow negligent, and scorn to touch the school but by the proxy of the usher. But see how well our schoolmaster behaves himself.

His genius inclines him with delight to his profession. God, of his goodness, has fitted several men for several callings, that the necessity of church and state, in all conditions, may be provided for. And thus God mouldeth some for a schoolmaster's life, undertaking it with desire and delight, and discharging it with dexterity and happy success.

He studieth his scholars' natures as carefully as they their books; and ranks their dispositions into several forms. And though it may seem difficult for him in a great school to descend to all particulars, yet experienced schoolmasters may quickly make a grammar of boys' natures.

He is able, diligent, and methodical in his teaching; not leading them rather in a circle than forwards. He minces his precepts for children to swallow, hanging clogs on the nimbleness of his own soul, that his scholars may go along with him.

He is moderate in inflicting deserved correction. Many a schoolmaster better answereth the name *paidotribes* than *paidagogos*, rather tearing his scholars' flesh with whipping than giving them good education. No wonder if his scholars hate the muses, being presented unto them in the shapes of fiends and furies.

Such an Orbilius mars more scholars than he makes. Their tyranny hath caused many tongues to stammer which spake plain by nature, and whose stuttering at first was nothing else but fears quavering on their speech at their master's presence. And whose mauling them about their heads hath dulled those who in quickness exceeded their master.

To conclude, let this, amongst other motives, make schoolmasters careful in their place—that the eminences of their scholars have commended the memories of their schoolmasters to posterity.

THE NOBLER EXERCISES OF HIS PROFESSION.

BY RICHARD BAXTER, [1680.]

Passing by all your grammatical employment, I shall only leave you these brief directions, for the higher and more nobler exercises of your profession.

I. Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it. If your end be chiefly your own commodity or reputation, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased (to yourselves), by your perverse intentions. See, therefore—1. That your ultimate end be the pleasing and glorifying of

God. 2. And this by promoting the public good, by fitting youth for public service. And, 3. Forming their minds to the love and service of their Maker. 4. And furthering their salvation, and their welfare in the world. These noble designs will lift up your minds to an industrious and cheerful performance of your duties! He that seeketh great and heavenly things, will do it with great resolution and alacrity; when any drowsy, creeping pace, and deceitful, superficial labours, will satisfy him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing to such men's labours as to others.

II. Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickened to a diligent discharge of your undertaken trust. 1. You have not a charge of sheep or oxen, but of rational creatures. 2. You have not the care of their bodies, but of their minds; you are not to teach them a trade to live by only in the world, but to inform their minds with the knowledge of their Maker, and to cultivate their wits, and advance their reason, and fit them for the most manlike conversations. 3. You have them not (as pastors) when they are hardened in sin by prejudice and long custom; but you have the tenderest twigs to bow, and the most tractable age to tame; you have paper to write on not wholly white, but that which hath the fewest blots and lines to be expunged. 4. You have them not as volunteers, but as obliged to obey you, and under the correction of the rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general lecture (as preachers have them at a sermon,) but in your nearest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a week (as preachers have them), but all the week long, from day to day, and from morning until night. 7. You have them at that age which doth believe their teachers, and take all upon trust, before they are grown up to self-conceitedness, and to contradict and quarrel with their teachers (as with their pastors they very ordinarily do.) All these are great advantages to your ends.

III. Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted mind. 1. To this end consider often what is said above; think on the excellency of your ends, and of the worth of souls, and of the greatness of your advantages. 2. Take all your scholars as committed to your charge by Jesus Christ; as if he had said to you, Take these whom I have so dearly bought, and train them up for my Church and service. 3. Remember what good one scholar may do, when he cometh to be ripe for the service of the Church or commonwealth! How many souls some of them may be the means to save! Or if they be but

fitted for a private life, what blessings may they be to their families and neighbours! And remember what a joyful thing it will be, to see them in heaven with Christ for ever! How cheerfully should such excellent things be sought! If you take pleasure in your work, it will not only be an ease and happiness to yourselves, but greatly further your diligence and success. But when men have a base esteem of their employment, and look at children as so many swine or sheep, or have some higher matters in their eye, and make their schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and anything will serve the turn, because they are weary of it, and because their hearts are somewhere else.

IV. Seeing it is divinity that teacheth them the beginning and the end of all their other studies, let it never be omitted or slightly slubbered over, and thrust into a corner; but give it the precedency, and teach it them with greater care and diligence than any other part of learning: especially teach them the catechism and the Holy Scriptures. If you think that this is no part of your work, few wise men will choose such teachers for their children. If you say, as some sectaries, that children should not be taught to speak holy words, till they are more capable to understand the sense, because it is hypocrisy, or taking the name of God in vain; I have answered this before, and showed that words being the signs, must be learned in order to the understanding of the sense, or thing that is signified; and that this is not to use such words in vain, how holy soever, but to the proper end for which they are appointed. Both in divine and human learning, the memories of children must first be furnished, in order to the furnishing of their understandings afterwards. And this is a chief point of the master's skill, that time be not lost, nor labour frustrated. For the memories of children are as capacious as men's of riper age; and therefore they should be stored early with that which will be useful to them afterwards: but till they come to some maturity of age, their judgments are not ripe for information about any high or difficult points. Therefore teach them betimes the words of catechisms, and some chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the best of all their learning.

V. Besides the forms of catechism, which you teach them, speak often to them some serious words, about their souls and the life to come, in such a plain, familiar manner, as tendeth most to the awakening of their consciences, and making them perceive how greatly what you say concerneth them. A little such familiar serious discourse, in an interlocutory way, may go to their hearts, and never be forgotten; when mere forms alone are lifeless and unprofitable. Abundance of good might be done on children, if parents and schoolmasters did well perform their parts in this.

VI. Take strict account of their spending the Lord's day!—how

they hear, and what they remember, and how they spend the rest of the day; for the right spending of that day is of great importance to their souls! And a custom of play and idleness on that day doth usually debauch them, and prepare them for much worse. Though they are from under your eye on the Lord's day, yet if on Monday they be called to account, it will leave an awe upon them in your absence.

VII. Pray with them and for them. If God give not the increase by the dews of heaven, and shine not on your labours, your planting and watering will be all in vain. Therefore prayer is as suitable a means as teaching, to do them good: and they must go together. He that hath a heart to pray earnestly for his scholars, shall certainly have himself most comfort in his labours, and it is likely that he shall do most good to them.

VIII. Watch over them, by one another, when they are behind your backs, at their sports, or converse with each other; for it is abundance of wickedness that children use to learn and practise, which never cometh to their masters' ears, especially in some great and public schools. They that came thither to learn sobriety and piety of their masters, do oftentimes learn profaneness, and ribaldry, and cursing, and swearing, and scorning, deriding, and reviling one another, of their ungracious school-fellows. And those lessons are so easily learnt, that there are few children but are infected with some such debauchery, though their parents and masters watch against it; and perhaps it never cometh to their knowledge. So also for gaming and robbing orchards, and fighting with one another, and reading play-books and romances, and lying, and abundance of other vices which must be carefully watched.

IX. Correct them more sharply for sins against God, than for their dulness and failing at their books. Though negligence in their learning is not to be indulged, yet smart correction should teach them especially to take heed of sinning; that they may understand that sin is the greatest evil.

X. Especially curb or cashier the leaders of impiety and rebellion, who corrupt the rest. There are few great schools but have some that are notoriously debauched; that glory in their wickedness; that in filthy talking, and fighting, and cursing, and reviling words, are the infectors of the rest. And usually they are some of the bigger sort that are the greatest fighters, and master the rest, and by domineering over them, and abusing them, force them both to follow them in their sin and to conceal it. The correcting of such, or expelling them if incorrigible, is of great necessity to preserve the rest; for if they are suffered, the rest will be secretly infected and undone, before the master is aware. This causes many that have a care of their children's souls, to be very fearful of sending them to great and public schools, and rather choose private schools that are freer from that danger; it being almost of as great concernment to children, what their companions be as what their master is.

AN INSTRUCTOR IN RELIGION.

FROM THE FREE CHURCH JOURNAL.

Our proposition is, that while the teacher of any thing—no matter what it be—ought to be a religious teacher of that thing, the schoolmaster, over and above, is, and ought to be, a teacher of religion.

The former part of this proposition will be readily admitted. In a Christian commonwealth or community, whatever is taught ought to be taught upon Christian principles, and in a Christian spirit. We may be pressed here with extreme cases. Must fencing be taught religiously? or gymnastics? or calisthenics? Is the French master, or the drawing-master, or the dancing-master, to be of necessity a religious man? and is he to be a religious teacher of these accomplishments?

We hesitate not to avow our conviction, that every teacher ought to be a religious teacher; or, in other words, that whatever he teaches, he ought to teach religiously. The degree and manner in which this character may be professedly and ostensibly given to his teaching, will of course vary according to the branch he has to teach. We do not expect the science of geometry to be taught with exactly the same kind and amount of the religious element as may be mixed up with the teaching of the Hebrew language; nor do we ask the classical tutor to make the heathen mythology his chosen field for theological disquisitions on Christian doctrine, or to turn the Greek Grammar or Latin Delectus into an exercise on Christian sentences. But we own we would wish the expounder of the heathen mythology to our youth to be himself a believer in Christianity, and to speak of the gods and goddesses of paganism—their absurdities and abominations—as a Christian man should speak of them to the children of Christian men.

Assuming, then, that in a Christian community all teaching ought to be Christian, or, in other words, that every teacher ought to be religious, and ought to teach whatever he does teach, religiously, and we can scarcely anticipate a doubt or denial of that assumption from any pious and reflecting mind, we come back to the schoolmaster, as that title is usually and currently understood among us. We single him out from the general body of instructors of youth; and we affirm that, while they should all be religious teachers, he, in addition, is a teacher of religion.

And, to come at once to the simple and broad ground on which we base our affirmation, we say that he must be a teacher of religion, because he is entrusted with the forming of the mind. He trains as well teaches; he educates or draws out the soul; he moulds the character; and in order to his doing all this aright, he must not only teach religiously every thing else he teaches—he must directly

teach religion. This, as it seems to us, is a legitimate and indispensable part of his office or function.

It is not merely, let it be observed, that the schoolmaster, like other Christian men, may avail himself of any suitable opportunity which his calling presents for speaking a word in season—witnessing for the Saviour and his truth—and seeking to win a soul. This is true of every teacher, nay, of every believer, whatever his trade or profession may be. The owner of a factory, the master of a mill, the farmer among his hands, the officer among his soldiers—all, if they believe, are entitled and bound to “speak because they believe,” and to use whatever openings and advantages their station gives them for the cause of Christ, the commendation of his gospel, and the conversion of sinners to Him. In this sense, every teacher, whatever he may profess to teach, should have his hands free; so that, as a private believer, he may be at liberty to do what he can for Christ among those with whom his position as a teacher gives him influence.

As it appears to us, the man consenting to teach any science, on the understanding that in teaching it professionally he is to sink his personal belief, and to abstain from saying a word for his creed, where his profession wins for him an open ear and heart, is acting a coward's or a traitor's part; and they who exact from him such unworthy terms, or who blame him for violating or disregarding them, are strangely ignorant both of the power of a strong belief, and of the duty of a sincere believer.

But the schoolmaster is not merely, as a teacher, to make all his teaching religious, and, as a believing man, to use freely the opportunities which his profession gives him for seeking to make all whom he can influence religious. Our proposition is, that he is to teach religion; and that it is a real and proper part of his profession or office as a schoolmaster to do so.

And here, if it be asked, what express and formal Divine warrant we have for ascribing to the schoolmaster, as such, the function of a teacher of religion, it must be confessed, of course, that we cannot point to a commission from the Head of the Church, such as that on which we rest the claims of the apostolic missionary and pastoral ministry (Matt. xxviii. 18—20; John xx. 21, and xxi. 15—17, &c.) In the Old Testament we have repeated recognitions of the duty of public instruction, as in the instances of Jehoshaphat, Hezekiah, and Josiah (2 Chron. xvii. 9, xxx. 22, and xxxv. 3), in all of which instances we find the offices assigned to the Levites, and described as “teaching the book of the law of the Lord,” “teaching the good knowledge of the Lord,” “teaching all Israel which were holy unto the Lord.” But we attach more importance to the special instructions given to the Israelites, simply as parents, in reference to their children, (Deut. iv. 9, vi. 7, xi. 19; Ps. lxxviii. 5, &c.) as these are made general and universal in the New Testament precepts which bear on the relation of parents and children, as well as by the whole

tenor and spirit of the economy of grace. Or, in other words, taking the general command, "Train up a child in the way he should go, and when he is old he will not depart from it," we cannot but regard it as fully covering and comprehending the function of the schoolmaster. He is entrusted with the training of children in the way they should go; and he cannot discharge that trust without directly, and as a part of his proper business, teaching religion.

R. S. C.

COUNSELS FOR TEACHERS.*

I. The teacher is in the place of a parent; the office of a teacher is pastoral; it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to lie. They think, that, if it were so bad a thing, you would never presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "*Scire omnia, non noscere*:" he saw every thing, but *did not let on*. This is great, in managing children.

VI. Teachers under-estimate their influence with children. In this way, they commonly lose much of it. A child is instinctively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run for

* These "counsels for teachers" are worthy of a careful perusal. It is believed that they are from the pen of Bishop Doane, who has done much to promote Christian education in his Diocese.

luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children as with servants; none are such tasking masters.

IX. Manner is much, with all, but most with teachers. Children *live* with them several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters are taken and transmitted, and go down through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed, often imitated, always ridiculed. Teachers should have no tricks.

X. There is great need of prayer for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says, of physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not." Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in the course of education, should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossiping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird that hides its head, and thinks it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule: *not many things, but much*.

XV. Teachers must not lose courage at slow progress. The best things come little by little. "*Gutta, non vi, sed sæpe cadendo*."

XVI. Teachers that are teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction.

ARTICLE VI.

REPORT ON PAROCHIAL SCHOOLS TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, 1846.

BY JAMES W. ALEXANDER, D.D.

[The first among the recent movements in favour of General Christian Education occurred shortly after the crisis, which the Presbyterian Church passed through thirteen years ago. The disturbances of that period were well calculated to suggest a careful re-examination of ancient landmarks. In 1839, a committee was appointed "to inquire whether any, and if any, what measures ought to be adopted for securing to the children and young people of our church more full advantages of Christian education than they have hitherto enjoyed." In 1840, Dr. Miller, as Chairman, submitted to the Assembly an instructive and thorough Report, recommending the adoption of various wise and important measures. As the Assembly were not prepared for action, the Report was referred to the Board of Publication, to be printed and circulated among the churches.

In 1844, a committee was appointed "to consider the expediency of establishing Presbyterian parochial schools;" but no report having been made in 1845, the committee was continued. In 1846, Dr. James W. Alexander, Chairman, presented a Report on *Parochial Schools*, which was ordered to be printed in the Minutes of that year. This able Report distinctly brought out the merits of the whole question. It created a profound interest throughout our Church, and was greatly instrumental in the formation of a correct public opinion.]

THE phrase *Parochial School* must be used with a certain latitude in such a country as ours; inasmuch as, having no established church, we can have no *parishes*, strictly so called. At the same time, the analogy which exists between Presbyterian institutions, in the old world and the new, and the identity of wants in the two, justify us in employing these familiar terms, in reference to schools connected with congregations, and under church authority. And the question proposed, as understood by your committee, is, whether it is desirable and practicable to institute any such schools in the United States.

In the very outset, it is important to be observed, that all precedents derived from the Reformed Churches in Europe must fail in several particulars, from the absence of State connexion, already noted, as well as from the differences of condition among us, arising from our recent settlement and thin population. And, still further, such is the diversity, even in our own States, between the north and the south, between older and newer settlements, and between city and country, that your Committee dare not hope to strike out a plan, which shall be equally suited to every part of the Church. It is this which, to some extent, seems to absolve them from the task, at which indeed they would tremble, of suggesting *details*, on a topic so new and so momentous.

It must however be acknowledged, that a public opinion has been maturing, in various parts of our communion, which favours the investigation now proposed, and that a wide spread and growing anxiety is manifested, in regard to the religious training of the infant population.

It cannot be expected of your Committee to discuss the questions of general education, or of Christian catechetical instruction: these have been ably treated at length, by other hands, under the direction of your venerable body. It is our province, to advert rather to that branch of popular education, which while it shall be carried on day by day, shall at the same time convey the knowledge of divine things.

If we are asked, whether the Presbyterian population of these United States can safely rely, for such scriptural training, on the *common school systems* of the several States; we must, reluctantly, but without a remaining doubt, answer in the negative. The question finds a prompt solution, when we consider, that our State schools, in their best estate, can teach no higher morals or religion, than what may be called the *average* of public morals and religion. So long as the majority do not receive the truths of grace, State schools, their creature, can never teach the gospel. In some States, it is already a matter of debate, whether the word of God shall be admitted, and even if this were settled to our wishes, it needs scarcely be said, our necessities demand something far higher than the bare reading of the Bible. In our State schools—Bible or no Bible—we have every assurance that Christ, and grace, and gospel liberty, cannot, by authority, be so much as named; and without these there can be no Christian education.

Equally vain is it to seek our invaluable ends, by aiming at a rateable proportion of public school-funds. Although such a separate maintenance has been sought by the Roman Catholics, and not without marked favour; we are too well instructed by our history to expect any such allowance for scruples and demands on the side of Presbyterianism. Nor have we learned that such a requisition has ever been attempted.

Nor can we accept the other horn of the dilemma, and by yielding to the latitudinary encroachments of the age, consent to have our children reared under a system of such compromise, as prevails in some States; and according to which the child's creed shall be so dilute as to be equally palatable to the Socinian, the Jew, or the Mussulman. For we hold it as a judgment common to us with our fathers, that we owe it to God and to our baptized offspring, to teach the rising race nothing less than the whole counsel of God, in regard to their salvation. Others will not do this work for us: nay others, whether Christian or unchristian, are doing the very opposite, with all their might.

If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent opinions are communicated, the hours spent in school are such. If there is any place, where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common, instruction. And with all our reverence and affection for Sabbath-schools, for which we

bless the name of God, we are unwilling to let six days pass by, without a word of Christ, however faithfully he may be held forth to our offspring on the seventh.

In saying this, we do no more than re-assert the constant judgment of the best Reformed Churches. Calvin, and Knox, and the Melvilles, were not more zealous for the preaching of the Sabbath, than for the teaching of the week. In Scotland, the two went forward with equal step. Wherever there was a parish-church, there was a parish-school. The same court which ordained the pastor, appointed the schoolmaster. The same officebearers who ruled the Church, superintended the school. And Scotland rejoices, to this day, in a system which has made the daily lessons of every hamlet and mountain-glen the means of training up a generation armed at all points against religious error. On this topic, however familiar, we trust we may be allowed one or two additional statements. The British act of 1803, (53 Geo. III. cap. 54.) is founded on the Scotch statute of 1696. This statute directs that *a school be established in every parish*. The same acts give the appointment of the teacher to the minister and certain others, called *Heritors*. And so stringent is the enactment, that if even four months elapse, without a supply, the vacancy is to be filled by the commissioners of the county or stewartry. The record of such election is carried by the schoolmaster to the Presbytery of the bounds: and upon the production of such record, the court takes trial of his competency, and receives the signature of the nominee to the Confession of Faith. As a necessary adjunct, these acts provide for the teacher's sustenance, by an annual salary, by a commodious school-house, by a dwelling-house and garden, and by certain fees, fixed by the ministers and his associates. By the same acts, the superintendence of the schools is intrusted to the minister; the Presbytery is empowered to regulate the hours, and the vacations; and to animadvert on the incumbent, in all cases of just complaint. The judgment of the Presbytery is final, and is followed by civil consequences.

Such was the sedulous provision of the Scottish Church, and the State authority, for the continuance of Presbyterian education: and the spirit of the founders breathes in every clause, as it is felt in every family of Scotland. It forms no part of our inquiry, to determine how faithfully the Established Church discharged these trusts: under the worst abuses, the system has not failed to make the people of North Britain a people of peculiar Christian sagacity and information. But that which, perhaps more than all other things, testifies to the value set upon these institutions, is the course of action adopted by the Free Church. No sooner were the seceding brethren released from the bonds, and deprived of the endowments of the State, than they put their hands to the work, to reconstruct a system, precisely similar, except in the very points which furnish the happiest resemblance to our own condition. For

being now, like ourselves, destitute of all aid from government, they have undertaken the work on the voluntary principle; and this, with a self-denial, an energy, and a success, such as may well fill us with astonishment and provoke us to emulation. Few readers of British news can be ignorant of the extraordinary labours of the Rev. Mr. McDonald, in collecting moneys for the schools of the Free Church.

It is not pretended that, in circumstances so different, we could wisely follow the example of our honoured brethren in every particular. But these facts seemed to lie too near the subject entrusted to your committee, to be altogether neglected in such a report. And they regret that they have not received in time more ample and minute information, for which an application has been made to Scotland, on their behalf. Even these hints will cause many to ponder upon the great support which some method of the kind, conformed to our usages and condition, would afford to the cause of truth and order.

In the midst of abounding error, we cannot close our eyes to the fact, that the gross defections of our day are mainly among those who have not had "line upon line" in the course of their common education. Our losses have been small indeed, compared with those of some sects, but the families in which Universalists, Socinians, Papists, ritualists, enthusiasts, and other errorists, have grown up, are notoriously families in which our catechisms have been sneered at, or at least neglected. The colour which has been washed out of the web, was never received by a deep dye into the raw material. Our children may live to see an age of conflict. The contest of our sons, it appears to some among us, is to be between *Christ* and *Antichrist*; and the forces are marshalling. The uncatechized offspring of Presbyterians are good materials for hierarchial, ritual, and at length papal structures. And the errorists of the schools last indicated, are too wise in their generation not to seize on the policy which our supineness overlooks. They know the power of schools. They found them in every part of our land. They employ them as the direct means of imbuing the youthful mind with all their most distinctive and dangerous tenets, in regard to rites, and orders, and sacraments, as opposed to Christ and his free salvation. Such being the neglect of our own body, and the zeal and diligence of our opposers, we are ready to conclude, that next to the ministry of the word, and the instruction of the family, there is nothing which, under God's blessing, promises so much for the sustentation of our covenanted truth, as schools, Presbyterian schools, thorough-paced and above-board; such schools as shall, every day in the week, direct the infant mind, not only to a meager natural religion, but to the whole round of gracious truth, as it is in Christ Jesus. The principles herein asserted are not new among us: but it is high time that we should carry our principles into action.

The *ideal* of such a school as is proposed already occurs to al-

most every reflective mind: to realize it, is, we admit, more difficult. Our desire would be for a *Christian school, of respectable literary and scientific character, in every congregation.* The proposal is doubtless startling: but we shall not lose by aiming high.

Even if we admit the impracticability of securing this, in such a population as ours, there is a certain approximation, which we may profitably hold up before our minds. Concessions must be made to the valid objections of respected brethren. Allowance must be had for such circumstances as forbid the attempt, in its completeness, in many, perhaps in most of our congregations; such as poverty—thin population—rural dispersign—the mingling of small groups of Presbyterians among other sects. But after all this abatement, the question is not to be hastily set aside: Is there not still something to be discreetly and hopefully attempted, in this very direction? In cities, towns, and country districts of homogeneous population, a near approach might be attained. Only grant the general principle of distinctive instruction, in common schools, under church care, as a matter to be aimed at, and a new face will begin to be put upon the whole affair of education. Wisdom will be profitable to direct, how far any given church shall go. The principle would abide firm, if several churches, or even a whole Presbytery, should unite in a school. The endeavour, under every variety of application, would be to exchange our present schools, in which the doctrines of grace are often unheard of, for institutions aiming at *Education for Christ*; including the nurture of ministers, ruling-elders, and godly laymen. And the church might at least authorize methods leading towards this as the proper end of every school, academy, and college.

Could we in any degree, realize the maxims of education thus expressed, in a working scheme of church-schools, we should see growing around us a host of young persons, every one of whom would have, "from a child, known the Holy Scriptures:" and who, instead of being nourished on books from which every particle of evangelical truth has been carefully filtered out by school-committees and temporizing State-directors, would have learned the same thorough doctrinal matter, which gave strength to our forefathers.

Church schools, could such flourish among us, would immediately act upon the supply of ministers. It is vain to hope for a stronger body of leaders, unless we can make our levies from a larger number of educated youth. And here a view of the subject presents itself, as connected with education for the ministry, which is too important to be overlooked, and which has long occupied the minds of those who are solicitous for a learned and able ministry. There are difficulties in the present methods of training youth for the sacred office, which might be lessened, if not removed, by a system of parish schools. So far as that system goes into effect, it will furnish primary instruction to all our young men of suitable capacity and promise. When such persons require aid from our Board of Education, they

may receive it at an advanced stage of their training. In this there would be a double advantage. *First*, because the Board would thereby be absolved from the charge of elementary education, already a burden to them; and *secondly*, because they would be liable to fewer risks from incompetent beneficiaries. It appears from the statistics of that Board, that *one-third* of the applicants for aid are in this very stage of juvenile training. It further appears, that where failures have occurred, during the last six years, *nine out of every ten* have occurred in the case of candidates taken up during this preparatory stage. And let it be remembered, by those who are discouraged by such cases, that at so early a period of development, it is almost impossible to judge with any precision as to the real character and qualifications. And yet, however hazardous or even unwise it may be, to receive such youth, at this early stage, we cannot do without them: the Church needs them; the Church must educate them. If we leave them to struggle for themselves, one of these two results must inevitably ensue; either many will be lost to the Church and the ministry, for want of assistance, who are eminently fitted for usefulness; or else local societies will spring up, all over the Church, to impair the unity and strength of our present system. How much simpler, and how much more congenial with our polity, to have every congregation a nursery of Christian men, who may be called out, if need be, to the ministry. For it is a favourable peculiarity of the method, that the boy thus trained for the church, in a parish school, need not have extorted from him a premature engagement to preach the gospel; often a snare to himself and a mortification to his patrons. In these two respects, therefore, a scheme of parish schools would rather relieve than embarrass our Board of Education. It would, moreover, bring forward a great body of talent which, under the present system, cannot be developed at all. And, meanwhile, the applicants for the aid of the Board would be fully tried, and that aid could be limited to young men of any desired standing, as to piety, capacity, and general influence.

It may seem chimerical, to speak of remote results, while the very inception of such a scheme is matter of doubt; but that which is ultimate in the intention, is not seldom weighty as a motive to begin. We, therefore venture to suggest, that, if parish-schools could become part of our system, some among them, in favourable sites, might be cherished in such a manner as to become academies of high rank in the literary scale. Nor is it incredible, that in many of them, a series of classes might ascend from the youngest, each one accessible only to the more promising for talents and piety of the class below; so as to sift out the very best of the students for the service of our beloved Church. Some method of this sort, even though only half executed, would do more to strengthen our ministry, than all our existing random efforts.

Whatever may be the value of these hints, touching education for the ministry, your Committee feel assured that the Assembly will admit, with them, the importance of the general topic. Our children must have such a discipline, as shall include the knowledge of salvation; and, not by snatches, at distant intervals, but by that reiteration of daily "precept upon precept," which imbues the whole mind, and is the prime ingredient of common school tuition.

After all, however, that has been written above, we are painfully impressed with the difficulty and importance of what remains; namely, the indication of ways and means for the attainment of the ends proposed. Among the great number of our brethren who agree in desiring a system of religious education which shall include the vital doctrines of our covenanted testimony, there are not a few, who despair of ever securing it. It is not to be denied, that the difficulties are formidable, and that there is reason to shrink from adding a new requisition upon the liberality of our people, at a time when it is found hard even to sustain the ministry of the word. And we may, we trust, be pardoned, if, after all the meditation bestowed on this branch of the subject, we should nevertheless betray our reluctance to submit a method of supply, which shall be fitted to every portion of the Church. It is less seasonable just now, to adjust this, than to awaken attention to the reality and greatness of our want: and it is not too much to hope, that when we shall be ready to attempt the work, we shall find some means for accomplishing that which appears so necessary to our carrying on the labours of the gospel.

That parish-schools must be to a certain portion of the community *free-schools*, is evident, at first sight. In a sermon of Dr. Chalmers, upon this very subject, published many years ago, but never reprinted in America, that experienced friend of education and of the poor, argues with much force, that, in every case, a part of the expense, even though it were a very small part, should be borne by the persons receiving the immediate advantage. Even where schools are entirely free, in respect to those who directly profit by them, they may, nevertheless, as is at once apparent, draw their support from the congregation, or other community, for whose benefit they are founded. It is the obtaining of this support, in an easy and equitable manner, which constitutes the difficulty of the problem now suggested, through us, by the General Assembly to the Church. Were the greatness of the benefit duly appreciated, so that our congregations should feel willing to add to the sum which sustains the pastor, the additional sum which would sustain the teacher, the problem would be solved. And whenever the experiment shall be fairly made, Christian parents will find, that they are amply repaid in the persons of their offspring, and that it is in a good degree a mere diversion of a small stream of domestic outlay from the channel of schools as now existing, to the better channel of Christian education. But it is too much to exact, that

such a revolution should be attempted at once; still less, can we expect that it should be made part of a uniform church-scheme. Your Committee, therefore, have none such to offer.

The analogy of Scottish Presbyterianism, as established by law, entirely fails us here; and we are as yet, uninformed of the plans adopted by the Free Church. While we await more full instruction on this point, we may remark, that even in Scotland, the means of parish education have been sometimes aided by individual bounty. As a striking instance, may be mentioned, what is known as the "Dick Bequest, for the benefit of the Parochial Schoolmasters and Schools in the counties of Aberdeen, Banff, and Moray," now for ten years in successful operation. This bequest consists of funds bequeathed by James Dick, Esq., of Finsbury Square, London; amounting, at present, to a capital sum of £118,787 11s. (more than half a million of dollars.)*

In our own country, examples are not entirely wanting of benevolent regard for the same object. Allusion to these may answer several valuable purposes, especially that of showing that church schools have been actually attempted in America: a fact which is perhaps new to a large number of our members. The parochial school attached to the Scotch Presbyterian Church, in the city of New York, as the result of a munificent foundation, has been long in existence, is largely attended, and is believed to be of great value. In several other churches, and more particularly in each of the new churches, founded by private liberality, parish schools are in successful progress. The limits of this report exclude detail; but, so far as the experiment has been made, both pastors and parents are disposed to regard it as promising solid advantages to the people, and peculiar additions of strength to the Church.

No inquiries of your Committee, however, have resulted in bringing to their knowledge any churches which by an original effort, in their congregational capacity, have founded schools under the care of the Sessions. The attempt, if made, must therefore be upon untried ground. Yet we are not deterred from re-asserting the opinions respectfully suggested above, and in recommending that the General Assembly give the sanction of their voice to some principles which may encourage future experiments in this most interesting field.

In conclusion, the Committee respectfully submit the following resolutions, viz:

I. *Resolved*, That, in the judgment of the General Assembly, any scheme of education is incomplete, which does not include instruction in the Scriptures, and in those doctrines of grace which are employed by the Holy Spirit, in the renewal and sanctification of the soul.

II. That, in consideration of the blessings derived to us, through our forefathers, from the method of mingling the doctrines of our Church with the daily teachings of the school, the Assembly ear-

* For full details, see "Report of the Dick Bequest," 1 vol. 8vo. Edinb. 1844.

nestly desire as near an approach to this method, as may comport with the circumstances of our country.

III. That the Assembly regard with great approval the attempt of such churches as have undertaken schools under their proper direction; as well as the zeal which has led individual friends of the truth to aid the same cause.

IV. That the Assembly commends the whole subject of Parochial Education to the serious attention of the Church; counselling all concerned, to regard the maintenance of gospel faith and order, in the founding of new schools, the appointment of teachers, and the selection of places of education.

[The Assembly of 1846 adopted the foregoing Report of Dr. J. W. Alexander; and on motion of Dr. J. C. Young it was "*Resolved*, That the whole subject be referred to the Board of Education; that they may from time to time report to the General Assembly any further action which may be needed for extending through our churches a system of parochial schools." The report of the Board of Education for 1847 will be given in the next volume of the "*Presbyterian Education Repository*."]

ARTICLE VII.

THE DANGERS OF A COLLEGE LIFE.

BY THE REV. JAMES CARNAHAN, D. D.

[The following discourse was delivered by Dr. Carnahan, President of "the College of New Jersey," at Princeton, and was "not intended as a rebuke of existing evils, but as a caution and warning to the inexperienced." The text was, "Surely in vain the net is spread in the sight of any bird." Prov. i. 17.]

THE method of taking birds with a net is nearly the same in ancient and in modern times. Probably some of you have seen it done, and if so, you will the more readily perceive the connexion of the remark with the subject and the aptness of the illustration.

The fowler goes at night or some other time when the birds are not present, to a place which they are accustomed to frequent, and scatters some kind of grain or seed as a bait, and suffers the birds for several days to come and pick up the bait unmolested. After he has accustomed them to come daily without disturbance to the place which he has selected, he carefully folds up his net, attaches to it a spring and a rope, covers it over with leaves and makes the place look as nearly as possible like what it was when the birds had visited it without harm. These arrangements made, he conceals himself in a place which he has previously prepared, and when the unsuspecting birds alight and commence picking up the bait, he draws the rope, springs the net, and incloses his game. Another stratagem is also sometimes used. A bird of the same species as those which the fowler wishes to take, is used as a decoy. And when the sportsman notices a flock of birds passing over, he causes

his decoy to flutter, and to appear to alight where his net is spread. This attracts the notice of the passing flock; and suspecting no danger they descend on the spot prepared for their destruction. The success of the sportsman greatly depends on the secrecy with which he conducts his operations. If he is seen spreading his net or making his preparations, such is the sagacity of birds that they cannot be tempted to come near the fatal spot. These methods of taking birds in a net, illustrate in a plain and apt manner, the means by which young men are frequently allured from the path of duty, and led before they are aware of danger into fatal snares.

Let us follow out the ideas suggested, and we shall see how aptly the allusion illustrates the means by which young men are not unfrequently allured from the path of rectitude, and led on step by step until they are involved in inevitable ruin.

We take it for granted that no one directly and designedly seeks his own ruin. The desire of happiness is so deeply implanted in the breast of every human being, and indeed of every animal, that no one seeks to make himself wretched. Yet many take such a course as according to the laws which God has established, terminates in disgrace and wretchedness. And how does this happen?

1. I believe it will generally be found that it is through *the influence and example of depraved and wicked companions*. Suppose a youth approaching manhood leaves home for the first time, as many of you have recently done, comparatively pure and innocent. He is thrown into promiscuous society, in which it would be strange, if there be not some who are not so correct in their principles and pure in their morals as the domestic circle in which the youth has been accustomed to move. And as he is a social being he forms new acquaintances and new attachments.

And those are likely to engage his attention who are the most sociable, agreeable in their manners, and manifest a frank and generous disposition. It is not always the most grossly immoral that are the most dangerous companions to a young man recently from the bosom of a pure and virtuous family. To such a one the grossness of vice is repulsive. He sees that such excesses and impiety are disgraceful and ruinous. If a young man can be pleased with the society of the grossly immoral and profane, it is a proof that he is himself corrupt, and needs very little inducement to lead him far astray.

The approaches of vice are usually gradual. And the tempter must not at first present vice in all its naked deformity—a veil must be cast over its hideous aspect and it must come dressed in ornaments which do not naturally belong to it. There are persons well qualified to present temptation in this form. They are genteel in their manners, social in their disposition, full of anecdote, and interesting in their conversation. Perhaps they have very few positive vices. But they are indolent, not fond of study or of employment

of any kind; and of course they have abundant time to spend in social intercourse. Their door is always open to receive visitors, and they are sure to repay with interest all the calls which they have received. Their example and conversation lead the unsuspecting youth to forget the great object for which he left home. But he thinks it is only the commencement of his college course, and he intends to redeem lost time by greater diligence hereafter. Thus day after day, and week after week passes away, and when the close of the term is drawing near, he has hardly begun to apply himself to his studies. And as he has fallen far behind many of his classmates, he concludes it is in vain to attempt, the current session, to regain what he has lost. But he promises himself that he will make good all deficiencies in the approaching vacation, and especially the next session. The vacation passes, and the next term passes, and the same and greater inducements to idleness return, and the youth sees others of inferior talents far before him, and he is mortified and ashamed to meet his fond parents, who expected to receive favourable reports of his progress in his studies.

2. By this time another and powerful cause has begun to operate, I mean, *habits of idleness and inattention to study*. When habit is fixed it becomes a second nature; and motives sufficiently powerful to produce reformation can hardly be presented. The admonitions of teachers, the displeasure of parents, and the prospect of future worthlessness are of no avail. Thus college life, the seed time of future respectability, passes away, with some occasional feeble and ineffectual efforts to throw off the fatal incubus. Towards the close of his college course perhaps the unhappy youth sees his error, laments his folly and wishes it were possible to begin again. But the time has come, when he must commence the study of a profession, and he consoles himself that he will begin a new course. But he soon finds his professional studies are as dull and as irksome as anything which he was required to learn in his academical course. And the indolent habits which he has acquired hold him as firmly as if he were bound with iron chains. Unprepared for any active and useful business, he becomes a cipher, a drone, if not something worse, in future life. This, my young friends, is not a fancy sketch. I have lived long enough to see it exemplified many, alas! too many times. I have seen the truth of what I have said, verified so often, that I have laid it down as a rule, that the first session in college is an index of the whole academic course, and that the character acquired in college stamps itself on the whole future life. I admit that there are some few exceptions, but they are so few, that they need not be taken into the account in forming the general rule.

Perhaps the youth, who has left home with the purpose of cultivating his mind and of acquiring useful knowledge, falls into the company of some one, who in order to form an apology for his own

idleness, inculcates the opinion that regular and close application to the studies of college is proof of a dull and plodding genius, intimating that if he should apply himself one half of the time to the prescribed studies, he could equal, if not excel, the best in his class. In some persons there is such a preposterous desire to pass for a genius, that I have heard of some young men who would study nearly all night with windows closed, and sleep or run about from room to room through the day in order to gain the name of a genius by making a splendid recitation, without study. And this deception leads those ignorant of human nature to draw the erroneous conclusion that industry and application are not necessary for those who have talents.

3. Another pernicious notion is inculcated and sanctioned by the example of too many, *that some or all of the college studies are of no practical use*, and that it is much more profitable and a better preparation for usefulness in future life to pay little attention to college studies and to devote the time to reading, and by this means to acquire useful knowledge on various subjects. And as this notion falls in with the indolence natural to man, the opinion becomes popular and deceives many. The consequence is, that a desultory course of reading is commenced, and whatever is most agreeable at the moment, is read. No one subject is fully investigated or understood—a vitiated taste is created—a confusion of thought produced—the energy of the mind weakened, and a habit of superficial attainment on every subject formed. In future life the same course will be pursued—the mind accustomed to attend to such subjects only as are most agreeable will shrink back from whatever requires intense and laborious thought, and will either wholly neglect or skim over investigations demanding the undivided energy of the human intellect.

We deny the fact, that the studies of college are useless. And if the occasion would permit, we could support the assertion by substantial reasons. But supposing that what is learned in college can be applied to no practical purpose in future life; still we maintain that the discipline of the mind, the training it to pursue a regular course of thought, the habit of fixing the attention on any given subject, and of viewing it on all sides, is worth more than all the time expended.

The mind is thus prepared to arrange and to use the materials that may afterwards be collected by observation and reading. It is thus that the greatest and most useful men that have adorned our world have been trained and educated. And all the ingenuity of modern times has not been able to invent any machinery capable of dispensing with individual labour and exertion in a course of education. Desultory reading, admitting what is not always true, that the works read are harmless, requires no exertion. The mind is the mere passive recipient of the thoughts of others, and is required to

put forth very little exertion of its own. The truth is, that general desultory reading, to the neglect of prescribed studies, is very little better than absolute idleness.

4. Of all habits, young persons ought to avoid idleness, because it is not only an evil in itself, a prelude to insignificance in future life, but it throws the idle into the society of *profane* and corrupting companions. The idle student, if I may use so absurd an expression, will rarely be contented to remain alone. If his mind be not occupied with his studies, he might feel as comfortable shut up in the solitary cells of a state prison as in college without associates. To relieve himself from his ennui, he will seek for companions. And who will he find ready to join him? Surely he will not wish to intrude himself on those who are engaged in their studies. If he do, he will soon find himself despised and shunned by all whose friendship ought to be sought. He must then associate with those who, like himself, have nothing to do. And it will be wonderful, if among these, he do not find the profane, the intemperate, the licentious, the scoffer at every thing sacred. He is now in the very spot where the net of the fowler is spread. But he apprehends no danger. The bait is scattered around in abundance. He enjoys the jest, the wit, the song, the history of college tricks, real or fictitious. He thinks of no danger. He cannot imagine that young men so pleasant, so kind, so agreeable, are plotting his ruin. And probably they have no such intention. Yet the means used generally lead to that result. With the wit and anecdote which delight and fascinate the social circle, there is sometimes mingled a profane or obscene expression, or a sneer at something sacred. But this profaneness or obscenity appears so connected with the wit of the story, that it cannot well be separated. And it is suffered to pass unnoticed and without any mark of displeasure. In a short time, our young man becomes so accustomed to conversation of this kind, that he can hear without alarm blasphemous and obscene language of a gross character. Perhaps he would rather it was not used. But his companions are, in other respects, so agreeable and have so many redeeming qualities, that he cannot think of separating himself from their society. And daily intercourse soon removes all his scruples. And he begins to think that profane language is a mark of a gentleman—that it gives point to a jest—that it adds embellishment to a story, which, repeated without oaths, would appear flat and insipid. From such motives, or perhaps from that principle of our nature which leads us to imitate those with whom we associate, he uses language which at a former period would have filled him with horror. And so rapid is his progress, that in a short time he equals in oaths and imprecations, those who have drawn in blasphemy with their mother's milk. The use of profane language obliterates from the mind reverence for the name, attributes and worship of the great God, and prepares the way for scoffing at, and turning into ridicule the most sacred and awful truths of the Bible.

God, thus most justly provoked, withdraws the restraints of his providence and grace, and leaves the individual to work out his own ruin.

5. Perhaps a young man may not deliberately cast off the fear of God and reject the authority of the Bible, as the first step in the road to ruin. Without reflecting on this subject and without intending to renounce the religious principles inculcated by a pious father or mother, he may, through the influence of his associates, be induced to use *intoxicating drinks*. At first it may be drinks of the weaker class that he will venture to taste, and that only occasionally, on some holiday, or festive meeting, or anniversary. From the exhilarating effects he may be induced to repeat the experiment more frequently, until he acquires a taste for intoxicating drink, and then his history is soon told. With some, the progress is rapid. Tasting once or twice creates such an appetite that there is no stopping until they become frantic or beastly drunk. And some act of violence or mischief is committed, or such disturbance is made, that their condition cannot be kept secret. And what would not the unhappy youth then give, could his disgrace be kept from the knowledge of his father and mother, and other friends at home? With others the progress is slow, but not less sure. That an individual has not become frantic—that he has not shouted like a madman—or committed any outrageous act, encourages him to seek the pleasant excitement again and again, until he feels miserable unless he is under the influence of artificial stimulants. And then his fate is fixed. He is in the net of the fowler. He becomes a miserable sot. In due time he returns home to his parents, a ruined son. Degraded in his own estimation—the shame and grief of parents and friends—unfit for any responsible and honourable employment, he is compelled from the necessity of the case to associate with the lowest and most worthless in his neighbourhood. How often have I heard affectionate fathers say, “I had rather see my son brought home a corpse, than to return a drunkard.” And the choice is certainly not to be condemned.

The danger of being caught in this net, arises from the fact, that in the commencement no evil is apprehended. The youth sees the beginning, but the end is concealed. He sees the gayety of his companions, their antic pranks, their high glee, their jovial merriment, but he does not anticipate what they will be in a few years—lounging in the bar-room, tottering in the streets, wallowing in the mud, and prematurely carried to the drunkard’s grave, followed by broken-hearted parents. In the commencement of his own career he feels the exhilarating effects of the social glass—wrapped in a delightful reverie, he soars above the earth, and leaving all care and sorrow behind, he imagines himself able to perform exploits which he dared not attempt in his sober moments. His companions applaud the fluency of his expressions and the sportive flashes of his imagination, and he is encouraged to make higher and higher efforts.

These scenes may be repeated again and again, and the youth may not go so far as to lose command of himself. He can talk, and walk, and control all his movements: so that he becomes confident that he can and will always stop at the right point, and will never get drunk. But before he is aware habit is formed, and then reason and conscience and the prospect of eternal ruin cannot stop his onward progress. Pause, young man, and reflect on the consequences before you begin. Remember that many wise men have been deceived, and many strong men have fallen in the way which we have described. If you would be safe, "touch not, taste not, handle not."

I omit to dwell on the quarrels and violent assaults among themselves or with others, that not unfrequently take place when young men are heated with drink, and also the mischief done to public and private property.

6. And I hasten to mention another net into which the unwary are sometimes decoyed by their companions—I mean, *gaming*. This vice, like many others, is connected with idleness, or want of occupation. When young men often meet together, the fund of wit and anecdote, and amusing story, soon becomes exhausted, and they cast about to find some way of killing time, and of relieving themselves from the monotonous and oppressive sameness of their winter evenings. It is proposed that a game at cards, or some other game of chance be tried. And as there is to be no betting, such as have been taught to hold in abhorrence gaming, or playing for money, feel no alarm. Surely, it is said, there can be no harm in rattling a dice box, or in handling, and shuffling, and throwing on the table a few painted pasteboards. But this amusement soon becomes dull. And small bets are proposed to give an interest to the game—say a few cigars, a glass of ale, a bottle of champagne, or an oyster supper. The hazard is not great, and the loser will have the advantage of sharing the enjoyment of the stakes. Here the play begins, but this is not the end. A passion for play is created; money is staked, and lost and won, and the bets run higher and higher, according to the ability of the persons concerned. And when the infatuation has got possession of the soul, bets are repeated and doubled, until some one or more are stripped of the funds which kind parents have provided for necessary expenses. Then begins a system of deception and falsehood in order to induce parents or guardians to furnish additional funds. And if the demand is complied with, the probability is, that the funds afforded will be expended in the same way. To some this description may appear exaggerated and so improbable that it can never be realized. We know it is not so. There is something in gaming so infatuating, so bewitching, that motives which ought to govern a rational being have no influence. I could point you to a man not far distant, who has run the course described, with this difference, that at the age of twenty-one he came into possession of a handsome estate,

and before he reached the age of thirty, it was all gone. It was right and wise in the trustees of this college to prohibit all plays likely to create a spirit of gaming, whether money be staked or not.

And, my young friends, let me advise you when you see the card-table placed before you, to remember how carefully the fowler conceals his net.

7. There is another sin, which we are not often permitted to mention in promiscuous assemblies, into the practice of which young men are liable to fall before they are aware of its ruinous consequences. I do not know that the temptations to commit this sin are greater here than elsewhere, except it be that the conversation of those who are already licentious may be the means of leading others astray. But taking human nature as it is, there is danger every where; and young men cannot too carefully avoid *loose companions, licentious books, and even unchaste thoughts*. The approaches of this sin are more seductive, and the passion once excited, is more difficult to be controlled than any other. I recommend you to read at your leisure the graphic description given in the sixth and seventh chapters of the Book of Proverbs, of the arts used to inclose young men in this fatal net.

I shall not attempt a detail of the awful consequences which follow indulgence in this sin. I simply remark that there is no other sin on which God has so visibly stamped his curse, as on that of lewdness. The displeasure of the Almighty against this sin is seen in the haggard countenance, the decrepid frame, and the premature death of many of its votaries. It is seen in the degradation and wretchedness of the female sex—in the mortification and untold agonies of parents and friends—in the horrid and unnatural crimes to which a desire to conceal their shame not unfrequently impels its victims. And yet young men often think lightly and speak lightly of this sin, which, if generally prevalent, would rob social and domestic life of all its endearments. The relation of husband and wife, of parent and child, of brother and sister, would lose all its charms. All the sacred ties which bind affectionate hearts would be broken, and our public as well as our domestic institutions would be torn into fragments. It is a delusion, an infatuation of the worst kind, which tempts young men to hazard consequences so appalling. Young man, beware of the smile on the lips and the roses on the cheek of the deceiver, sensual pleasure—"Her end is bitter as wormwood; sharper than a two edged sword; her feet go down to death, and her steps take hold on hell."

We might point out other dangers connected with a college life. But enough has been said to show that there is cause of alarm and caution. A single step now taken in a wrong direction may decide your future destiny. That step may at first appear to diverge not far from the path of duty, but it leads farther and farther from the right way, until the young traveller is lost in mazes from which

he cannot extricate himself. Some of the dangers which I have pointed out are not peculiar to a college life. Many young men run a short and ignoble course, who have never entered the doors of a college. But when a young man who has had the advantages of a liberal education, returns home indolent in his habits, and corrupt in his morals, his parents and friends are apt to attribute his ruin to the place of his education. Yet it may be that if he had remained at home, he would have been as worthless as he has become in his absence from his father's house. The dishonour that will fall on the place of his education, ought to be a motive to every ingenuous student to act in such a way that the cause of education may not suffer through his misconduct.

One reason why some students fail to answer the expectations of their friends is, that at the outset they form an erroneous opinion respecting the relative importance of intellectual and moral improvement. They think that the sole object of education is to cultivate the intellect and to acquire knowledge, forgetting that they have moral as well as intellectual powers, and that their moral nature far excels in dignity and importance their intellectual. Their whole attention is directed to the improvement of the one to the entire neglect of the other. Yet it is as impossible to become a good man without constant vigilance and exertion, as it is to become an intelligent and learned man without laborious study. By neglecting to cultivate moral feelings and virtuous habits, some young men who aim at high intellectual distinction, fail in attaining their object. Sensual appetites and passions get the mastery over them, engross their whole souls, and finally extinguish the desire of mental excellence. And suppose they should not fall into such gross sins as shall benumb and stupify their intellect, what good can they expect to accomplish in the world? They are only preparing themselves to be a curse to all within their influence.

If, my young friends, in your present situation there are dangerous snares, which we do not wish to conceal, yet it is a good school, provided you act as you ought, to prepare you to meet the dangers with which you shall have to combat in future life. If you pass through this most critical period, without being caught in the net of the fowler, we shall hope to see you in future life, soaring like the eagle, far above all the low and dirty baits, which allure meaner birds. And what is there to prevent so desirable a result? Some have, and some do pass through their college course as pure as when they entered, with their moral principles more established and their virtues more bright. And why may not you, every one of you, do the same? What is wanting to insure your escaping every danger. Nothing, under God, except a firm and fixed resolution that you will do what is right; that you will resist the devil on the first suggestion of what is wrong; that you will make the word of God the rule of your conduct; and that you ask his counsel and pray him to be the guide of your youth. At what higher and nobler object can

you aim than to break the chains of low and grovelling appetite and passion, and to advance in purity and virtue until you attain the image of your Father in heaven?

When I look around on this assembly, my heart within me is agitated with hopes and fears difficult to be expressed. I think how many affectionate parents are directing their anxious thoughts to this place, and some of them by day and by night lifting up their hearts in prayer to God in behalf of their absent sons, beseeching him to deliver them from the dangers to which they are exposed. If these prayers should be heard and answered, and the beloved boy should return home at the close of his College course, pure in his morals, industrious in his habits, and improved in useful and ornamental knowledge, what delight would brighten a father's eye, what joy would swell a mother's bosom! On the other hand, should his parents meet him at the homestead-threshold, bloated with intemperance, decrepit with the effects of licentiousness, as ignorant as when he left home, and unfit for any useful and honourable employment, who can imagine the disappointment, the anguish! The father silent with grief—the mother bathed in tears. Oh! that none of you may ever witness such a scene!

Some of you have no father or mother living to care for you, to warn you of danger, to pray for you. Destitute of the best earthly advisers, you are left during the most perilous period of life solely to your own guidance. The responsibility of choosing your course and of forming your character is left chiefly to yourselves. How great your responsibility, and how vigilant and how careful should you be to avoid the dangers that surround your path!

I look forward; and I see you in a short time all scattered to the east and to the west, to the north and to the south, each bearing with him the character and the habits which he has formed here, and exerting an influence for weal or woe on those around him. Hundreds may hereafter revere and bless your name and memory, or hundreds may curse the day on which they came within the sphere of your influence. It is not too much to hope that some of you shall hereafter hold high and responsible stations in public life. How important that you should now lay a firm and sure foundation on which to build your future eminence! Our country at this time spreads before you a wide and extensive field, demanding the labours of her most gifted and virtuous sons, to cultivate and to gather in the rich harvest.

In conclusion, let me again remind each of you of your personal responsibility, not only to your parents, and friends, and country, but especially to God. He requires and expects that you will improve the opportunities which you have of cultivating both your intellectual and moral powers, and that you will consecrate all your attainments to his glory. And if these opportunities be neglected, or these attainments be perverted, such is the wise and righteous

order of the divine government, that "whatsoever a man soweth that shall he also reap."—"He that soweth the wind, shall reap the whirlwind." Finally, remember that no talent or acquirement, however great, can receive the divine approbation, unless it be sanctified and consecrated to the glory of God and the good of mankind.

ARTICLE VIII.

ON CERTAIN ERRORS OF PIOUS STUDENTS IN OUR COLLEGES.

BY THE REV. JAMES W. ALEXANDER, D. D.

It is pleasing to observe that, in our Church, almost all disputes with regard to the importance of an educated ministry have died away. Great as is the demand for labourers in the Lord's vineyard, it appears to be acknowledged that ample literary and scientific discipline is equally demanded. Hence the eyes of Christians are turned with peculiar interest towards the hundreds of young men, who are at this time engaged in preparatory studies, with a view to the sacred office. Of these, a large number are to be found within the walls of our colleges, engaged in that part of their preliminary discipline, which, when we look to its bearings on future usefulness, must be seen to yield to no other in momentous importance. It may be assumed, as a maxim universally conceded, that the first steps in all mental and moral training are most carefully to be directed and watched, as giving character to all that follow. Yet next in the order of importance to the earliest lines of intellectual discipline, we are constrained to place that part of education which is effected at college. It is here that the boy, just rising to adolescence, and escaping from the more arbitrary rules of the ordinary school, begins to contribute towards the formation of his own character, undertakes to judge for himself, and marks out his future path, with some degree of boldness and independence. It is here that the nobler foundations of the structure are to be laid, in the acquisition of languages, sciences, literature, history, and the principles of taste, philosophy, and morals. And from the critical period of human life in which these acquisitions are made, the tone of future character is usually taken, and that for life, during the academical course.

If this statement, even in general, or to any considerable extent, is just, it needs scarcely to be added that no caution can be superfluous, no solicitude unwise, which is directed towards the regulation of minds, subject to concurrent influences so varied, perilous, and operative, at this turning point of life. Much of the hope of the Church is staked upon the faithfulness, diligence, and discretion of the beloved youth who are placed in these circumstances, and it

cannot be inappropriate to present some hints and cautions, with special reference to their necessities and danger.

There is a measure of humble docility, which is absolutely requisite in every one who sustains the character of a learner. This is due, under all circumstances, from youth to age, from the incipient scholar to the learned guardian and mature instructor; but more especially under circumstances like these, where the voluntary pupil submits himself to the guidance of experienced wisdom, and in order to usefulness in the Church, enters that path which the Church has marked out. The Christian student is bound, for a season, to suspend his private judgment, as to particular branches of study, in filial reliance upon the prudence of those whose superior opportunities and experience enable them to make a wise decision. It is worthy of consideration by our youthful candidates, that the course of study in all our colleges is substantially the same; and that, as it now exists in most of them, it has been framed with reference to the Church, and in a great number of instances by those who have been taking counsel for the education of ministers. Hence every scholar might be justified in the presumption, that it is the course most approved by the unanimous wisdom of discreet and pious men, and therefore worthy of a fair trial.

We regard this docile temper, and modest subjection of mind, in the young, as no small part of that moral discipline which collegiate education promotes, and which is necessary for future advancement. Youth is proverbially impatient, and fond of seeking compendious methods, royal roads to science and active usefulness. Those who are tempted to such irregularities, should be reminded, that it is just here they should apply the curb to their restive propensities, and check the inordinate desire of freedom; that their situation, time of life, and inexperience, unfit them for judging aright with respect to the path in which they ought to walk; and that the most honourable, the safest, and the most Christian course, is to consign themselves, with undeviating regularity, to the guidance of those under whose care they are providentially placed.

A little observation upon this subject, under circumstances not unfavorable for a correct estimate, has led us to believe that the error to which we have alluded is common in all our institutions; and, unfortunately, oftener observed in candidates for the ministry than in others. For this there is an obvious reason. Young men of zeal and piety long to be actively employed in the Lord's vineyard, and view everything as an unwelcome hindrance, which does not appear to them to have a direct and immediate bearing upon their great work. They judge thus of many subjects, indeed, which are of the greatest moment, and sometimes neglect the very discipline which their minds most need. There are some, for instance, who, from sloth or impatience, become disgusted with the study of the languages. They are unable to perceive what connection there is between classic poesy or heathen fables, and the preaching of the

Gospel. Forgetting how much of a faithful minister's life should be spent in examining the original Scriptures, and how much the knowledge of one language contributes to the acquisition of all others, they suffer the only period of life in which they have all the necessary facilities for this attainment, to pass by unimproved.

A more frequent occurrence is a similar judgment with regard to mathematical science. Ignorant persons can scarcely ever be made to understand how abstract reasoning about number and quantity, ratio and equality, can be of any use: and ignorant students are often found to cast aside (as far as they can) the pursuit of these studies, with the pitiful sophism, that they never expect to be surveyors, almanac-makers, or navigators. It is only necessary here to allude to the truth, that it is the intellectual habits formed by these studies which give them value in a collegiate course. Tradition attributes to Dr. Witherspoon the adage that *Euclid is the best teacher of logic*; and in this pithy saying the whole argument lies in a nutshell. When we have heard a young man decrying the study of mathematics, we have generally found that it was precisely the kind of culture which he needed to systematize his vagrant thoughts, discipline his feeble reason, and give some stability to his vacillating judgment. No man ever undervalued the science who knew anything about it. And since the ministry of the Gospel demands minds trained to habits of close and rigid investigation, there is no part of our academical education which should be more sedulously cultivated. The idle and imbecile should not be encouraged in their discontents by youth who are preparing for usefulness in the cause of the Redeemer. Let the latter take counsel of learned friends, and they will soon be convinced, that deserters alone speak evil of this cause.

Similar observations might be made respecting almost every item on the catalogue of studies. To every objection, there is one answer, which we desire to be pondered by pious students. No young man, at the commencement of his course, is qualified to pass judgment upon any part of it. It is absurd to pronounce upon a way before one has travelled it; or, standing at the entrance, to receive the testimony of the feeble or fearful renegades who rush backwards with precipitation, taking offence, peradventure, at the impracticable *pons asinorum*, and, like a certain fabled fox, desiring to inveigle others into the same fellowship of ignorance. Let those be consulted who have mastered the difficulties of the journey, and, with one voice, they will exhort to the undertaking.

It is one of the signal advantages of a public education, that it trims down the arrogance of youth with regard to the studies which they shall pursue. The private scholar is governed by his likes and dislikes, his caprices and disgusts; and as it is usual to *hate* an enemy whom we cannot *conquer*, it is common to hear every science in its turn maligned by those who have left it unmastered. In a well regulated college, there is a force put upon these petulant

whims, and the pupil is constrained to go so far in each walk of varied knowledge, as to bring his powers to the test. The false independence of the home-bred and conceited youth is visibly reduced by the wisdom of established plans, and the competition of rival minds. Now the Christian student ought to be free from many of these influences. From conscience, from experience, he ought to distrust his own judgment. As the servant of the Church, charged with this particular duty, and laid under an obligation to acquire certain mental furniture, he ought as scrupulously to comply with every requisition, as if it were the great business of his life—which, indeed, for the time being, it is.

The secret cause of this indisposition to certain parts of academical labour, is too often simple *sloth*. This it is the undoubted duty of the pious student to mortify. He should learn "to endure hardness" in mental, as well as bodily toils. "I find nothing," said David Brainerd, "more conducive to a life of Christianity, than a diligent, industrious, and faithful improvement of precious time. Let us then faithfully perform that business which is allotted to us by Divine Providence, to the utmost of our bodily strength, and bodily vigour." And it was remarked by Buchanan, in a letter to the venerable Newton, that although the mathematical studies of the university were little to his taste, and scarcely connected, by any link which he could perceive, with his future labours, yet he diligently pursued them, put a constraint on his natural predilections, and yielded himself to their absorbing abstractions as a part of his Christian *self-denial*. This is an example worthy of every Christian student. The "greatly beloved" Martyn was influenced by the same motives in those toils which caused him to be designated, while of Cambridge, as "the man who never lost an hour." It is with pleasure that we hold up the last mentioned servant of Christ, for the imitation of Christian students. To our surprise, we find him treated by some American writers as a man of eminent piety and indefatigable diligence, but as being by no means distinguished for natural endowments and extraordinary genius. Here we must again dissent. It was something more than plodding assiduity which placed him at the head of hundreds in the university, both as a classic and a mathematician. This was no ordinary competition, and with no ordinary men. In all his subsequent labours, compositions, and controversies, we discern the evidences of genius, rare and eminent. We especially deprecate this derogation from his native talents, because it countenances the cant of idlers in our public institutions, who are disposed to attribute all laborious study to the dull and toiling drudge, and to make diligence incompatible with genius.*

* How different is the judgment of one who knew him well—the Rev. C. J. Hoare. "Mr. Martyn," says he, "combined in himself certain valuable, but distinct qualities, seldom found together in the same individual. The easy triumphs of a rapid genius over first difficulties never left him satisfied with past attainments. His mind, which naturally ranged over a wide field of human knowledge, lost nothing of depth in its expansiveness. He was one of those few persons, whose reasoning faculty does not suffer from their ima-

It is a rash judgment for any young man to pronounce any portion of his prescribed course of study to be useless : for no one can determine where his lot is to be cast. If a missionary, he may, at some future time, regret that he cannot, as Martin once did in the Persian court, defend the true system of the universe ; or like our countryman, Mr. Poor, in Ceylon, correct the errors of heathen astronomers. Viewed as disciplinary toils, all these pursuits are important, and "in all labour there is profit." It will be too late to regret these neglects, when such acquirements are proved by sad experience to be necessary ; and it is plainly the safer course, to gain the knowledge, when the opportunity is afforded, rather than hazard the sorrow and mortification of future days.

The practical error to which we have adverted, in the case of those students who single out favourite subjects, to the neglect of their prescribed employments, is pregnant with evil consequences to themselves and others. The very habit of self-will and self-pleasing, which is thus fostered, is alien to the character of a disciple. It should be laid down as a principle of action by every candidate for the ministry, that his time and his talents are not his own, but belong to Christ and his Church ; and in accordance with this, he should avail himself of all the light which shines in the results of long experience. These results are embodied in the ordinary literary and scientific arrangements of our colleges ; and while many desire to see the academical curriculum extended and enriched by the addition of new topics, no sound scholar will consent to curtail it in any of its dimensions. Every young man should labour, during the enjoyment of these privileges, to treasure up such knowledge, and form such habits as the past experience of the Church has shown to be available towards the defence or propagation of religion. An erratic and imperfect course of study must always end in the same result—shameful ignorance of many things which every minister is expected to know ; habits of soft indulgence and dread of mental labour ; and a mind undisciplined and unsymmetrical in its actings and growth.

But we must likewise have some respect to the influence of such neglect upon the whole literary community of a college. No where is the youthful believer more like a city set upon a hill, than in our great institutions. No where is he watched with a more lynx-eyed scrutiny, by irreligious companions. Every line of Christian example here rises to importance, and the pious student is bound to be a pattern of regularity, attention, obedience, and diligence, as well as of private piety. When we consider the motives which conspire to urge such a one forward, we might well expect that Christian students should be, as a class, the most distinguished scholars in every col-

gination, nor their imagination from their reasoning faculty ; both, in him, were fully exercised, and of a very high order. His mathematical acquisitions clearly left him without a rival of his own age ; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion, that the classics and poetry were his predominant passion."

lege. And were this the case—were it seen that in study, as in all things else, the pious youth is influenced by considerations higher than mere ambition—what a lustre would thereby be reflected upon the profession of godliness, and how greatly would the standard of piety be elevated among the rising generation!

In a number of instances which have come under our observation, candidates for the ministry have neglected certain important branches of learning, under the pretext that they wished to dedicate the time thus gained to the study of theology, or to active labours of religious benevolence. We are constrained to say, that the conscience which approves such a course is strangely unreasonable and unenlightened. *Festina lente* should be sounded in the ears of such precipitate theologians. In a certain sense, the study of theology should employ the whole life of every Christian: that is, he should be engaged in the daily study of the Scriptures, and of instructive and practical works. But the application to the science, *ex professo*, has its proper place at a later period. The wisdom of the Church has decided, that, as a general rule, the two parts of preparation for the ministry should be kept distinct. The college and the theological seminary are not to encroach upon one another. Such are the arrangements of our colleges, that nothing becomes a subject of instruction which is not necessary; and the aggregate of these subjects is great enough to shut the door, in the case of every conscientious student, against all other employments, except in brief intervals of leisure, which are little enough to be conceded to devotion, exercise, and recreation. In a well-ordered institution, there are no hours left for extraneous pursuits. And if we have already succeeded in showing that no department of science can be neglected without serious loss, it follows that the pretext of studying theology is idle and insufficient.

The time must indeed seem long to many an ardent candidate, before he can enter upon the peculiar and sacred path of his future work. Yet it is never to be forgotten, that we serve our Master as truly by due preparation, as by faithful execution. Our duty is always that which is due *to day*. Labours, like sufferings, are allotted to us day by day; and sufficient to every hour is its own proper employment. Even if, like David, the pious student should never actually begin to build the temple of the Lord, but be cut off by death before he has finished his preparations, he will not fail of his reward; he will be accepted as one who has “had it in his heart” to devote himself to God.

There is no possible advantage in thus anticipating a study which will soon arise in its proper place. In order to pursue it now, much of present duty must be neglected; it must be conducted in the most hasty manner, and under great disadvantages. The greater the interest of the student in these irregular employments, the more flagrant will be his irregularities with regard to college obligations. And, what is most unfortunate, the under-graduate who is betrayed into this path, is apt to make this passing glance at a vast and important

subject, a pretext for neglect of it in his subsequent course. If the motive be a wish to proceed more rapidly than the prescribed term of preparation, he is deceived by a fallacy, which has already introduced scores of unfurnished men into the ministry. This haste is inordinate and most injurious. Great as are the necessities of the Church, she asks for those who are "thoroughly furnished." It may be seriously questioned, whether the cause of religion would not gain more by the addition of one or two years to the preparatory course of each individual, than she would lose by this delay in their entrance. She would gain, in the strength, maturity, learning and wisdom of well disciplined and experienced minds; just as an army would gain by taking recruits from adult men, able to bear fatigue, rather than from beardless youth, whose feebleness might sink under the first labours of the campaign. At the invaluable period of youth, within which a collegiate course falls, one year may be said to be worth any two years of subsequent life, with reference to these particular attainments. The sciences which come under review during this period, if they are now neglected, will be, in all probability, neglected forever. Let the pious student hearken to the experience of those who have gone before him, and remembering that the duties of the theological student are distinct, and severally important, let him reject every temptation to abridge his present opportunities. The same specious reasoning which leads the under-graduate to employ himself about studies not comprised in the college course, will be sufficient to hurry him through the theological seminary, and perhaps, after a twelvemonth of direct preparation, into the ministry. It is painful to observe the readiness of so many candidates, to content themselves with a bare smattering of science, and to hasten through their appropriate trials, as if they were the merest formalities.

All these remarks apply with full force to the case of those who neglect certain branches of their studies in college, upon the pretext that they are employed in active labours of an evangelical kind. Everything is beautiful in its season; and this is the season for patient and conscientious preparation. "There is a time to every purpose under heaven: a time to keep silence, and a time to speak;" and we regard the premature engagements of pious students, in teaching and exhortation, to be unseasonable and unrequired, just so far as they detract from the completeness of their academical pursuits. To a certain extent, it may be desirable, for under-graduates in our colleges to employ themselves in Sabbath-schools, and other religious efforts; but we have known some who have so far exceeded the limits of duty and propriety, as to make these their principal engagements, and thus to exhibit a deleterious example of irregularity and unscholarlike carelessness.

The ingenuous and conscientious student, may gather from what has been said, the following plain conclusions. *First*, that Providence, by placing him among the privileges of a college, has made

it his duty to task his utmost vigour in the acquisition of every important subject there taught. *Secondly*, that it is the part of modesty, duty, and wisdom, to confine himself to the circle of attainments, prescribed by the academical corporation. *Thirdly*, that the special and appropriate preparations for the ministry, and the active labours of the same should not be anticipated at this important period.

The details of the foregoing observations may appear to some of our readers to be unimportant and uninteresting, yet nothing should be so considered which bears directly upon the training of the ministry. The noble resolution of the Assembly's Board of Education, to take on their funds every qualified young man who shall apply to them for aid, will call forth at once an army of youthful candidates. Many of them will be placed in our colleges, and be exposed to the temptations which have been mentioned. Those who are specially charged with their supervision will be the last to consider these suggestions unimportant.

ARTICLE IX.

ON THE PRESERVATION OF HEALTH.

BY THE REV. SAMUEL MILLER, D. D.

FEW young men that I have ever seen, appeared to me to have any just impression EITHER OF THE IMPORTANCE, OR OF THE PROPER METHODS, OF PRESERVING THEIR HEALTH.

There are two extremes to which young men are prone in relation to this matter. The *one* is, to imagine that the citadel of their health is impregnable. That no care of it is necessary. That they may take any liberties with it, and lay any burdens upon it that they please. The *other* is, to suppose that great scrupulousness of attention to this subject is desirable. That a multitude of rigid cautions; a frequent resort to medicine; guarding against all exposure to cold and damp weather; much wrapping up, &c. &c., are indispensable. He who acts upon either of these plans, will probably soon render himself a miserable invalid for life, if he do not speedily cut short his days. Scarcely any young man, who has led an active life in the pure air of the country, and who commences study with firm and florid health, is aware of the danger which he encounters in sitting down to close intellectual application. I have known a constitution the most robust, in six or twelve months after this change of habit was commenced, suddenly give way, and become utterly broken and prostrated. The truth is, the more active the previous habits, and the more vigorous the frame of a youthful individual, when he sits down to close study; the greater need is there, in many cases, for the exercise of caution, and for keeping up,

at least for a time, a set of rules, as to exercise, nearly approximating to his former habits. The transition from an active to a sedentary life, must be made very gradually, if you would make it safely.

My counsel in reference to health shall all be summed up in *four* advices, viz. Be *strictly temperate* with regard to aliment. Take every day a large portion of *gentle exercise*. Carefully guard against all *intestinal constipation*. And always avoid *too much warmth*, both in your clothing and your apartment, quite as vigilantly as you would *too much cold*.

I. With regard to the *first*, remember that TEMPERANCE in you is a very different thing from temperance in a day-labourer. The latter may, in common, safely, and even profitably, take two or three times the amount of aliment, that can be ventured upon by a sedentary man. If a given portion of solid food oppress you, gradually diminish the quantity, carefully watching the effect, until you ascertain the quantity which is best suited to your constitution, and after which you feel most strong, active, and comfortable, both in body and mind. It is plain that this matter can be regulated only by the individual himself; and that it requires daily watchfulness and resolution. Many students, I have no doubt, bring themselves to a premature grave by over-eating, as effectually as others by intemperate drinking. The effects of the former species of excess, are not quite so manifest, or quite so disreputable as those of the latter, but, in a multitude of cases, they are no less fatal. He who is so infatuated as to persist in taking but little exercise, ought certainly to eat but little. And he who takes *no* exercise, ought often to ask himself, how far that inspired Scripture applies to his case—"If any man will not work, neither shall he eat." The answer of Sir *Charles Scarborough*, physician to *Charles II.*, to one of the courtiers of that monarch, is worthy of being remembered—"You must eat less, or take more exercise, or take physic, or be sick." Recollect, too, that our religion enjoins not only *prayer*, but *fasting* also. By this I understand to be meant, not *metaphorical* or moral abstinence, as some have strangely imagined, but *literal* abstinence from food. How often this abstinence should take place, I presume not to say. Let every one judge for himself. But that the *frequent* recurrence of it would be as favourable to the health and enjoyment of a student, as to his spiritual benefit, I have not the smallest doubt.

II. The importance of taking a large portion of gentle EXERCISE every day, can scarcely be overrated. Every student who wishes to preserve good health and spirits, ought to be moving about in the open air from three to four hours daily. You may *live* with less, and, perhaps, enjoy tolerable health. But if you wish fully to possess the *mens sana in corpore sano*, of which the Latin Poet speaks, rely upon it, with most students, less will not answer. Your exercise ought to be *gentle*. Some students, after exhausting themselves by a protracted season of severe study, start from their seats, issue forth,

and engage in some violent exercise, which throws them into a profuse perspiration, from which they can scarcely emerge with impunity. In many cases, they had much better have continued to sit still. Your exercise ought to bear a strict proportion to your constitution and your habits. Gentle exercise diffused through four hours, is much better adapted to a sedentary man, than a concentration of the same amount of motion within the space of one hour. It is also worthy of remark, that exercise taken immediately *before* or immediately *after* eating, is both less comfortable, and less valuable, than if at least an hour of rest intervene. No prudent traveller will feed his horse immediately after his arrival at the place of baiting, or, if he can avoid it, put him on the road again as soon as he has swallowed his food. The same principle applies to all animal nature.

Let your *recreations be always such as become your profession*. That clerical men *need* recreation as much as others, and in some respects more, is too evident to be denied. Yet I need not say, that many of those amusements which are considered as innocent by worldly people, are out of the question for *you*. Happily our lot is cast in an age, and in a country, in which public sentiment as well as the word of God very unequivocally prohibits them. There is, however, an ample range of choice still left for any reasonable man. All that become a grave Christian, fall within this range. It will readily occur to you that the active discharge of many of his parochial duties *may* be rendered by a pastor, and, if zealously engaged in, *will* become some of his most precious recreations. But more than this will be necessary. *Riding* and *walking*, of course, in all their varieties, belong to the admissible class. To these I would especially add *gardening*, as one of the most rational, delightful, and profitable of the whole list. Man in his first and most perfect state, was placed in a garden; and in proportion as men imbibe correct sentiments, and cultivate a just taste, they will be glad to get back to the same employment. It is desirable to every student to have some recreation, which will not only be salutary, but also pleasant and attractive. If you engage with a moderate and well regulated zeal in the culture of vegetables and shrubbery, you will not probably find them to draw you away from your books a single hour more than will be useful to your health. And if you desire your *gardening*, as well as your *walking* and *riding* to be doubly agreeable, as well as doubly advantageous, try to gain at least such an elementary knowledge of *Botany* and *Mineralogy* as will give you an additional interest in every plant you cultivate, and in every fossil on which you tread.

III. My third advice has respect to INTESTINAL CONSTIPATION. There can be no health, where this is suffered long to continue. And yet it is a point to which few inexperienced students are as attentive as they ought to be. They either neglect it, until a decisive indisposition convinces them of their folly; or they are very frequently endeavouring to remove it by the use of *medicine*. Both methods of treating the difficulty are miserably ill-judged. Medicine ought to

be the last resort; and is seldom necessary unless where there has been great mismanagement. Exercise, abstemiousness, and the judicious use of mild, dietetical aperients, form the system which a little experience will show you to be the best.

IV. The TEMPERATURE of your room, and of your body, is the last point in reference to health to which I shall request your attention. A student, whose robustness is almost always in some degree impaired by sedentary habits, ought never to allow himself, if he can avoid it, to be in the least degree *chilly*, when he is sitting still. But it is quite as unfriendly to health to allow himself to be *over heated*, either by the atmosphere of a room excessively warmed, or by too great a load of clothing. Everything of this kind ought to be carefully avoided. So far as experience, in relation to my own case, goes, I am constrained to say, that excessive heat has been quite as often, to me, the source of disease, as excessive cold. He who is about to take a long walk, in the course of which he has an opportunity of keeping himself warm by constant, vigorous motion, ought just as carefully to avoid covering himself with an overcoat, while his walk continues, as he ought to be to avoid sitting in a cold place, or in a draft of air, at the end of his walk, without it.

You will gather from the foregoing remarks, that my plan for preserving health, is by no means that of tampering with medicines, which is much more likely to make a valetudinarian, than a man of good health; but that of employing wisely and vigilantly the art of *prevention*. You have now, through Divine favour, a good constitution. Try to keep it, *by avoiding every species of excess*, and by watching every approach of derangement; and, under the blessing of God, all will be well.

TEMPERANCE.

BY R. DODSLEY, 1760.

The nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven health, wisdom, and peace of mind.

These blessings, if thou possessest, and wouldst preserve to old age, avoid the allurements of voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let Reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

The joy which she promiseth, changeth to madness; and her enjoyments lead on to disease and death.

Look round her board, cast thine eyes upon her guests, and ob-

serve those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauched and palled their appetites, that they have now no relish for her nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusseth on her cheeks; the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes; and from the cheerfulness of her heart, she singeth as she walks.

Her name is Health; she is the daughter of Exercise and Temperance; their sons inhabit the mountains; they are brave, active, and lively; and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions, is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and, therefore, they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

ARTICLE X.

ON THE CHOICE OF A PROFESSION.

BY THE REV. JOHN PROUDFIT, D. D.

[Being the substance of an Address delivered at Rutgers College, N. J.]

It is scarcely possible to conceive a more important moment in the life of an individual, than when he passes from his state of pupillage and enters upon the world—when he ceases to be “under tutors and governors,” and becomes the master of his own pursuits and of his own actions.

One of the first exercises of that self-control which a youth acquires in leaving college, is the choice of a profession. It is needless to say, that this is one of the most important decisions of human life. Much of its honour and usefulness, and no less of its enjoyment, will depend on the wisdom with which the choice is made.

“Lord, what wilt thou have me to do?” It was in these words that one of the most enlightened and powerful of human minds surrendered itself absolutely to the dictation and disposition of Christ—laid all its talents and acquirements at his feet—abdicated all its former purposes and predilections, and resolved every deliberation and wish as to its future course into a simple INQUIRY INTO THE WILL OF CHRIST. And such an act of self-consecration at this critical moment, would be the sure presage, not only of a good and useful, but of a happy and a prosperous life. It throws over you the shield of Divine Protection, and kindles up for you the sure and infallible light of Divine guidance. You will make your pilgrimage between the pillar of fire and of cloud, and the presence of God will go with you and give you rest. If I wished to point out to a youth whom I loved the shortest and surest road to honour, to usefulness—to greatness, I would say to him, “Go! take the attitude of Paul at the feet of Christ, and inquire, *Lord, what wilt thou have me to do?*”

Four general observations will comprehend the suggestions which I have to offer on this subject,—the first of which belongs more especially to the younger members of the college. The choice of a profession should not be made prematurely: It should be formed with a due consultation of individual capacities and peculiarities: It should be decided under the influence of sober judgment, and not of romantic expectations: and above all, It should be determined on elevated principles and enlarged views of *duty*.

I. The choice of a profession should NOT BE MADE PREMATURELY. For, if this be the case, it must either be determined by some childish impulse or wholly governed by the judgment of others, neither of which should be permitted to decide so momentous a question. In a few instances, it is true, there are very early indications of superior talents for particular pursuits, and of unconquerable propensities towards them, which ought not, and in fact cannot be repressed—which only gather new energy from opposition and discouragement. When Porson, in childhood, covered the walls of his home with Greek and Latin inscriptions in charcoal; when Rittenhouse forgot his plough to become absorbed in astronomical lines and calculations drawn on the fence of his father's farm; when Watts deprecated in verse the rod which was laid upon him for making verses, these were plain indications that their future pursuits were fixed by a law of their nature—by the impress of their Creator. But these and the like are rare and great examples, which cannot be included within any general rule, and do not in the least impair its justice and truth. I have no doubt of the *general* truth of the remark, that the determination of a profession in very early life is attended with many and serious disadvantages. There is one disadvantage resulting from such a course, which must occur with peculiar force to those who are concerned in the education of youth. The too early choice of a profession tends to contract the circle of reading, reflection and observation, and to give the youth the wrong and pernicious impression

that his time would be thrown away upon this or the other branch of study, inasmuch as it has no immediate connection with his intended plan of life. Now, one great object of early and preparatory education is to enlarge and liberalize the mind, and to awaken and stimulate its powers by giving it a general and rapid view of the whole field of human knowledge: it is a sort of *survey* of the region, a part of which we are afterwards to *cultivate*. The superiority of the *liberally* over the merely *professionally* educated man is real and great, even in his own profession,—still more decidedly, in the wider sphere he is called upon to fill as a citizen and a member of society. Besides, the very progress of an extensive and thorough education brings with it many trials of your powers and of your particular fitness for particular pursuits, which, at the end of that course (in addition to the greater maturity of judgment you will then have acquired), will render you much better fitted to decide the important question of a profession than you can possibly be at an earlier age.

When conversion takes place in very early life, the happy subject of it, in the fervor of his first love, and under the deep and powerful impressions which usually accompany the mighty change, often feels impelled to devote himself on the spot, to the ministry of the Gospel, perhaps, to a missionary life. Now, if this be done after much prayer and earnest scrutiny into the motives which prompt to the act, and a serious and deliberate weighing of the sacrifices to which it must expose us, I would not feel at liberty to object to it. The youthful heart may be so overpowered and transported by its first discoveries of a Redeemer's love, as to feel that it never can, it never *must* employ its powers in any other way than in proclaiming to the world the grace which has redeemed it. Would to God that this baptism of the spirit and of fire, this imposition of a sacred *necessity to preach the Gospel*, were laid on many of our educated youth! But a resolution which is to bind us for life, especially one of so high and solemn a nature, should only be taken after all the recesses of the heart have been thrown open to the Divine scrutiny and to our own by long reflection and prayer, and the mind has had time to cool, and the purpose is found to stand firm through many an ebb and flow of animal feeling. It would be rash and dangerous in the extreme to assume such an obligation in a moment of excitement—for this will inevitably pass away,—and the depth and strength of the principle beneath, may be found deplorably insufficient to sustain the hour of trial. Many an engagement thus hastily assumed, has proved a snare to the conscience and a galling fetter to the will. Our Lord has commanded us to "count the cost," and has warned us of failure and shame as the consequence of precipitancy even in good resolutions and enterprises.

Better, then, for the young Christian simply to *rise and follow Christ*, leaving him to allot his field and line of work—to inquire as Paul did, amidst a light which outshone the sun, "Lord, what wilt THOU have me to do?"—and reverently to await the answer from

himself, which will not fail to come in due time. If his intentions are the fruit of Christian principle, they will not prove so transient as he apprehends;—they will, on the contrary, gather new strength through years of study and communion with God. If they are not, but grow merely out of momentary impressions and impulses, no resolutions or vows can give them permanency. They must be refashioned of firmer material.

Leave, then, the selection of your future pursuits to the period which will naturally call upon you for the decision. Devote yourselves with fidelity and energy to the peculiar duty of your age and circumstances; the labour of strengthening, enriching and accomplishing your minds by the various knowledge and discipline of a classical and scientific course. This labour, performed with singleness of intention and constant supplication for the Divine blessing, is the best *immediate* service you can render to God, and the best *preparation* for more extensive and important services, if He should permit you to survive to manhood. The day which requires you to decide on a profession will bring with it clearer light, maturer judgment and ampler materials, in every respect, for a wise decision.

II. I proceed to my second general remark. The choice of a profession should undoubtedly be influenced by *a regard to our own peculiarities, whether mental or physical. Non omnia possumus omnes.* Divine Providence has evidently intended a diversity in the pursuits and occupations of men, and has indicated this purpose in the variety of their endowments and inclinations. If we could find the very place in the great and complex harmony of human society best suited to our talents, and drop ourselves down,

“Just in the niche we were designed to fill,”

it were, doubtless, a very desirable and happy thing. This is, of course, just what we should aim at in the selection of a profession. “The sway of nature is God’s working.” If we discover in ourselves a peculiar aptitude to any particular pursuit, or a strong and permanent inclination to it, accompanied with a high and exquisite appreciation of its best productions and models, and a certain *propensity to busy ourselves in it*—if that pursuit be moral and useful, it would certainly be unwise to row against the current of nature, when the very force of that current would, if yielded to, assist us so much towards the attainment of excellence. *Ad quas res aptissimè erimus in iis potissimum elaborabimus.* It is sometimes necessary, too, to take a fair estimate of our strength, whether of mind or body, and to inquire, as impartially as we can, whether it is equal to the labours and the demands of the calling we contemplate. *Quid valeant humeri, quid ferre recusent.*

There is nothing, however, in which we are more liable to be mistaken, than in the estimate of our own capabilities. No certain judgment can be formed of *what we can do* from mere introspec-

tion, or self-examination, nor even from the opinion of the most judicious friends. *Occasion* often reveals powers of which the possessor himself was quite unconscious, and the manifestation of which astonishes his most intimate friends. We can no more call up and muster the energies of the soul, and thus ascertain the extent of our intellectual forces, than we can "call to the lightnings and they will say, here we are." It is only *occasion*, *collision*, the presence of a great object, the energy of a deep and mighty principle, that calls up into light and activity these mysterious powers. Even the degree of our bodily strength and endurance is a point which we cannot determine by such a process. To determine our actual strength, and what kind of pursuit it would justify us in undertaking, is, perhaps, the last and most difficult achievement of self-knowledge. While some sanguine and ambitious natures would be tempted to an over-estimate, others, of an opposite temperament, would be prone to shrink from enterprises which they were well capable of. This deliberation, therefore, though proper and necessary, must be allowed to be somewhat precarious, and the extent to which it influences the decision, will always be very much modified by the character of the individual. Many a generous youth, even if a sure alternative were presented to him, would make the choice of Achilles, and prefer a few years of high achievement and memorable usefulness to a long but inglorious life of health and tranquillity.

III. The choice of a profession should be, as far as possible, the result of a calm and unbiassed exercise of *the judgment*.

There is a certain *romantic* cast which the youthful mind is apt to throw over even the gravest subjects which it contemplates; and the same feeling will, of course, influence, to a greater or less degree, its anticipations of its future professional career. Now, I have no wish to disenchant the future of the bright hues of early hope; these feelings belong to your age; and, like all other graceful and beautiful things, they have their utility too; but this is only the case, when their light and ethereal drapery is thrown over principles and purposes of more substantial texture.

If the *future* be wholly made up of *romance*, the *realization* will be wholly made up of *disappointment*; and the latter will follow the former in pretty exact proportions. In the pictures which we all draw of our future life, the colours of *romance* are the first to fade.

But it is consoling to reflect, that there are others which retain their brilliancy to the last—which, in fact, derive an improved *warmth* and *richness* from age and time. These are the hopes which we form of life as a sphere of useful and benevolent labour—when we choose our particular occupation and enter upon it, prepared to fulfil the condition of our being, and earn, not subsistence merely, but the power of doing good, "by the sweat of our brow,"—and ready to pay down, in full tale, that *labour* which is the price

of every thing worth possessing or bestowing. The toil of quarrying and excavating is not more dull and uninteresting than the preparatory studies which are necessary to found a substantial superstructure of professional acquirement and reputation. I need not add, that it is not more necessary. This will prove to be equally the case, whatever profession you may choose. To master its dry details and elementary abstractions, and to keep up your patience and hope through the close and persevering application which this will require, you will need the aid of principle and the steadily cheering auspices of sober judgment; for romance will desert you at the first plunge which you make into the *slough of despond*. Enjoyment you may, indeed, rationally and surely expect—satisfactions richer and more substantial than you even anticipate. But you must drive the share deep into the soil before the ample harvest will crown your hopes. You must climb the hill before the rich and varied prospect will spread itself out before you.

IV. Finally, the choice of a profession should be made on elevated principles and enlarged views of *duty*.

Let us suppose such a deliberation as the following to pass through the youthful mind, when revolving the question of its future pursuit.

“I have before me a life which is short and frail at best—which cannot at the utmost continue beyond a few years, and which may be cut short at any moment. Yet the manner in which I spend these few years, is to determine the character of my eternal state—and probably that of many others. At least, I am assured that I may so spend these years as to win for myself eternal happiness and honour, and may hope to impart it to many of my fellow-men—I find myself entering life too at a period when the powers and means of benevolent action are vastly augmented—when by various providential circumstances, mechanical improvements and social changes, the whole human race is thrown into one great family, and may be reached in its most distant extremities, by individual influence. A life of faith, and of active, self-denying benevolence may therefore achieve good to which the imagination can set no limits. One thing is certain, it is the path to ‘glory, honour, and immortality.’ This is a certainty, and a sublime and glorious certainty it is! Then there are objects connected with the present world and limited to it which solicit me—Wealth, pleasure, fame. These I cannot be certain of attaining. Many have sought them with powers and advantages far superior to mine—have staked their all upon the race, yet lost it. Suppose, however, that I am successful beyond my boldest hopes. The wealth can be only mine while I live upon the earth—the pleasure exists only so long as the senses which it gratifies—the fame will be valueless to me when I sink into the unconsciousness of the grave. How, then, shall I spend my life? What shall I pursue? That which, though its complete and

sublime realization is distant, is yet certain as the word of Eternal Truth can make it; or that which, dazzling the eyes and inviting the grasp by an apparent nearness, has deceived, disappointed and ruined, by their own confession, thousands of its most earnest and devoted votaries? Shall I form my plan of life with a view to the shortest and meanest portion of my existence, or to that which will be conversant with far more exalted objects, and will never end?"

Such a deliberation will conduct you to a decision which you can never regret. If an early death awaits you, how sweet, how consoling the consciousness that you "have done what you could,"—that you have dedicated your *expectations of life* to the service of your God and Redeemer. He too will accept and reward the offering who said to his servant of old, "thou hast done well that it was in thine heart!" What the world calls an *untimely death* will only be an earlier translation to the service of God in a wider sphere and more exalted society. If, on the contrary, you are spared to maturity, and permitted to finish the usual course of human life, what a career is before you! How great the objects—how godlike the labours of your life—the diffusion of truth, the relief of suffering, the resistance of wrong and oppression, and the promotion of goodness and happiness among your fellow-men! These labours, performed from Christian motives and with Christian instrumentalities (however humble their sphere,) are the highest imitation of God and of his Son, of which any created being, however exalted, is capable. Great, indeed, is their present reward, in the admiration and love of mankind, the testimony of an approving conscience, and the gratification of the best affections and sympathies of our nature—and *great will be their reward*, far transcending not only all merit, but all conception or hope, *at the resurrection of the just!*

The various professions and pursuits of human life, when rightly viewed, are only different modes of attaining the same end—mere subdivisions of the great business of man upon earth—to serve God and to "serve his generation by the will of God." It cannot, however, be doubted that the ministry is the highest style of human exertion—that it presents the greatest objects to which the powers of man or of any created being can be directed. Other pursuits and professions rise in importance and dignity in proportion as they are made subservient to this end. The *direct* pursuit of it, therefore, the entire consecration of heart, reason and speech to it, with the highest culture we can give to each and all, is certainly the wisest use we can make of this frail and transitory life, and of the infant powers of an immortal being. Will it not appear such when we come to stand on the verge of another and an endless life? When all that is earthly and temporal is fading from our view and vanishing from our grasp—when time shrinks into nothing because it comes into contrast with eternity, and this life appears to the departing soul only an *entrance to another*—then, to have amassed a fortune, to have risen to the summit of office, power and honour—

to have even produced a work which shall be our monument to all following ages, to have enlarged the boundaries of science, to have discovered a new planet or continent, will appear of little moment to a dying man, because *all these results we must leave behind us*. But to have saved a soul from death, to have spent our breath in proclaiming the grace of God to perishing men, and entreating them to lay hold on eternal life—this remembrance *will* cheer and comfort our mortal agony, because *all these "works will follow after us"*—we shall possess them in another life—they will be eternal as ourselves. Happy then the youth whose heart God hath touched—who can turn away without a sigh from all that this world offers of great and splendid to tempt his pursuit, and devote his life to the humble but glorious labour of *winning souls to Christ!*

But while this pursuit holds the unquestionable pre-eminence, all are innocent, all honourable. All have been filled by eminent benefactors of the human race. A life of faith and benevolence is not by any means confined to a single pursuit. Many have trodden the straight and narrow way amidst the throng and bustle of secular pursuits. The main thing is a *principle* of sincere devotedness to God. This will render even secular pursuits holy and religious. It will hallow your personal and professional influence, and render you in all the relations of life the "salt" and the "light" of the world. Of the many paths through life, therefore, which now open before you, select that in which you conscientiously believe that you can best serve God and do good—and you will have made the wisest choice.

But even a wise choice is not more important than a resolved and inflexible firmness in adhering to it. When you have once made the decision, let the whole energies of your soul be concentrated on your chosen pursuit. Let no indolent shrinkings, no weak regrets, no doubtful suggestions of others, no unlooked for difficulties be allowed to unsettle your purpose or impair the vigour of your efforts. A change of profession is seldom made, unless under the stern compulsion of ill health, or some other equally dire necessity, without drawing after it a failure for life. *Optimum elige—facile et suave faciet consuetudo.*

Young gentlemen, the world is before you, and the path by which you are to accomplish your pilgrimage through it, and the objects which you will pursue, are left to your own choice. But that choice, like all our other free acts, will draw after it a long chain of important and inevitable consequences, both to yourselves and others; consequences, of which, in their remote and complicated relations, you can now form no conception. Do not take so important a step without not only mature and calm deliberation on your own part, but fervent prayer for Divine direction, and a filial confiding of yourselves to the guidance of God. He perfectly knows the talents He has given you—where lies your strength and where

your weakness—in what pursuits you will surely excel and in what you will inevitably fail; and all the scenes of your future life are present to His eye, even to its closing hour. *In His hand it is to make you great.* The wise decision, the firm and unbending purpose, the heroic perseverance, are all His gifts, and it is His prerogative to dispose of circumstances so as to give facility, success and extensive results to your efforts. All success—all greatness is from God. And it is in the power of each of you to become great—greatly good and greatly useful—(and there is no other real and enduring greatness)—if you strenuously exert the talents which God has given you, in the way which he has intended, and which He, by His own high and sovereign methods will certainly reveal to you, if you will seek His guidance. Grave, therefore, upon your memory, the encouraging promises of His own word, “If any man lack wisdom, let him ask of God, and it shall be given him.” “In all thy ways acknowledge Him and He shall direct thy paths.” “Commit thy works unto the Lord and *thy thoughts shall be established.*”

Let me recommend you, after the peculiar engagements and excitements which attend the termination of your College course have ceased, and before those of the world have begun, to take a season for retirement, for self-communion, for prayer, for recollection of the past and grave contemplation of the future. That historian was a profound observer of human nature who attached so much importance to the “*transitus rerum.*”^{*} At these points of transition in our lives, the mind is freer, seems to act with a higher dignity, and from a wider range of observation; prejudice and habit relax their hold, the most thoughtless for a while are grave, we look upon life from a higher ground, and feel more liberty to plan and resolve what is wise and right.

Now is the time, my young friends, for high resolves, for vigorous and manly efforts, for a noble violence in shaking off wrong and degrading habits and associations, and for breaking through to a higher range of thought and action. The occasion aids the change. Resolve, in the strength of God, to be wise and good. Resolve that the world shall feel your presence and bless your memory. Resolve that you will leave something done which all time, and eternity itself, shall not undo. This is the high birthright of the rational mind, that when it expends its energies on worthy objects, its works are as lasting as itself. Labour not, then, for a glory that will wane, or for a gain that perisheth—but for objects which will outlast time; for a glory which will emerge with a purer lustre from the gloom of the grave, and will shine undimmed when the sun himself shall be *darkened in his going forth.*

* Tacitus.

ARTICLE XI.

PUBLIC RELIGIOUS EDUCATION ENFORCED IN A DISCUSSION OF DIFFERENT PLANS.

BY CHARLES HODGE, D. D.

[The following address was delivered before the General Assembly of 1847, by Dr. Hodge, on the invitation of that body. It was afterwards published in the "Presbyterian Treasury." As one of the important public documents pertaining to the history of Christian education in our Church, it is now republished in a more convenient and permanent form.]

OUR subject refers to the early, constant, and faithful religious instruction of children by the assiduous inculcation of the truths and duties taught in the Bible.

If an infant be from its birth secluded from the light, deprived of proper food, air, and exercise, it would grow up feeble, and deformed. The same infant if properly nourished and trained, would arrive at manhood, vigorous, and symmetrical. There is all this, and far greater, because higher and more permanent, difference, between an educated and uneducated human soul. In the case of the infant there may be some constitutional taint, some radical disease of the system, which may counteract the tendency of the wisest plan of physical culture. But no one on this account doubts the necessity of such culture; nay, the more feeble the constitution, the more necessary is the wise and assiduous use of the means for correcting and strengthening it. Thus there may be, and alas! we all know there is, the radical disease of sin in the human soul, which may render abortive the most faithful efforts to bring up a child in the fear of God; yet this only proves religious education to be the more necessary. If the soul were uncorrupted, if still by nature, as at the creation, it were instinct with holy desires and aspirations, it would gather knowledge and nourishment from every thing within and without, and grow, by the law of its being, as do the flowers of the field, to be beautiful exceedingly, through the comeliness which God gives to all creatures in fellowship with himself. It is precisely because the mind is by nature dark, that it needs illumination from without; it is because the conscience is callous and perverse, that it needs to be roused and guided; it is because evil propensities are so strong, that they must be counteracted. To leave a fallen human being, therefore, to grow up without religious instruction, is to render its perdition certain.

The same cause which makes religious instruction necessary at all, requires that it should be assiduous and long continued. It is not enough that the means of knowledge be afforded to the child: it is not enough that he should be once told the truth; such is his indisposition to divine knowledge, such the darkness and feebleness of his mind, that he must be taught little by little, early and assidu-

ously; or as the Lord said to Moses, "when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." It is a slow, painful, long continued process to bring a child born in sin, and imbued with evil, to a competent knowledge of God, and truth and duty, and to cultivate in such an ungenial soil the seed of eternal life. This, however, is the process which our apostasy renders necessary, it is that which God has enjoined, it is the one which he has promised to bless, the neglect of which is followed by his severe displeasure, and the all but certain ruin of our children.

It is, therefore, a dictate of reason, a lesson of experience, and a clear revelation from God, that the religious education of the young is a duty of the very highest necessity. If this be neglected, nothing can supply its place. And if this be properly attended to, it will secure the adequate use of all other appointed and appropriate means of good. On no one thing, therefore, is the welfare of society, the prosperity of the Church, and the salvation of men so dependent as on this. No one thing has been in all ages so operative in determining the character and destiny of individuals, and of nations. This is a truth which all but the lowest and most ignorant class of infidels are ready to admit. Men of the world, if educated themselves, feel the importance of secular education for others. And all religious men, of every denomination, acknowledge the essential importance of religious education. This, therefore, is not the point which needs to be argued. It is universally conceded. The great questions are, *On whom is this duty incumbent? How is it to be discharged? On whom does the RESPONSIBILITY OF THE RELIGIOUS EDUCATION OF THE YOUNG REST?*

In the FIRST instance, on *Parents*. As to this there can be no dispute. The relation in which parents stand to their children, implies an obligation not only to support, but to educate them, because they are bound to do all they can to promote the well being of those whom God has committed to their charge. Parents also have facilities for the discharge of this duty, which none others can enjoy; they have at least the competency for the work which strong interest in the welfare of their children can supply; and on them this duty has been laid by the express and repeated command of God. The neglect of this duty is at once one of the greatest injuries a parent can inflict on his children, and one of the greatest offences he can commit against society and against God. But while it is universally conceded that the obligation to provide for the religious instruction of the young, rests primarily on parents, it is almost as generally acknowledged that the responsibility does not rest on them alone. If a parent cannot support a child, it cannot be left to perish; the obligation to provide for its support, must rest somewhere. The ability of the parent failing, there must be some other person or persons on whom the duty devolves. In like manner, if parents are unable to provide for the religious education of

their children, those children cannot innocently be allowed to grow up in ignorance of God; the responsibility of their education must find another resting-place. Men do not stand so isolated, that they may say, Are we our brother's keeper? they cannot innocently sit still and see either the bodies or souls of their fellow-men perish, without an effort to save them. This is too evident to be denied. Nor will it be questioned that so large a portion of parents are unable to provide adequately for the religious education of their children, as in all places and at all times, to throw a heavy responsibility as to this duty, on the community to which they belong. The inability in question arises in many cases from the moral character of the parents; rendering them at once indifferent and incompetent. In other cases from ignorance. They need themselves to be taught what are the first principles of the oracles of God. And in other cases still from poverty, *i. e.* from the necessity of devoting so much time to secure the mere means of life, and of calling their children so early to share in their labours, that they are unable to attend in any suitable manner to the education of those whom God has committed to their charge. If, therefore, we look over any community, or over the history of the Church at any period, we shall find that a very large and constantly increasing portion of the young are left to grow up without religious instruction, where that duty has been left exclusively to parents. If, therefore, the work must be done; if the best interests of society, the prosperity of the Church, the salvation of souls, demand that the young should be brought up in the nurture and admonition of the Lord, others, besides parents, must undertake the work. Accordingly in every age of the Church, among every people calling themselves Christians, provision has been made, beyond the family circle, for the religious education of the young.

But **SECONDLY**, what is that circle, *outside the family*, on which this solemn responsibility rests? This is a question on which the minds of even wise and good men are very much divided. There are but two communities exterior to the family which can here come into consideration. The one is the State, the other is the Church. The former is founded on relations of men to each other as social beings. The other on their relation to each other as Christians. Certain prerogatives and duties arise out of both these relations. It is the right and duty of the State to protect the property, the lives and reputation of its members; and to make provision for the public good, not otherwise provided for. It is, on the other hand, the right and duty of the Church to provide for the purity and extension of the Redeemer's kingdom, and for the inculcation of the truth. But since men's social and religious natures are so implicated the one in the other; as their social and religious duties are so intimately allied; the same things have such a direct bearing at once on the interests of the State and of the Church; that it is

exceedingly difficult to draw the line which separates the duties and responsibilities of these two communities.

It is especially a difficult matter to determine what are the respective duties and rights of the Church and of the State, in reference to the subject of education.

I. THE CHURCH AND STATE PLAN.

One view of this subject is, that as the interests of the Church and State are equally involved in the education of the people, both have the right, and both are bound to see this great object accomplished. This has been the common doctrine of Christians, under all forms of government; under the democracy of Switzerland, and under the absolute monarchies of Europe. Ever since the State became Christian, *i. e.* ever since the mass of society professed Christianity, and recognized their obligation as individuals, as members of society and as magistrates, to regard Christ as their Lord, it has been their common sentiment, that they could not discharge either their duty to Christ or to the community, unless they made and enforced provision for the religious education of the young. In almost all European countries this is still the fixed conviction of all good men; and accordingly the State, just so far as it discharges its recognized duty, provides and establishes schools, prescribes the course of instruction, requires that the doctrines of the Church should be taught, and taught in the form and from the books, and by the agents determined or appointed by the Church. This is the system which is the simplest in theory, and the most effective in practice. But it supposes for its successful operation, conditions, which rarely meet any where, and which are entirely wanting in the great majority of cases. It is obvious that in order to render this intimate union of the Church and State in the work of education expedient, it is necessary—1st. That the Church which the State recognizes and with which it co-operates, should be pure and faithful. 2d. That the State should recognize and act upon the principle that its officers in the matter of religious education are the servants and organs of the Church, responsible and obedient to her; teaching what she commands and in the manner in which she directs. 3d. That the Church and State should be coterminous, *i. e.* composed of the same members. Whether these conditions are ever likely to meet, and if they did in any one case, the harmonious action of two such bodies as the Church and State, so different in their objects, so unequal in their powers, and so discordant in their character, could not be depended upon. This, however, is substantially the system which, since the Reformation, has been adopted in Prussia, Sweden, and Scotland. In all these countries, the State adopted the doctrines of the Church, undertook to teach them to the young in the use of books sanctioned by the Church, and as the Church and State in these countries were co-

extensive, *i. e.* every citizen being by baptism and profession a member of the Church, there has been little or no complaint of the operation of this plan. In Scotland, especially, owing to the peculiar independence of the Church and its comparative purity in that country, it has been productive of incalculable good. Such a system in our country, however, is impracticable. In no State of our Union is there such uniformity of opinion, as to render the union of the Church and State in the work of religious instruction either expedient or possible. It is evident, therefore, that however available this plan may have proved in other countries, here it is out of the question.

II. INDEPENDENT PLAN OF CHURCH AND STATE.

A second plan for securing the co-operation of the State and Church in the work of education, is to make them independent of each other by assigning to each different parts of the work. The State assuming the right to see that schools, where needed, are established, that competent teachers are appointed, that adequate salary is paid for their services; but leaving to the community in the midst of which each school is placed, to determine what shall be the course of instruction, especially as it regards religion. Such was the early New England system, and it has many great and obvious advantages. 1. It secures the general establishment and support of schools. 2. A supply of competent teachers. 3. It leaves the people free as to the religious instruction of their children. It is not the majority of a State, determining for the whole, what and how much of doctrine and duty shall be taught in the public schools; but every school district is allowed to determine that point for themselves. The disadvantages which attend this plan, and which have led to its being in a great measure abandoned, are principally the following. 1. The State, if it establishes and supports a school, feels the responsibility, and assumes the right of controlling it. There is a constant tendency in this system to centralization; the scattered and isolated school districts lose their independent action, or feel it overpowered by the great central body in which the State as a whole is represented. In New England, therefore, and especially in Massachusetts, the result of this plan has been to lodge almost the whole effective control of the education of the people in the hands of a few individuals, the agents and representatives of the State. 2. Besides, the successful operation of this plan supposes a general agreement among the people as to religion, and a general interest in the subject. Without the former, the people of a school district would not agree as to the kind and amount of religious instruction to be given in the school; and without the latter, there could be no security that any religious instruction would be given. In the earlier periods of the history of New England, both of these conditions met. The people of extensive districts were of

the same denomination; and there was sufficient general interest to secure a religious character to the schools. But since the great increase of the population, its divisions into sects, and the prevalence of indifference and error, it has been found impracticable to secure a general and efficient religious education of the young, by means of schools whose character was determined by the mixed community in which they are placed. The impossibility of pleasing all, has led to the general determination to do nothing—to banish religion almost entirely from the public schools.

III. THE COMPROMISE PLAN.

A third method of solving this complicated problem, which has been extensively adopted in England and Ireland, and partially attempted in this country, is, for the State to teach, or allow to be taught in the public schools, those doctrines of religion on which all denominations agree, and to leave what are called sectarian differences to be otherwise provided for. It is on this plan Papists and Protestants are united in the national schools in Ireland—Episcopalians and Dissenters in England.

The objections to this plan, in our country especially, are, 1. That owing to the multitude of sects and diversity of opinions, the common ground is narrowed to an imperceptible line. Every doctrine characteristic of Christianity, and even some which belong to natural religion, is proscribed as sectarian; so that the practical operation of this plan amongst us is the banishment of religion almost entirely from the public schools. It is with difficulty that the reading of the Scriptures without note or comment, can in many cases be retained. Besides this, it is obvious that the inculcation of religion in the general, but not under any definite form, is not mere neutrality. From the nature of the case it is a rejection of positive doctrines; it is practically, as far as it goes, the inculcation of very superficial views, and even of infidelity itself.

IV. THE SECULAR PLAN.

The difficulties attending the plans already mentioned, have led to the very general adoption of a fourth, which is at present the favourite system of our public men. It proposes to confine the instruction given in schools supported by the State, to the secular branches of education; and to leave the religious instruction to parents and churches. This plan is recommended by many plausible arguments. 1. It seems to solve the difficulty arising from the diversity of opinion among the people on religion. As it is impossible to teach religion in a form to suit all, it is best not to attempt to teach it in any form. 2. It falls in with the popular feeling of the country, that the State has nothing to do with religion. 3. It purports to accord with the largest religious liberty; allowing every man to do what he pleases as to having his children instructed in

its doctrines. 4. It allows the resources of the State to be concentrated on a particular class of schools of different grades; from the primary, to those in which a classical or mercantile, or scientific education is imparted. In almost all parts of our country, this system has become predominant, advocated by all classes of our citizens, and by the members of almost all religious denominations, Romanists alone excepted.

The objections, however, to this system, notwithstanding its advantages, are very serious. 1. It is impossible to carry it fairly out. Religion is so important, it is so pervading, it is so connected with morality, and social and civil polity, it is so diffused through the literature of our language, that it cannot be banished from our schools. Any system of education which proposes to banish religion becomes, from the necessity of the case, irreligious. You cannot teach a boy to read, without giving him something to read which will bring up questions of morals and religion. You can teach him no science which does not so implicate religious truth, that to avoid bringing in the latter, you must deny it. The most positively irreligious works, are those which proceed on the assumption that there is no God, (no Supreme Being) to whom we sustain the relation of responsible creatures. All that the most ardent infidel need desire, in order to propagate infidelity through the community, would be that nothing should be said about religion; that the subject should be banished from all places of education; and the training of the young be conducted, just as it would be were there no God, no redemption, no future state. The first objection, therefore, to this plan of diverting religion from secular instruction, is, that it is a delusion. It cannot be done. It is not in fact done. The whole tendency of the instruction conducted on this plan, is not neutral, but positively anti-religious; or it is so modified as to take the character of the particular teacher by whom the system is carried out. The theory upon which this system is founded, is false and irreligious. It assumes that God has nothing to do with history; that he has no agency in nature; that religion has no connexion with science, or civil polity. It assumes practically the atheistic theory of the universe, and it is therefore not what it appears or purports to be, viz., something negative and harmless.

2. In the second place, the remedy which it proposes for its acknowledged defects, is altogether inadequate. Its advocates do not pretend to say that religious instruction is unimportant. They only say that the State cannot furnish it; while it can and ought to afford the means of secular education, it must leave to parents or churches the moral and religious culture of the young. But it is notorious that in multitudes of cases the education afforded in the public schools is all a child does or can obtain, and if that is irreligious, or what is the same thing, merely secular, he must grow up without any religious knowledge. The very necessity of public schools is founded on the assumed incompetency of parents to edu-

cate their own children; and if parents are incompetent for the secular education of their children, they are not qualified for their religious education. If from parents we turn to the Church, it is obvious that a very large portion of our population do not recognize their connexion with any Christian church. In point of fact, therefore, where religion is banished from public schools, one-half, one-third, one-fourth, the proportion varying in different places, are left without any religious education whatever. The remedy, therefore, is inadequate, because it leaves so large a portion of the people unprovided for. But it is inadequate on another ground. When six days in the week are devoted to mere secular education, what is left for religion? Little more than the Sabbath, with its various other duties, and its necessary distractions. Religion is thus made a mere secondary affair in the education of a child. Its place is so subordinate as to become insecure; no time or opportunity is afforded for it, at all commensurate with its paramount importance. Where nothing else can be done, it is of course an incalculable benefit to have children collected into Sabbath schools, who for six days in the week have been taught on a plan which assumes they have no souls. But this is not the provision which ought to be made for their moral and religious culture.

3. This plan of banishing religion from public schools is contrary to the experience and practice of all ages and nations. The history of the world may be challenged to produce a single instance in which any form of religion has taken hold of the public mind, where it has not been inwoven in the whole system of public instruction. The religion of India, and China, is taught in all the public schools of those countries; the Koran is the text-book of all knowledge to the Mussulman; Christianity has hitherto been taught in the schools of every Christian country. The experiment which we are making, is a novel one in the history of the world, and one of fearful risk. We can hardly venture to hope, contrary to all experience, that Christianity can ever take firm hold of the public mind, or form the public character, unless it is taught in the public schools. It will doubtless assert its divine origin, maintain its existence, bring many to submit to its control, but a large part of the population will remain emancipated from its influence so long as the powerful instrumentality of public instruction is not enlisted in its favour, or is virtually arrayed against it.

4. It is most obviously unscriptural. God has required his people to teach their children his word. This cannot be done in a day, nor in any short period, nor by casual disconnected efforts. The Bible is a large book; its contents are varied, profound, and extensive; embracing the earliest and most important history; inwoven with religious institutions, promises and predictions; it includes a complete code of morals; the sublimest doctrines relating to God, man, the way of salvation, and a future state. These things we are bound by the command of God to teach the young. They cannot be ade-

quately taught, *i. e.* taught so as to be understood and rendered effective, unless much time be methodically devoted to the subject. In commanding us to give this instruction, God has commanded us to use all the means necessary for that end. We therefore go counter to his commands, when we resign our children to the operation of a system which necessarily makes religion altogether subordinate; which banishes it from the place of education, and leaves it to be provided for at hazard. It is in the highest degree unreasonable, that the subject which is the most important, the most difficult, which most calls for laborious and assiduous attention, should be thus set aside, without any settled or adequate provision. It is a perfect solecism, that a people should have a book which they profess to believe came from God, revealing his nature, and his will, their duty, and the way of salvation; which they acknowledge must be known in order to fit men for their duties in this world, and their destiny in the next, and yet allow that book to be set aside, instead of being made the groundwork and text-book of all education. Such a course is a practical denial of its divine authority. It is to refuse to allow it to occupy the place in the formation of the character of the people, which God has assigned it.

5. Again, the plan which forbids the introduction of religion into our public schools is an unauthorized encroachment on the religious rights of the people. We admit that no one denomination of Christians have the right to insist that their formulas of doctrine should be introduced into schools which other denominations are taxed to support, and to which they are entitled to send their children. But in all cases in which the people of any denomination are sufficiently numerous to have a school for themselves, we see not what right the State has to forbid their conducting its religious instruction according to the dictates of their own conscience; or to say, if you introduce religion at all, you shall not have any portion of the funds, which you are taxed to raise. This is saying to the people, you must either consent to have your children brought up irreligiously, as far as the school is concerned in their education, or you shall be disinherited, cut off from all participation of the public property. If Presbyterians conscientiously believe they are bound to mingle religion in the secular education of their children, are they to be refused any portion of the school fund, and yet taxed to sustain it; forced to support schools to which they cannot send their children, and whose influence they regard as directly opposed to all religion? This is obviously unjust. The Romanists in New York have forced the authorities to this admission. Believing the public school system to be anti-Christian, they refused to send their children to the public institutions, and having established schools of their own, they demanded their portion of the educational funds. This claim has been acknowledged. If justice demanded it should be granted in their case, justice is violated in refusing Presbyterians the same right. This is only one instance in which under pretence of the

widest religious liberty, religious liberty itself is outraged. It is the undeniable right of the people who support a school, whose children are educated within its walls, to determine how and what they shall be taught. And it is tyrannical in the State, or an irreligious or indifferent majority, to deny them the exercise of this right.

Admitting then the paramount importance of religious education; admitting that this great interest cannot be safely confided to individual parents, but must be assumed by some association larger than the family, we have seen that, in the peculiar circumstances of our country, the State can neither attend to it, nor can the object be attained in connection with the State. Religion has been banished from our public schools. There is no rational prospect of its being here so attended to as to satisfy the enlightened conscience of the Christian portion of the community. The question then is, what is to be done? The matter cannot be neglected; we can rely neither on the fidelity of parents, nor on the meagre instructions of the Sabbath school. What then ought, under existing circumstances, to be attempted? In answer to this question, we say, the Church must undertake the work.

V. THE CHURCH PLAN.

1. There may be great doubt whether God ever intended to devolve upon the State the religious education of the young; but there can be no doubt that this duty rests upon the Church. The great commission which she has received, is to teach all nations. Her very vocation is to lead men to the knowledge of the truth. For this purpose she is bound to use all appropriate agencies. The public proclamation of the truth is but one of the divinely appointed means of accomplishing her mission. Her work is to teach, and the school is, therefore, her peculiar and appropriate province. Indeed the interference of the State in this matter, in Christian countries, has always been justified on the ground of its intimate relation to the Church. It is because the Church is in the State, that the latter has assumed the right to teach the truths which God has committed to the Church to inculcate and promote.

2. As God has given the commission to the Church to teach, to her alone are given the gifts requisite to the discharge of the duty. These gifts are not promised to the State; they are promised to the Church, and when found at all, it is only within her pale, and in the custody of her members. There alone is the requisite practical knowledge of the truth; there alone the love of souls, there alone the zeal for truth and the glory of God, essential for the right discharge of this important duty. And as God never gives the qualifications for any important work, without imposing the obligation to exercise them, it is plain that it is his will that the body, to whom he has given the gift of teaching, should act as teacher.

3. In every age, therefore, from the apostolic to the present, the

Church has recognized her vocation as a teacher. She has always felt that she was responsible to God for her children; that she was bound to teach them the gospel, to bring them up in the nurture and admonition of the Lord. By a strange perversion, after long enlisting the State in this service as her agent, she has come in a measure, to think, that education was the work of the State, and to forget her own immediate obligations on this subject. But this can be only a temporary forgetfulness. As soon as she is brought to the conviction that the State does not and cannot accomplish the object, she will hear the voice of God summoning her to her duty, and feel his Spirit through all her members rousing and strengthening her for this great work. She cannot sit still and see her children offered by thousands unto Molock. It cannot be that the present state of religious education in this country, can be suffered to continue. Good people cannot consent to have religion banished from those institutions in which the mass of the people learn almost all they ever know. We are, therefore, persuaded that the time is fast coming in which all denominations of Christians will address themselves in earnest to the establishment of schools, under their own immediate control. It is a reproach to Protestants, that Romanists have been the first to discern this necessity. They have set us the example of declaring off from the control of the State, and of asserting the right of children to be taught religion. This they have done, at the risk of losing all assistance from the public funds. And this we must do, let the State take what course it may. We ought to look forward and strive to carry out the good old Presbyterian plan of having one or more schools in every parish, a classical academy in every Presbytery, and a college in every Synod, all under the control of the Church. But at present, the first part of the plan, as being most important and most urgently needed, should secure our undivided attention.

It having been reduced to a certainty, that the young cannot be religiously educated, in this country by the State, nor by the Church in connexion with the State, it has become apparent that the Church must do the work herself. That is, she must see that there is established one, or more, common schools in the bounds of every congregation; the teacher to be appointed and the instruction directed by the Session; and the pastor having it as a part of his stated weekly duty to visit and examine the scholars, and to participate in their instruction. Nothing short of this can answer the demands which God makes of us in our present circumstances. In this way our own children will be regularly instructed in our doctrines and discipline, and be brought up to fear God and reverence the Church of their fathers. Every school will become a nursery for the Church. Our people, instead of not knowing whether they are Presbyterians or not; or why they should be Presbyterians rather than any thing else, and therefore ready to be carried away by every wind of doctrine, will have an enlightened and firm attachment to our doctrines

and institutions. Sources of light will thus be established in every school district. It will not be Presbyterians alone, who derive the benefit of such institutions. What serious or considerate parent, of any denomination, would hesitate to send a child to a school conducted by a pious, competent Presbyterian, rather than to one under the care of a wicked, and it may be intemperate teacher? It cannot be doubted that every really good school, will draw to it the children of many persons who have no connexion with our own Church. And provision may in many cases be made for the gratuitous education of those children whose parents are unable to pay anything for their instruction, and thus the blessing be diffused.

The advantages and even the necessity of this scheme, are so apparent, that the difficulty to be overcome, is not opposing arguments but the *vis inertiae* of the Church. It requires great exertion to move so large a body. The only way to move the whole, is *for each man, and especially each pastor to move himself and those around him*. Historical circumstances have thrown in this country, the work of education out of the hands of the Church. She has not felt that it was her vocation. She allowed the State to do it. Coming from countries where from the union of the Church and State, the State attempted to do this work religiously, most of our Church members naturally felt that there too, the Government might be safely allowed to take charge of this great enterprise. The Government have their work, and may be allowed to do it, without opposition; but it cannot here do the work of the Church. And all that is necessary is to rouse the Church to act in accordance with this conviction.

The only formidable objections to this plan of Parochial Schools, are the expense attending it, and the difficulty of obtaining suitable teachers.

As to the former, it is in a great measure, met by the simple consideration, that the people must have schools. In most parts of our country these insufficient and irreligious schools are sustained in whole or in great part by the fee for tuition. In such cases there would be little or no increase of expense by having the school under the care of the Session. The people pay now for the instruction of their children; they would be required to pay no more, if the school was properly parochial. Even the expense of a new school-house, would not in all cases be demanded; and where it might be necessary to incur that burden, it is too slight to be considered a serious objection, in view of so great an end.

The more serious difficulty is the want of teachers. Create the demand, and the demand will create a supply. Let churches do their duty, establish schools, offer a competent support, and then their prayers for teachers will not remain long unanswered. Teachers do not make schools, but schools make teachers. As soon as the system of Parochial Schools begins to operate, it will call into existence institutions for the training of teachers. But until the demand begins to be felt, they cannot be expected to present themselves.

Many who crowd the ranks of the ministry would be more useful as teachers.

I know not how those who are in the ministry, or who are about to enter the ministry, can better subserve the great end of their vocation, or promote the interests of the Church, than by devoting special attention to this subject. Let them so study it as to produce strong convictions in their own minds; and if on examination they find, that the welfare of the Church and the salvation of men require that children should be thoroughly taught the facts and doctrines of the Bible, and that this instruction is not and cannot be adequately given in public schools, then let them determine that, wherever they are or may be located, *there a TRULY CHRISTIAN SCHOOL shall be established; a school in which all the children shall be taught to worship Christ, and to know "the Scriptures, which are able to make them wise unto salvation."*

ARTICLE XII.

WHAT CONSTITUTES A CALL TO THE GOSPEL MINISTRY?

[FROM THE BIBLICAL REPERTORY OF 1831.*]

THIS question has often perplexed and distressed candid and pious minds. Many a man has anxiously examined the interrogatory in its direct application to himself, without being able for a long time, and perhaps never with entire satisfaction, to answer it. The question recurs again and again, How shall I ascertain whether I have been called, or am called to devote myself to the work of the gospel ministry?

In itself the question is one of very grave importance, and to many persons, of absorbing interest. The subject is worthy of careful discussion, as it respects the peace and duty of individuals, the interests of the Church and the souls of men. The practical answer to this inquiry, whether right or wrong, has a controlling influence over the subsequent life and efforts of many men. There can be no doubt that many wrong decisions have been made on this subject, which have brought feeble, uneducated, imprudent, or ungodly men into the ministry, to provoke the anger of God against themselves, and to be a curse to others. Nor can it be doubted, that by wrong decisions of this question, many have been kept back from entering the ministry, to their own spiritual injury and great loss to the Church. If the inquiry had been rightly pursued and decided in

* After the most diligent inquiry, we have been unable to ascertain the author of this excellent disquisition. Can any of our readers give us the information?

all cases, there would have been no ungodly or incompetent ministers in the Church: nor would there have been any lack of faithful, well qualified ministers and missionaries in the field of labour. It is, therefore, a subject which should be better understood by the Church, and especially by her sons, on whom are soon to devolve all the responsibilities and labours of her ministry. At this time, when there is really a very great deficiency of ministers, and candidates for the ministry, and when the cause of education is beginning to assume its appropriate place among the benevolent exertions of the Church, there seems to be especial necessity for the discussion of this subject. It is a discussion seldom heard from the pulpit or the press, in the judicatory of the Church, or in the parlours of Christian families. Hence, when the question presses upon the conscience of a pious youth, he is perplexed, knows not how to decide it, and in many instances postpones it until he is obliged by the delay to decide in the negative, perhaps much to his own discomfort, and the loss of the Church. In other cases, the question is decided in the affirmative by the fond wishes of parents or friends, who have never weighed the subject, and much injury is done, both to the youth, and the Church of the living God. These suggestions are sufficient to show the importance of the question and of an enlightened discussion, which shall bring the subject distinctly before the members of the Church.

In answer to the inquiry, it should be observed, that in its particular application to any individual, its practical solution must be made by himself. Great mischief has been the result of deciding this question by proxy. No one, except himself, can certainly know his views, feelings, and many circumstances, which must be known in order to form an enlightened decision. Principles, however, may be stated, connexions and relations of facts described, and circumstances detailed, which are applicable to almost all cases, and the abstract question so decided, that an honest discriminating mind may be essentially aided in the inquiry, and directed to an enlightened and correct decision in his own case. Such is the object of this article.

It is a first principle in the discussion of this subject, not in any case to be invaded, that a call to the gospel ministry is from God.

He, who instituted the office, provides, qualifies, and calls the man to fill it, and perform its functions. It is God's sovereign right to call whom he pleases to his work and special service. This is illustrated in the priesthood under the Old Testament dispensation. No man took this office upon himself, but he who was called of God, as was Aaron, that is, by special appointment and direction of God. This will be very evident to all those who may consult the provisions of the Mosaic statutes. (See Exod. xxviii. 1. Lev. viii. 2. Numb. xvi. 5—48, xvii. 3—11.) Both the fact and the sovereignty of God's providence are justly illustrated in the New Testament institution and history of the ministerial office. Although

there is no priesthood in the Christian dispensation, nor family succession in office, there is a ministry to be fulfilled only at the call of him who instituted the same. Accordingly, Christ called twelve disciples, mostly fishermen of Galilee, qualified and commissioned them to preach the gospel to every creature. He called also to the apostleship the persecuting Saul of Tarsus, together with all the first preachers of the gospel whose names are recorded in the early history of the dispensation. All those were specially and also miraculously called. We are not, however, to infer from those facts, that miraculous interpositions were always to be continued in the Church for the purpose of supplying her with a regularly called ministry. But we are to infer that He, who first called men to this office, will continue to call and qualify men for this same trust. Scarcely any branch of the Church has been so corrupted as to deny this doctrine; and it may safely be concluded that whenever this doctrine is denied by any community, it has ceased to be a branch of the Church of Jesus Christ.

The practical question now to be solved is, how shall we ascertain whom God calls, and how he calls them to the work of the ministry? This is to be solved by facts and principles developed in the ordinary providence of God's dispensations. There may, however, be some extraordinary cases of exception. God can convert persecutors into friends, as the case of Paul instances. But extraordinary cases require extraordinary evidence, and come not within the general rules of judgment. The object is the same in all cases, the care is the same in itself and the evidences are connected with the same result, viz. to ascertain the fact of the call.

NECESSARY QUALIFICATIONS IMPLIED IN A CALL.

I. The *first class* of evidences, which we mention, and which are indispensable, are the *necessary qualifications* for the office. Of these some are *natural*, some *gracious* or *supernatural*, and others *acquired*.

(1.) The first *NATURAL* qualification, which we mention, is a *good intellectual capacity*. By this we mean one which reaches mediocrity without any doubt, or rises above such an estimate. The intellect is susceptible of much improvement, but weak minds can never become strong, naturally blunted and droning powers can never become acute and active.

When the duties of the ministerial office are duly estimated, it will be readily seen that good natural talents, especially intellectual, are indispensable to their appropriate discharge. There is a constant demand for laborious mental effort. The investigation of truth; the interpretation of God's revelation, in the wide range of its doctrine, precept, and promise; and the illustration of such an extensive system in a manner profitable to others, must require a vigorous mind as well as patient and laborious application. No

individual, whose capacity is below what may fairly be considered mediocrity, should ever consider himself called to the gospel ministry. It is contrary to the ordinary procedure of God's dispensations, to suppose he does not adapt his means and instruments to the ends to be accomplished by them. The harmony and order displayed throughout God's government, are connected with the principle of adapting means to the ends. It is true that means and instruments are not efficient in their agencies, but this militates not against the general law of adaptation. It is also true, that in the ministry there are some cases when an extraordinary degree of *supernatural* and acquired qualifications compensate, in a great measure, under peculiar circumstances, for the lack of intellectual talent. But these facts furnish no argument to dispense with competent intellectual capacity, in all ordinary cases. God has nowhere taught us to disregard appropriate means, because the excellency of the power is of God and not of us. Nor are we authorized to deduce general rules from extraordinary cases—they are to be estimated by themselves; ordinary cases by ordinary rules. On this ground, it will be readily perceived, that in all ordinary cases, which comprise almost the whole that are called to the ministry, good natural talents are indispensable.

(2.) *Good discretion* is another important qualification of this class; by which we mean a sound judgment and a due circumspection of manners. It may be called prudence, or wisdom, in avoiding errors, and in selecting means to accomplish ends which are correct and proper, including also judicious self-government. This qualification is to be estimated according to the age and circumstances of the individual, but no imprudent man can be extensively useful in the sacred office. Men will not trust him in the common concerns of life, and it is not to be supposed that God, who knows the disposition, will call him to the most important of all trusts. The directions given to Timothy and Titus enjoin these qualifications, in high and constant exercise, as indispensable.

Discretion undoubtedly admits of much improvement by knowledge and experience, but much depends on the constitution of the mind and its early habits. A mind, constitutionally imprudent and obstinately habituated to indiscretion, should consider the evidence complete for its exemption from the ministry. God does not sanction indiscretion any where, and he calls no man of incurable imprudence to this difficult work. Still we are aware that the grace of God often does much in correcting indiscreet tendencies in the natural disposition: and perhaps it may, therefore, be said, that when this is the only objection to the verity of the call, a man should commend himself to the grace of God, and seek to overcome the difficulty in his preparation for the office, and in the exercise of its functions. This may be true in its application to imprudence which arises from an ardent temperament, or even habitual carelessness, but not to that which arises from defective judgment, or a manifest

want of correct discernment. Persons of the former character may sometimes be called; the latter never. A discreet mind is so fully set forth in the qualifications described and often repeated in the New Testament, that we must believe it essential.

(3.) *Good common sense* is also a qualification indispensable and of immeasurable importance. This differs somewhat from discretion or prudence, although it might include the elements of a discreet mind and a judicious exercise of all the mental faculties in the ordinary concerns of life. It includes more, and intends a readiness and accuracy in discerning the relations of thoughts, feelings, and actions, by which a man acquires a correct knowledge of men and things in their character and tendencies, in judging of the proprieties of social intercourse; and a facility in accommodating himself to the circumstances, habits, and even prejudices of men. It is sometimes described by its practical result—a correct knowledge of human nature.

This qualification is illustrated in the history of the apostle Paul, and is distinctly implied in the scriptural directions given to ministers of the gospel. Every man, who carefully reads the directions to Timothy and Titus, will perceive that what we call *common sense* must be involved in the character enjoined. It is also obvious that the man, whose official business it is to treat with men of diverse temperaments, knowledge, and habits, should know how to estimate character and accommodate the manner of his instructions to the widely different classes. Without this qualification, a man, with the best intentions, may not only fail of doing good, but do positive mischief. We have no doubt that this property of character may be greatly improved by observation and experience, but a great deficiency can never be supplied. It depends on a well-balanced judgment and a well-adjusted sensibility. A man may have strong intellectual power and correct moral principle, and be destitute of this character. The consequence will be, that such a man's conduct will be disproportioned, and his judgment can never be trusted. Any man who is naturally destitute of common sense, as now defined, will always be a novice in the world, and ought not to be in the ministry. A poet has well described this character of a well-balanced mind:

“Something there is more needful than expense,
And something previous e'en to taste—'tis sense,
Good sense, which only is the gift of heaven;
And though no science, fairly worth the seven.”

Without this qualification, a minister of the gospel cannot so manifest the truth as to “commend himself to every man's conscience in the sight of God.” A large portion of those ministers, who, in our estimation, have mistaken their call, are more deficient in this respect than in any other. A vast amount of mischief has been done to the interests of the Church, by the introduction of men into the sacred office, who are destitute of common sense.

They may be men of piety, learning, and strong intellect, yet their influence is abridged, neutralized, or destroyed. Give us a ministry, deficient in talent, learning, and every thing else, save the fear of God, rather than in common sense. We can bear with ignorance and weakness, if need be, but with impudence, and that folly which is opposed to common sense, we cannot bear. It is like vanity, which is not often considered a vice, but is more universally detested than all the vices together.

(4.) In addition to those natural qualifications already mentioned, *good organs of speech* may be justly considered very important. By *good organs of speech* we mean such a degree of perfection in the organs and such a command over them, that the voice may be distinct, easy, and inoffensive. We do not mean to fix a high standard of elocution, nor intimate that ministerial success depends on that excellence of speech, which consists in perfect organs and fine intonations of voice, but that a prominent, and unpleasant defect in the organs and voice disqualifies for the public preaching of the gospel. We know that some impediments in speech may be overcome by persevering effort in cultivating the art of speaking, as the history of Demosthenes and some others proves, but there are others which, either from the construction of the organs, or from want of skill in management, can never be overcome. Such persons as have unconquerable impediments in speech, should never consider themselves called to the work of the ministry. We do not rank this in importance with the other qualifications mentioned, but it is a consideration to be estimated in its place; and under certain circumstances it may be controlling. A competent readiness of speech, both in the construction and command of the organs, and in the communication of thoughts, is necessary to usefulness in a minister of the gospel.

(5.) It should be remembered, that a constitution too feeble to endure *vigorous bodily and mental effort*, cannot fulfil the duties of the sacred office. Many seem to consider the ministry favourable to feebleness, ease, and indolence. But nothing can be more preposterous; the ministry is a laborious employment, putting in requisition more vigour of mind, more constant effort, and more resolution, than any ordinary station in human society. God does not call men to the ministry, who are, by feebleness of constitution, physically unable to perform its duties. It is, however, true, that most youth, who have sufficient health to study, may improve their vigour and firmness of constitution, under the blessing of God, by appropriate regimen and active exercise. But if a man be unfitted by feebleness for other employments, he is unfitted for the office of the holy ministry.

Such, as it seems to us, are the principal *and most important* natural qualifications; but we admit, nay we insist that all these do not constitute a call to the ministry: nor is the possession of them, in the highest degree, complete evidence of the call. They

are only pre-requisites, but as such are to be carefully and honestly considered in deciding the practical question.

II. The *supernatural* or GRACIOUS qualifications may be summarily expressed in few words; *a living, active, controlling, and consistent piety*. All this, in a much higher than the ordinary degree, is indispensable to that high and holy employment. Let us look at those characteristics a little more carefully.

The principle of grace in the heart is absolutely indispensable to the minister of Christ: for all the directions of inspiration enjoin or presuppose a pious heart. "To the wicked, God saith, what hast thou to do, to declare my statutes, or that thou shouldst take my covenant into thy mouth?" The nature of the case shows plainly that an ungodly minister can never be qualified for the godly duties of his office, but must be a curse to the Church. He knows not God and obeys not his voice. An unsanctified man cannot be heartily and seriously engaged in the ministerial work. A coward might sooner be a good soldier, or a traitor be a trust-worthy officer, than an unconverted man a faithful minister. Surely God does not call to this holy office those who are unrenewed, however learned and accomplished they may become.

(1.) But evidence of regeneration is not enough to answer the purpose in this inquiry. A man, who is to be an example to Christ's flock, must not only have grace in his heart, but such as is *living and active*. Weak graces may support a man through an even and common course of duty; and a little strength may bear a light burden. But it is no *even* course of duty, no light burden, that rests on the minister of Jesus Christ. A man, who is to be a leader against "principalities and powers, and against spiritual wickedness in high places," must have no weak attachment to his Master, no small degree of grace, to encounter the adversary and watch against his wiles. To undertake such a work, he must possess a glowing, active piety, which will lead him humbly and constantly to rely on the promise of Christ, and the influence of the Holy Ghost; to meditate much on the instructions with which he is furnished, and live near the mercy-seat.

(2.) Moreover, his piety must be *consistent and controlling* in its influence over the feelings and passions, over the desires and volitions, over the daily habits and enterprises. In examining the case before us, a reasonable doubt of the existence of personal religion in the heart, or a wavering, unsteady influence of religious principle, should settle the question at once in the negative. On this point, a young man cannot be too careful, or too critical in the examination. We mean not to intimate, that the faith or hope of assurance must be always ascertained before a man is authorized to believe that he is called to devote himself to the ministry. This is not to be expected; but a comfortable, abiding hope, both lively and humble, accompanied by evidences of a gracious state, which relieves

the mind from perplexing doubt and distressing anxiety, should be considered indispensable. We need not, in this place, detail the evils which result from a total want of gracious qualifications, nor use arguments to prove that vital piety is necessary in a candidate for the gospel ministry; because, in our branch of the Church, for the youth of which this article is particularly intended, the prevailing sentiment is strongly maintained, that piety is an essential requisite for the ministry. But it is necessary to direct the minds of our youth to the fact, that the present state of the Church and the world, demands a high order of piety. The ministry to be trained up for the exigency of the present time, must be actuated by great self-denial, a burning zeal, and a firm reliance on the grace of God; all evinced by a consistent conversation, a persevering watchfulness, and fervent prayer. Something should be said to direct the attention and prayers of the Church to this important subject. The Church of God should be more influenced with the truth, that the spirit of serious, deep, and living piety, so indispensable in the rising ministry, as well as in those already in the field of labour, is the gift of God, the fruit of the Holy Spirit. Deeply impressed with this sentiment, and the vast importance of these qualifications, the Church ought to pray fervently and perseveringly for a double portion of that good Spirit, whose influence qualifies for the ministry, to rest on our youth to be called and trained for the sacred office.

The necessity of unquestioned piety for the ministry is, generally, if not universally, acknowledged in the Presbyterian Church, but we think the importance of its consistent, active, and controlling character, is not sufficiently estimated. We wish to bring this thought distinctly before the praying members of the Church, that they may bear it on their minds with devout earnestness when they approach the mercy-seat. We desire to bring this thought prominently before the minds of our young men, who are beginning to look towards the ministry. We wish them to understand, that all other evidences of their call to enter this office, unaccompanied by humble, fervid, and consistent piety, are of very doubtful character. If this be wanting, no matter how strongly they may feel impressed with the notion that they are called to preach the gospel, we credit them not. Men of doubtful or inconsistent piety are not called to so high a trust. Let them seek some other employment, and not impose themselves upon the Church as pastors sent of God. We deprecate a cold-hearted ministry as a curse.

III. When we speak of those qualifications which are **ACQUIRED**, in distinction from those last mentioned, we mean those attained by human agency under the guidance and in reliance on the Spirit of God. We do not mean acquisitions of science or theological knowledge: these are necessary to the discharge of ministerial duty, but they may be attained, after the question of the call is settled, in a

course of preparation, which may never be omitted. We mean *habits of self-control, diligence, and facility in acquiring knowledge*; in other words, some degree of improvement in the natural and gracious qualifications. The faculties should be so far developed, and the graces become established, that both the possessor and others may be able to judge more satisfactorily of their character, and what will be their prospects when ripened by study and experience.

(1.) *Self-control*, or government of the appetites, passions, and tongue, is essential to the character of him who ministers in holy things. Those, who are to be "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," must learn the art of self-government. They must possess the elements of such a character before they devote themselves to the sacred office, or they have not good reasons to consider themselves called of God to the work.

(2.) As for *habits of diligence and facility of acquiring knowledge*, their necessity may be readily seen. Christ has no use for idle drones, and men of sluggish minds, in this laborious service. Men, whose habits are unconquerably idle, and who will not devote their minds to the acquisition of knowledge with intensity and perseverance, may vegetate away their lives in some other pursuit; the ministry is no place for them; Christ does not call them to mope in his work. It is placing too much in jeopardy to expect that a man of idle habits and sluggish intellect, will be roused to diligence and mental energy by an introduction to the sacred office. Such an expectation is not warranted by the word of God, the nature of the case, or by experience.

(3.) We mention *facility* in acquiring knowledge in this class, because it does not always depend on the strength of intellect, and must be ascertained by sufficient experiment. There is ordinarily an opportunity for ascertaining this fact in the early stages of education. But let it be remembered that a man's mind must be disciplined to intense and accurate investigation, and a readiness in directing the attention from one subject to another. This will be readily conceded, when it is recollected that the greatest portion of a minister's time for study consists of fragments and short intervals between the active duties of pastoral labour; and if these are lost, his course will certainly be retrograde. Lost, they certainly will be, without this discipline. Its elements are diligence, facility of learning, and intensity of thought. These must be acquired to a good degree in early life, or in all ordinary cases they will not be acquired at all. Most other qualifications, that are acquired, may be assigned to a course of preparation, especially in the cases of young men. Sometimes the question is pressed upon a man's conscience after the age of twenty-five or thirty years. In all such cases the ripeness of the judgment, and the habits of mind and business will have developed the features of character; and it will then be very difficult to break up old habits and establish new ones. Of

such cases we shall say something before we close this article. We now proceed with the cases of youth.

After all that we have said, the practical difficulty in deciding the question is not removed. Not one, nor all, of the qualifications mentioned, can constitute a call to the ministry, but they are *pre-requisites*, without which no call can be proved. And we have been the more particular and prolix on this part of the inquiry, because we think it is altogether too much neglected. It is important that these qualifications should be well considered, that time and expense may be saved when young men have been led by some inexplicable impulse to undertake the preparation for a work to which they were never called, and for which they could never be qualified.

But how shall a young man estimate his own qualifications? We answer this question very briefly. A young man, desirous to enter the ministry, should examine his mind, disposition, habits, and gracious affections, with great care, frequency, and prayer: he should deal honestly with himself. But if, after all, he is unable to decide on all the parts of his character to his own satisfaction, let him select some pious, intelligent, and judicious friend of his acquaintance, and state the case for his counsel. Let him seek for one who will neither flatter, nor deal harshly with him; one who will be honest and faithful. The mere statement of his case to a friend may serve to satisfy him, if he should get no advice; and the observations of a judicious friend may present the main points of his character, or some relations of the inquiry in such a light as to produce entire satisfaction.

NATURE AND EVIDENCES OF A CALL.

We shall now state distinctly what constitutes a call to the ministry, and intimate some of the evidences which are satisfactory in favour of its reception.

The call consists in the influence of the Holy Ghost enlightening the mind to apprehend the duty, and directing the feelings to desire and seek to be employed by Christ in the holy ministry. This is a call to the sacred office, and nothing else can be substituted in its place. It may sometimes be counterfeited, and young men may for a time be deceived, and the Church may be deceived in them, but the result will undeceive both. Against such deception every possible effort should be made to guard our young men, and the Church.

But the practical difficulty is not in giving an abstract definition of the call itself; it lies in ascertaining *the evidence* of the Spirit's influence, enlightening and directing the mind. To this point we make a few remarks. It now becomes a question of fact.

The qualifications being presupposed, without which it is needless to inquire at all, we say that the fact is to be ascertained in the same way that every other influence of the Holy Spirit is to be ascertained; by the effects produced on the mind. Miraculous interpositions, audible voices, dreams, or unaccountable visions, are not

to be expected, sought, nor regarded. The dispensation and the age in which we live have no such character. Those evidences did belong to the introduction of the gospel dispensation, and were given for a special and temporary purpose. If, in our time, they are supposed to exist, and affirmed actually to have been witnessed, we more than suspect the truth of both the supposition and affirmation. Supernatural appearances, and audible voices from heaven, are imaginary, and come not from the Spirit of God. The great Head of the Church has furnished his people with a perfect rule of faith and conduct in the revelation of his will, and sufficient guidance in the special, but not miraculous influence of the Holy Spirit. It is true that men may dream of facts and principles of duty in accordance with revealed truth. When a man's mind is deeply exercised from day to day, and has become familiar with the subject, but not satisfied, it is not strange that in restless sleep his thoughts should pursue the perplexing topic. It may sometimes happen, that the imagination, unfettered by the severities of wakeful inquiry, will form a happy combination of facts and circumstances, which may serve to extricate the subject from its difficulties. The clue being thus furnished, the mind, in the due exercise of all its wakeful energies, may come to an enlightened decision. Such things have occurred, though rarely, in the common concerns of life, and possibly they may have sometimes been connected with the solution of this question. But such things are entitled to regard, no further than they will bear the scrutiny of the most critical and devout examination. We are not prepared to say that the Holy Spirit, or those "ministering spirits, sent forth to minister to the heirs of salvation," never operate on the imagination to govern and regulate its wayward and discursive flights. But it is certainly not their ordinary method of guidance. What we mean to affirm, and earnestly to maintain, is, that impressions of the imagination cannot be trusted in this case. When, therefore, any man relies upon such supposed evidences of his call to the ministry, we are sure that he errs, if not in the result, certainly in the method and evidence of its attainment. The principle is wrong, and the process unsatisfactory.

The great practical question must be determined according to the principles we have suggested, by the *character* of the views and feelings; the *inducements* which associate most readily and habitually with the desire; and the *circumstances* which obviously attend the case. Let all these be carefully examined.

1. The *character* of the *views and feelings* should be scrutinized with the utmost care, great seriousness, and earnest persevering prayer for Divine direction. The test, by which they are all to be estimated, is the revealed will of God. No preconceived apprehensions of the nature, responsibility, pleasures, or privations of the ministerial office, can be admitted as the rule of estimation. The rule is prescribed in the gospel, and must not be forsaken; the whole

directions relating to the subject must be consulted; the terms of the commission; the instructions, by precept and example, for its execution; and the account to be rendered.

The *views*, which are produced by the influence of God's Spirit, will accord with the inspired descriptions in the book of truth. The *feelings*, induced by the same influence, must be impressed with the sentiment of amazing importance attached to those descriptions of means in the accomplishment of God's gracious designs.

The ministry is a vastly important work, solemnly responsible, requiring laborious diligence, untiring patience, and great self-denial. The candidate must have some just *views* of the relations to God and to the Church involved in the ministry. We do not mean to say that he must appreciate all its duties, perplexities, trials, honours, and pleasures; this cannot be without experience in the work. But he should have just views as far as they extend, and these should be somewhat more enlarged than is common to persons of his age and advantages. Looking into the instructions of the New Testament, he will perceive the relation of the office to the salvation of immortal souls: and then looking upon a world lying in wickedness, he will perceive the appropriateness and importance of the ministry as a means of bringing sinners from darkness to light, and from the power of Satan to God. He will perceive the need of many more labourers in the field, that "the harvest is plenteous, but the labourers few;" and the necessities of perishing millions will lead him to feel desirous of being employed as an humble instrument to rescue some precious souls from the slavery of sin and Satan, and bring them to Christ.

The *feelings* must be those of commiseration for perishing sinners, great anxiety for their salvation, a tender regard for the interests of the Redeemer's kingdom, and a serious earnestness to be instrumental in promoting the glory of God. A desire to glorify God and promote the salvation of souls, must be the controlling principle and governing anxiety of his mind. The ministry must not be desired ultimately, nor principally, for the sake of gratifying friends, nor for gaining advantages of study and mental improvement; nor for the sake of ease, emolument, or respectability; nor for the sake of gratifying a taste for argument, philosophy, or eloquence; but with singleness of heart to please God. The honesty and pureness of the desire form an essential character of the feelings: let them be thoroughly examined and conscientiously estimated.

This desire for the ministry, excited by divine influence, will frequently arise and be associated with the most serious moments and duties. It will often kindle into earnestness in the exercises of devotion in reading God's word, and in contemplating the great want of ministers in the Church and missionary field. The more difficulty a man finds in settling the question of duty, and the longer he postpones the decision, the more frequently will the desire recur. And the feelings of anxiety connected with thoughts of the minis-

try, will be excited not only when the employment and subjects of meditation are naturally suggested, but in the bustle of business, and ordinary occupations. Sometimes, from the perplexity and obstacles attending the inquiry, there may be an effort to repress the feelings and banish the thoughts connected with this inquiry, but they will again recur, and in many cases more frequently from the effort to repress them. This is a character of the feelings and manner of their development which deserves to be well considered.

The *strength*, as well as the purity and frequency of the desires, should be particularly observed. Those, who are called by the Spirit of God, will feel neither faint nor sluggish wishes, but strong aspirations of the heart, often eager, energetic and absorbing, carrying them often before the mercy-seat to plead for direction. The desire often becomes so strong and eager, that no difficulty can discourage hope, no effort can banish the anxiety, and no object can divert the mind from its absorbing interest in the question. This may not be the constant and uniform character of the desires, but if difficulties and doubts attend the inquiry, the strength of the anxiety will increase; and whatever may be the intervals of anxiety, the intensity of the feelings will increase at each recurrence.

2. Men always have some *inducements* to cherish any desire, and to seek any object or employment. In this case they should be carefully examined. The deceitfulness of the heart, even when partially sanctified, and the subtleties of the adversary will often perplex and disturb the mind: it will, therefore, be necessary to examine, most critically, all the bearings of this question. All selfish gratification, all worldly ends, and all unhallowed ambition, should be separated from the inducements to the ministry. There may, sometimes, be difficulty in ascertaining the reasons which have the strongest influence over the feelings and desires. A tempting adversary, and the unsanctified propensities of the heart, may endeavour to corrupt the desires by mingling secular or some other improper inducements along with the glory of God, in promoting the salvation of souls. The inquiry here should be, what are the inducements which most naturally occur to the mind, and associate with the desires and feelings? Sometimes an occurrence, which has been forgotten, may have excited very early predilections for the ministry, without any hope of piety existing at the time, and without any just sense of the vast importance and responsibility involved in the work. In the course of preparation, or in the progress of business, in which such a youth may have engaged, the Holy Ghost may have renewed and sanctified his heart, and turned his anxieties into another channel, and toward a higher object, although involving the same office. Then his views and feelings will be associated with the glory of God in man's salvation; but still the accustomed worldly motives may frequently intermingle with his better inducements, and perplex his mind on the question of duty. The best remedy and preventive for such perplexities, are

prayer and watchfulness against unhallowed feelings, whether arising from the cause above mentioned, or any other. It may be stated that a detection of unhallowed, ambitious feelings in the heart, is not conclusive evidence that God has not called the man to his work; but if they predominate, and form a prevailing *habit* of the mind, they are utterly inconsistent with the supposition of a call from God. They belong not to the class of feelings and desires induced by the Spirit of God: they militate against the evidence of a call, so far as they become habitual and strong, or are indulged. The truth is, corruptions will occasionally mingle with the holiest duties and the best desires of men, but they may not be allowed or cherished in any degree, nor the fact made an apology for any insincerity. Many unholy considerations often trouble the Christian, and none more than him who begins to look towards the ministry of reconciliation. All the inducements, therefore, as well as the desires, should be examined most seriously and devoutly, before the question can be answered, and the estimate fully and satisfactorily made.

8. *Providential circumstances* are also to be considered, and may sometimes have a controlling influence in deciding the question. Events in God's providence may change the relations and prospects of an individual so entirely as to leave no room for further inquiry. They may remove all probability of attaining the requisite qualifications; new responsibilities may be brought upon a man in some new relations, which militate altogether against preparation for the ministry. Other circumstances in providence, may be intended to try the integrity, perseverance, and energy, of those desires and feelings which tend to the sacred office. They may seem prospectively adverse, but are calculated to develop the character and qualifications for usefulness in the sacred work.

In other cases, events occur which remove obstacles, and open the way to gratify a desire long secretly cherished, but which seemed to be forbidden by the providence of God. All providential circumstances, which have a direct bearing on the object in view, should be carefully examined, and prayerfully estimated. But ordinary events should not be made to decide questions which require so much personal examination: and it may be requisite to state the whole case to some judicious friends, for their counsel.

But let it be remembered, that the obligation is personal, and the ministry must be undertaken voluntarily, from one's own conviction of duty. The only reliance on another's advice in this case, which can be allowed, is to aid in discovering the path of duty; and God employs the sound judgment of pious friends, as well as other dispensations of his providence, in leading to this discovery. But the more independently of all advice the question can be fully and satisfactorily settled, the more firm, uniform, and persevering are likely to be the efforts in attaining the desired object.

CONCLUDING THOUGHTS.

There is a class of cases of somewhat frequent occurrence, on which we proposed to make a few remarks. We mean those in which men have this question pressed upon their minds late in life; after the judgment is matured, habits are formed and arrangements of business have been made. These are often more difficult to decide than any others. But some of them are the most easy; and we have often wondered at the difficulties which press upon minds cultivated and disciplined by education, study, and professional engagements. We now allude to such as have received an early education with other views, and have been employed in the professions of law or medicine, or in the instruction of youth. Sometimes men of this description are called to engage in the ministry, and yet have great difficulty in deciding the practical question. Perhaps it is sufficient to refer their case to another class; and let them try their qualifications, the character of their feelings and desires, and their circumstances, according to the suggestions which we have already made.

But there are some, who have had less advantages in early life, whose minds are tried on this subject. From the nature and circumstances of their case, there must be more difficulty in solving the question. Perhaps there would be no difficulty in deciding on such cases, if there were not great want of ministers in actual service. Then, it is fair to conclude, the evidence of the call would be so extraordinary and distinct, that there would be no room for doubt. This conclusion is in accordance with the common procedure of God's government, in which he adapts his directions to the exigency of the times. We could not exclude all such from the sacred office, nor would we encourage them on slight grounds to seek it.

There are now situations in the Church, which are destitute of pastors, and are likely to remain destitute, in which a man of sound discretion, vigorous enterprise, ardent piety, and moderate acquirements in literature and science, might be very useful in the ministry. It is commonly easy to ascertain the character of a man's judgment, common sense, piety, and energy, at the age now supposed. But if there should be a doubt of the character after the maturity of twenty-five or thirty years, we should consider it an excluding fact. Of all these qualifications, it should be said in such a case, they must be *much above mediocrity*. No man should consider himself called away from the common occupations of life, at so late a period, whether from agricultural, mechanical, or mercantile pursuits, or from the instruction of youth, unless he is acknowledged to possess some qualifications of high order, which give him influence in society, and the confidence of the Church. There is one difficulty, however, which such men should confidently examine. It is the breaking up of established habits and engaging in a new employment, amidst entirely new associations. This is never easily done.

Its practicability at every age depends on the mental discipline and facility of acquiring knowledge. If, at the age now contemplated, a man's mind be not disciplined to accurate thought, and ready expression, he will find it next to impossible for him to be either comfortable or useful in the ministry. With a prospect so extremely doubtful, no one should consider himself called to undertake the duties of the sacred office.

It is sometimes said, that men of cultivated minds and taste, cannot live and be useful among rough, uncultivated, and poor people; we must, therefore, have some men of moderate acquirements, who will be satisfied with coarse fare, uncouth manners, and the privations incident to such places. But the force of this argument in its principal intention, we deny: it is used as an apology for introducing ignorance into the pulpit. It is indeed, true, that habits formed in cultivated society, and in the acquisition of a thorough education, may lead a man to desire a place congenial to his taste, especially as such places afford a more dense population, and a larger sphere of usefulness; but it is not true, that he cannot live and labour wherever his Master calls him to go. If his heart be thoroughly imbued with the love of Christ, and a desire to be instrumental in saving precious souls, he will be ready to sacrifice any worldly pleasure, and to practise any self-denial involved in a plain course of duty. The truth is, such comparisons are out of place, when used to justify the introduction of unqualified men to the ministry. There can be no apology for introducing ignorance and boorish habits into the sacred office. Piety and poverty cannot consecrate such to be instructors and examples in the Church of God.

Still we would not infer, that no man, without a thorough classical education, or the time and means of attaining it, is ever called to the gospel ministry. Men possessing a high order of native talent, sound discriminating judgment, ardent piety, and persevering industry, may be very useful in this office, with a limited stock of learning. Some of our most useful men, in active pastoral duties, are of this description. And more of them might be employed to great advantage in the Church. But in such cases, the evidences of the call should be clear and decisive, leaving no doubt in the mind of the individual himself: and we think, in this case, the public estimation of his character should be well considered. It is a good rule for such a man to adopt, that unless the path of duty is made very plain before him, he should remain in the employment where Providence has placed him. When once a man has arranged his plan, entered upon his course of business, formed, and adjusted his habits to his employment for several years, he should have very substantial reasons for leaving a lawful employment, and undertaking so entire a change. Examples of most disastrous character are not wanting in the ministry, where the experiment has been made, with complete failure.

With these remarks, we commend this whole subject to the most careful and devout attention of all such as think of dedicating themselves to the gospel ministry. We commend it to the fervent prayers of the Church; and record our earnest supplication, that the Lord would call, qualify, and send forth able and faithful ministers of the New Testament, to supply the great deficiency of spiritual labourers in his vineyard.

ARTICLE XIII.

HINDRANCES TO EMINENT PIETY IN CANDIDATES.

BY ARCHIBALD ALEXANDER, D. D.

[In a Letter to the Secretary of the American Education Society.]

SIR:—You inquire, “*What, in your judgment, are the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?*” I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other Christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class who are occupied with studies preparatory to the ministry. The question seems to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the gospel who are not eminent in piety; and no doubt, a large part of the evils which afflict the Church of Christ may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety which exists among the best of his own flock. It often happens, that obscure Christians are so much further advanced in the experience of religion than their official teacher, that he might profitably sit at their feet and

learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the Christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books; and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires that I should state a fact, far more deplorable and fatal than the one mentioned above. It is, that many persons enter this holy office who are entirely destitute of piety. What the hindrances in the way of such are to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose that this is a fact; and altogether improper to mention it in this public manner. I know, indeed, that there is a sensitiveness in many ministers on this subject; and while they admit and teach, that there are many hypocrites in the communion of the Church, they are not fond of hearing that the same is the fact in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few—and I hope but few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or,

actuated by ambition to appear as orators before the public, they imagine that the pulpit is a fine theatre to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought that they will be able greatly to improve the moral character of the people, and communicate much religious instruction which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those who have been brought up with care in the Church. Such, at any rate, are the practical opinions of many who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry without any real piety. They are persons who profess conversion, and often speak of their change as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise everything which does not exactly accord with their own methods. I would not insinuate that all young men who fall into mistakes about the proper method of conducting revivals are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostasy to vice, or their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past, Satan opposed revivals by stirring up formalists and worldly professors to revile them; but now he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their

pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances, which exist in the way of the attainment of eminent piety by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world diseased, or are crippled, or rendered rickety by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Somehow or other it occurs, that few Christians at this day, seem to have a deep foundation for their piety. In most, it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They are too much in public, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands are set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the public mind, during which, it is exceedingly difficult to distinguish between those

who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear that often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience, combined with lively sympathy. But all these, when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into public notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to deep conviction of sin. There is an importunate desire in awakened persons to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be for ever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks is, that the spiritual health and vigour of many are injured by too great officiousness in those who attend on them as guides; and by injudicious treatment, the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as many of our candidates for the ministry come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties in public, and are often injudiciously pressed to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment of their religious character. I have known several instances of young men apparently destroyed, in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The pros-

pect of rising from a low mechanic trade, to learning, eloquence, and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up, and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientific studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classics, under the guidance of a Christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are infected with contagion; but he cannot avoid it; he must run this risk; and his only security is in fortifying his system against these impressions by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classics might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine Christian instruction and admonition, with every lesson; if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd

theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be remembered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference between the professor of religion and the youth of decent morals; except, when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college. If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid would not be likely to patronise them any longer. As a remedy, some propose that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement*.

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety in theological seminaries is, that the young men are too much in each other's company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often those with whom they are familiar, and to spend too much time in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil no effectual remedy can be devised, as long as a large number of young men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement of extending vacations through the summer months. During this period, the students, instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them those who cannot bear such a state of seclusion. They have been accustomed to live in society so long, that they enjoy themselves nowhere else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors, and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow Christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in theological seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it are viewed by the parties to be efforts to prevent free discussion, and the unbiassed investigation of truth. In seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the north, south, east, and west, and bring with them all sorts of varieties, which exist in what is called orthodoxy, there will be collision, and it is useful, if well regulated; but when contention becomes hot and fierce; when, with the zeal for a set of opinions personal pride is enlisted, the evils produced are great, and may affect the peace of the whole seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety; so effectually is this the case, that no student will maintain, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind, and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here is the real disease of many ministers of the gospel: the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state; that it is capable of performing no religious duty with energy

and profit. When the man prays, these thoughts meet him, and he has to scatter them before he can offer a single petition; and while he is preaching, or preparing to preach, his soul may be paralysed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed; not that they have examined each opinion for themselves from a careful study of the Scriptures, but they have picked up the notions of others, whom they admire or respect; and what is once received, and especially what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connection between truth and virtue, and between error and moral obliquity, is not sufficiently understood; or at any rate is not sufficiently attended to by most men. I believe that no error is innocent; and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find that every shade of error had a counterpart in the moral feelings.

7. The strained and continued exertion of the intellectual faculties is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch to invent reasons to support his opinions; or when his memory is intent on the recollection of what has been committed to it, the emotions corresponding with the subjects of our meditations are always low. And the case is the same, when we follow the reasonings of another through an intricate subject; and it does not materially alter the case, that we are studying theology; for the mind may be intensely exercised about the systematic relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises; and whenever we are engaged in any pursuit which takes a stronger hold on our thoughts than devotion, there is very little gained by the time actually employed in this way; for the thoughts are for ever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends who have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions on the first day after their arrival.

Hence we find, that it is a common complaint among pious students of theology, that their feelings are destroyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been

done; that is, that we make all other things small in our estimation, compared with a devotional frame of spirit. If the chief object aimed at in our seminaries was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises to get to his lesson; nor would his thoughts perpetually wander from the objects of devotion to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind, he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy to counteract all the hindrances to piety, to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our theological schools cannot be made effectual nurseries of piety, we had better dissolve them, and dismiss our professors. If our young men lose, instead of advancing in solid piety, while in a seminary, there must be something radically wrong in them individually, or in the system of education. I could easily multiply remarks on this subject, but room enough has already been occupied.

ARTICLE XIV.

THE IMPORTANCE OF A THOROUGH AND ADEQUATE PREPARATORY STUDY FOR THE HOLY MINISTRY.

BY THE REV. SAMUEL MILLER, D. D.

WHEN I reflect on the importance of giving sound and judicious advice to *any* young man, just entering on the career of life, I can scarcely express my sense of the responsibility of one who undertakes the task. But, when I contemplate the greatly augmented importance of giving a correct impulse to the mind of a youth who is destined to be a leader and guide of others, on the most momentous of all subjects; who is training up to be a "watchman on the walls of Zion;" to be a ruler, teacher, and counsellor in the Church of

God; my mind is really so impressed as to be almost ready to sink under the weight of the undertaking. Surely, he who can venture upon it without much reflection and much prayer; without pondering well every counsel, and looking to the source of all wisdom for continual guidance, is not yet prepared for his work. He needs to take another survey of its magnitude, its difficulties, and its never-ending results.

My subject is *the importance of a thorough and adequate course of preparatory study for the holy ministry.*

It is truly lamentable, that, in a day of so much literary improvement, when the number of those who may be called *educated* men, in the community, is every year increasing; and when all the talents and knowledge, as well as piety, which ministers of the gospel can possibly bring to bear on the duties of their profession are put in the most solemn requisition; I say, it is truly lamentable in such a day as this, that it should be found difficult to impress candidates for the sacred office with a just sense of adequate training for their ministerial work. Yet such is, undeniably, the melancholy fact. It is impossible not to see, that a very large majority of the whole number content themselves with an education *superficial throughout*. Their academic and collegiate courses are both, in a multitude of cases, hurried over with a haste which precludes the possibility of accurate and mature scholarship. When they come to their theological studies, they find, to their surprise and embarrassment, that they are by no means prepared to go forward; that the miserable scantiness of their literary and scientific acquisitions really interposes a most serious obstacle in the way of their advantageous progress; and that to some of the richest stores of professional knowledge they are altogether denied access. In these circumstances, instead of feeling impelled by the defects of their *academic course*, to pursue more at leisure, and to a greater extent, their *theological studies*, their decision is, in many cases, *directly the reverse!* They seem to suppose that, as they have not information enough to enable them to enter with intelligence on several important departments of theological study, they had better omit them altogether, and go forth at once into the field of public labour. The consequence is, they are, in a great measure, unqualified to serve the Church as *writers*. They must, of necessity, make inferior *preachers*. If they attempt to sit down as stated *pastors*, they soon expend their scanty store of knowledge, and cease to interest the people; and even if they go forth as *missionaries*, whether in the foreign or domestic field, their capacity to benefit their fellow-men, and to extend the Redeemer's kingdom, will generally be found to be abridged in proportion to the scantiness of their acquirements.

I am far, indeed, from asserting that no one ought ever to be set apart to the work of the ministry who is not entitled to the character of a *learned man*; and far less, that a *cold and heartless erudition* will itself fit any man to be an acceptable or useful occupant of the

sacred office. All experience proves that without decided, ardent piety, no one is qualified, either to his own comfort, or to the probable advantage of others, to minister in holy things. And if a man, in addition to *such* piety, possesses strong good sense, practical wisdom, aptness to teach, and exemplary zeal, even though he have not enjoyed the plenary advantage of what may be called a *liberal education*; such a man may, I have no doubt, in some cases, and with great advantage to the Church, be introduced to the gospel ministry. Men of this class have often been eminently useful; and it would certainly be carrying the doctrine of the necessity of regular study to an extreme, to shut out such persons from the sacred office. Still, in every such case, the want of adequate knowledge ought to be regarded by the individual himself, and by all his friends, and *will* be regarded by both, if they have good sense, as a *serious disadvantage*, to which nothing short of *necessity* should induce him to submit; and which can scarcely fail to abridge, and in all probability, very materially, the usefulness as well as the comfort of all his ministrations.

It is deeply to be deplored, that, in taking this course, and in incurring these disadvantages, candidates for the ministry are often encouraged by the advice of those who ought to give them better counsel. If it were in all cases a mere puerile mistake, flowing from youthful impetuosity, and want of experience, we might look upon it with more indulgence. But this is by no means the case. Venerable Presbyteries either give it their direct countenance, or cannot be prevailed upon to set their faces with sufficient firmness against it. And thus it happens every day, that short-sighted or infatuated young men, either for want of adequate warning, or setting the most solemn warning at naught; urged on, sometimes by inconsiderate friends, and at other times by their own impatience, ascend the pulpit, and undertake to teach others, while they need to be taught themselves "the first principles of the oracles of God;" that, amidst all the rich advantages in pursuing theological studies with which the candidate for the ministry is now surrounded; amidst the multiplied facilities which Theological Seminaries, and other allied recent improvements, offer to the diligent student of sacred knowledge, the humiliating fact will, I fear, be found to be, that the mass of Presbyterian ministers, at the present day, are by no means better, *if so well* furnished for their work, as those who entered the sacred office prior to the existence of these facilities. If this be so, the fact, and the reasons of it, are worthy of our most serious consideration.

It will be my aim, to endeavour to impress upon the mind of every reader *the exceeding great importance of having the preparatory studies of candidates for the holy ministry mature and adequate*. And, although the argument will be made up of elements so self-evident that it seems difficult to make them plainer to a thinking mind; yet, for the sake of those for whom demonstration itself

must often be repeated before it can make an impression, it may be useful to repeat thoughts which ought, long since, to have been adopted as *first principles*, by every one claiming the least portion of Christian intelligence.

I. The great importance of careful and mature preparatory study in candidates for the ministry, appears *from the nature and importance of that public service which the sacred office demands*. Multitudes of secular men, and too many who are turning their eyes to the gospel ministry, seem, indeed, to think that the professional studies of a minister may be brought within a very narrow compass. In fact, they seem to imagine that a serious perusal of the English Bible; of some one systematic work on theology; and of some respectable ecclesiastical history, is quite enough to prepare any man for the pulpit. All that can be said of such persons is, that they betray an ignorance as wonderful as it is disreputable. As well might a man dream that he was qualified to be a physician by the perusal of some single popular work on the healing art; or a lawyer, by reading a course of law lectures on general principles. Surely such calculators never penetrated beyond the surface of any single question in Biblical or theological inquiry. What is the work which a minister of the gospel is called to perform? Is it not to *explain the Bible* to his fellow-men? Is it not to unfold, illustrate, defend and apply the doctrines and duties of that Bible for the benefit of all whom he addresses? Is it not to solve the difficulties which occur in the Scriptures, to reconcile seeming contradictions, and to unfold the riches of the sacred volume? Is it not to refute error, in all its mazes; to establish truth, in all its extent; to convince gainsayers; to instruct and relieve the perplexed and doubting; in a word, to be ready to meet all inquirers, and all opposers, and to "reprove, rebuke, and exhort, with all long suffering and doctrine?" But is it possible, it may be asked, to perform these duties with any intelligence and success, without a large amount of various and digested knowledge? Can any man discharge them thoroughly, or even in any reputable degree, without being familiar with the original languages of Scripture; with Biblical history; with Biblical antiquities; with the general principles and details of Biblical criticism and interpretation; without being well acquainted with didactic and polemic theology, in all their diversified and interesting branches, including the Deistical controversy, the Unitarian controversy, the Pelagian and Semi-Pelagian controversies, to say nothing of many other departments of this boundless subject? Nay, further; is any man prepared to discharge these duties either acceptably to his Master, to the honour of his office, or to the acceptance of those to whom he ministers, without a familiar acquaintance with the history and government of the Church, the structure and composition of sermons, the pastoral care, and a variety of other subjects which cannot be minutely spe-

cified? Now when we recollect that all these branches of study are indispensable; that they ought *all* to be made objects of attention by every candidate for the holy ministry; that he is really not prepared even to *begin* his work, as an interpreter of Scripture, and as a professional counsellor and guide of immortal souls, without some good acquaintance with every one of them; is it possible for any one who knows what study and knowledge mean, to think of gaining any valuable acquaintance with these various and extensive departments of knowledge in less than three or four years of diligent application? It is impossible. They are subjects in respect to which no talents can supersede the necessity of patient and protracted labour. Nay, it is evident that a tolerably comprehensive acquaintance with *any one* of them, cannot be acquired, by the finest mind, without months of devoted study. Take, for example, the *Pelagian* or the *Arminian* controversy, and ask any thinking man who has the least idea of the nature, extent, and importance of these portions of polemic theology, how long it will take a student of the best powers so far to master them, as to be prepared to go forth to resist error in its various artful mazes, and establish truth; and he will reply that, to gain and digest such knowledge, a number of months, diligently employed, will not be more than sufficient for each subject. He, then, who thinks so far to master them *all*, as to be prepared to be "a teacher in the house of God," at little expense of time and toil, labours under a delusion which would be a proper subject of ridicule only, were it not so destructive in its consequences to the most precious interests of men.

If there be, then, in the bosom of the Church a melancholy spectacle, it is that of a rash, self-confident young man, who presses forward to the awful station of a spiritual teacher, when he has not been taught himself; who is not qualified, perhaps, to illustrate and guard a single point in theology; who, of course, *must* be a superficial preacher; and who cannot fail of being liable to all the crude thinking, and the doctrinal inconsistencies and aberrations, which so frequently mark the character of those who thus prematurely intrude into the sacred office. How it is, that young men, apparently conscientious, can deliberately consent to go forth as public instructors in the Church of Christ; to open and apply the Scriptures; to meet and confute the learned skeptic; to silence the ingenious caviller, not by sanctimonious authority, but by sound argument; to solve delicate and momentous questions of casuistry; to counsel the anxious, the perplexed, the tempted, and the doubting; and adapt themselves to all the variety of characters and duties which a large congregation presents, while they are, comparatively, children, both in *knowledge* and *experience*, is indeed wonderful, and as humiliating as it is wonderful!

When the illustrious *Calvin* had published the first edition of his great work on the "Institutions of the Christian Religion"—when *Joseph Scaliger* supposes him to have been the most learned man

in Europe, and when he was importuned and finally constrained to settle as a pastor in Geneva, he was actually on his way to Strasburg, for the purpose of further pursuing his theological studies, under the impression that he had not yet obtained mature scriptural knowledge enough to warrant his undertaking the stated exercise of the pastoral office. What an impressive comment on the presumptuous readiness with which too many young men, in modern times, venture on the arduous and awful labours of the gospel ministry, with furniture so slender and inadequate, that they cannot be said to be safe and intelligent teachers on almost any subject!

II. A further and very important argument in favour of mature preparatory study is, that *very few who do not lay a good foundation in the beginning, ever supply the deficiency afterwards.*

Many candidates for the ministry, no doubt, content themselves with what they acknowledge to be a *short* and very *superficial* course of study at the outset, because they imagine they will have an ample opportunity of supplying all deficiencies after entering on their official work. They flatter themselves that, after they have actually entered the field of public labour, they will have, at once, better facilities, and stronger excitements to study than they now enjoy: and that, then, they will make up, and more than make up, whatever may now be wanting. But it is easy to show that this expectation generally proves, in fact, and in most cases *must* prove, altogether delusive. Candidates for the ministry may rely upon it, that if they leave the Theological Seminary, or their preparatory studies, wherever pursued, with a mere smattering of theological knowledge—with what they know and confess to be a scanty and inadequate foundation, there is every probability that they will go through life, and to their graves, with very little more. The superstructure concerning which they fondly anticipate so much, will pretty certainly be always of the same miserable, scanty, insufficient character with the foundation.

For, in the first place, if a candidate for the ministry have so little thirst after knowledge, so little love of study, so little energy and decision of character, as to content himself with small and superficial acquirements in his preparatory course, when he has so fair an opportunity, and such powerful stimulants to apply his mind to the acquisition of necessary furniture, will he be likely to undergo an essential revolution in this respect, immediately on reaching the field of public labour? Will he be likely, at once, to gain a new spirit, more warmly and successfully devoted to the pursuit of knowledge, when both his means and his opportunities for attending to this object, will be far less favourable than before? Nothing can be more unreasonable than such an expectation. No: there is a moral certainty that he who, in the ardour of youthful pursuit, has not a sufficiently deep impression of the importance of knowledge, to make sacrifices for its attainment, and sufficient force

of character to overcome the obstacles which lie in the way of the attainment, will never be likely, in after life, to surmount those obstructions, and make the acquisition.

Besides, let it be recollected, that when a youthful minister of Christ, at the present day, goes forth to serve the Church—if he have talents, and be popular—as each individual hopes will be the case concerning himself; and especially if he have ardent piety, and a heart to perform his work with zeal, he will have so much to do, will be so incessantly called upon in every direction, in a word, will have his heart and hands so completely filled with public and private engagements—preaching—visiting from house to house—attending protracted and other special meetings for promoting the Redeemer's kingdom—and all the multiplied, and almost countless details of duty to which the zealous minister of Christ is called in this day of Christian zeal and enterprise, that, instead of having time to make up for former deficiencies in study he will scarcely be able, by every effort, to redeem time enough to keep pace, in ever so imperfect a manner, with the cursory literature of the day, and to prepare, even hastily and superficially, for the pulpit. And, what is worthy of the particular notice of such a young man—the more ardent his piety, and the more animated, interesting, and popular his preaching—the more numerous will be his calls to public and private service; and, of course, the more incessant will be his interruptions, and the more difficult he will find it to redeem even a few hours in each week for composed retirement and study. The consequence is, that nine out of ten, perhaps nineteen out of twenty, of those who engage in preaching with very slender furniture, go through the whole of their ministerial life with lean, unfurnished minds. Their “profiting does not appear to all.” Not having the *habit* of close study, it is not easy to begin. They hope for much, and promise much in the way of future improvement, but never find time for it. Hence, when they enter the pulpit, they are neither instructive nor interesting as preachers. The small and lean stock with which they begin is soon exhausted. Their popular acceptance soon declines or ceases. The people are not “fed by them” with knowledge and understanding. Congregations dwindle away, and sometimes perish, under their feeble and unedifying ministry. Premature dotage creeps on; and the latter portion of their lives, perhaps, becomes rather a burden than a blessing to the Church. It is truly melancholy to think how often this has been the real history of ministers who entered the sacred office without proper furniture, and who, for want of time or inclination afterwards, never made up their early deficiency. Indeed, from the very nature of the case, this *must necessarily* be the result with regard to many. For, let it ever be remembered—and on the ear and heart of every candidate for the ministry, the statement ought to fall with solemn weight—no minister ever yet kept together and edified a congregation, for any length of time, who did not, as a habit, preach *instruc-*

tively;—who did not “feed the people” with *scriptural knowledge*. Even *Whitefield*, with all the fervour of his zeal, and all the wonderful impressiveness of his matchless eloquence, could not possibly have settled as a stated pastor, among an intelligent people, with any advantage. Of this, he was himself aware, and often confessed it with sensibility and humiliation. His early studies had been hasty and superficial; and his ministerial life had been one of almost unequalled activity. He had little time for study from the day of his ordination to the day of his death. His sermons, though highly eloquent, bore the marks of this fact: and when the novelty of his eloquence had worn off in a particular spot, his audiences became gradually less crowded, until he was admonished to take his leave of them for a time, and not to return until such an interval had elapsed as that he could again appear among them under the advantage of a degree of novelty.

But even supposing that he who enters on the holy ministry with slender furniture, should afterwards be determined, whatever it may cost him, to make up his deficiency by unwearied and extra efforts. Still his task will be difficult, and his prospect gloomy. He can take only one of two courses, either of which will probably be fatal. He may attempt, amidst all his multiplied and arduous labours, by *night studies*, and by urging nature in every way, beyond her strength—to gain that which he ought to have acquired before he entered the pulpit. In taking *this* course, he will, pretty certainly, *destroy his health*, and either sink into a premature grave, or reduce himself, for the remainder of his days, to a state of languor and protracted disease, which will render existence a burden, and all comfortable and efficient discharge of duty impossible. Or, the delinquent in question may choose another alternative. He may, after entering on the ministry, confine himself to his study; neglecting family visitation; neglecting family instruction; neglecting the anxious inquirer; neglecting the sick and the dying; neglecting all the calls of Christian enterprise and benevolence; in short, neglecting, or slighting all pastoral duties, excepting those of the pulpit. The consequences of adopting this alternative, may be even still more deplorable than in the former case. While the other course would, probably, be fatal to his health, this would be *fatal to his usefulness*, fatal to his *official character*, fatal to the best interests of the *precious souls committed to his charge*.

But it will be asked—Have not individuals been frequently known, who entered the office of the holy ministry with very small theological furniture, but who, afterwards, by very extraordinary efforts, became not only respectably, but some of them even richly furnished for their work? I answer, such instances have now and then occurred. But they have been, generally, men of peculiar intellectual vigour and perseverance; of great decision of character; and placed in circumstances which in a great measure exempted them from the daily and hourly calls of pastoral duty. They have

almost always, too, been men who had not enjoyed the advantage of ample study in early life. Of one who *had* enjoyed this advantage, but neglected it, and entered the ministry with small furniture, and subsequently became studious and learned, I never knew an example; and must entirely doubt whether such an example ever occurred.

III. The great importance of regular and mature training for the holy ministry is manifest *from the peculiar state and wants of our country.*

It will readily be understood that those who are entrusted with immediate care of theological seminaries, have opportunities of perceiving and appreciating this consideration, which are in some measure peculiar to themselves. To *them* applications for candidates, both for pastoral and missionary service, are continually sent, from almost every part of the United States, accompanied with descriptions of the places and population for which the candidates are needed, and of the qualifications deemed requisite for filling to advantage the places specified. It is almost incredible to those who have not seen the contents of such communications as I have described, how frequently, not to say generally, they represent competent *learning*, as well as *talents* and *piety*, as being indispensable in the stations which it is designed to fill. They tell us, in so many cases, that it may be considered, without error, as the general strain of representation, even from the remotest country villages, that the man who would suit, must be a well-informed and instructive preacher, as well as pious, zealous, and prudent. They tell us, that the specified settlement, though new and immature, contains a large number of acute, active, observing men, lawyers, physicians, merchants, whose taste and character demand intelligent, as well as sound instruction from the sacred desk. It would be painful to disclose in how many cases theological professors have been obliged to reply to such applications, that, although they were able to name a number of candidates who were disengaged, they could not select an individual of the whole list who could really be said to be adapted to the place and service described. Young men we had, and in some instances, in considerable numbers; but few or none, unengaged, fit to be sent to such scenes of labour; and so we were obliged to inform our importunate applicants. The truth is, many of the principal people in these remote districts desire—and it is surely a reasonable wish—that the ministers sent to them should be qualified to take the lead in all the ecclesiastical organizations and proceedings, not merely of a single church, but of several neighbouring churches, starting into life and activity; to be the counsellors and guides of townships, and sometimes, perhaps, of counties; to mould a heterogeneous population into a harmonious and comfortable mass; to give advice, go forward, and command respect in difficult and delicate cases; and to take an active part in promoting sound

literature as well as *religion*, in the respective neighbourhoods in which they may be placed. Indeed, to much of this work every minister, even every itinerant missionary is called; and it is of the utmost importance that he be able to perform it with acceptance and usefulness. And *that* candidate for the sacred office who is either too lazy, or too narrow minded to take the requisite pains to qualify himself for these various and momentous duties, may think himself very conscientious, and may give himself great credit for being moderate, humble, and disinterested in his views; but he is an infatuated man. He is not merely under a mistake; he is unfaithful to himself, to the Church, and to the Master whom he professes to love.

Had I, therefore, an opportunity of addressing all the theological students in the United States, I would say to them—Look abroad, beloved youth, upon this nation, in all its settlements, in the length and breadth of them! Contemplate the number, the character, and the wants of our population. Behold the melancholy reign of ignorance and vice. Contemplate the learning, the boldness, and the industry of heresy on every side. Mark well the prevalence, the unwearied diligence, and the eloquence of infidelity. Think how much digested knowledge, as well as able and powerful preaching, is called for by the shrewd and hostile millions within our widely extended territory. Advert for a moment to the mighty influence which the press is destined to exert over this people, and how deadly that influence must be, if not guided and sanctified by the religion of Jesus Christ. Think of the interests of sound *literature* as well as of *piety*. Count the number of the youth who are to be trained up either for usefulness and heaven, or for profligacy and perdition. Ponder well the necessities of our *seminaries of learning*, if they are to be made a blessing, and not a curse. Look at these things, beloved candidates for the holy ministry, and consider seriously what must be the consequence, without a series of miracles, unless the young soldiers now coming forward to the service of the Church, take care to be adequately instructed and girded for the mighty war before them; and if your “spirit is not stirred within you” by the sight, to take high aims in preparing for your work, to aspire to elevated attainments in knowledge and in piety, you are but ill fitted for this age, or for the office which you seek.

With these impressions, when I see young men, under the notion of serving the Church, and of supplying the urgent demand for ministers, prematurely, and without proper furniture, pressing into the pulpit, instead of rejoicing, I mourn. They may have pious intentions, and may sincerely think they are promoting the welfare of the Church; but they are preparing, in all probability, to inflict upon it a real injury. They may think “the Lord hath need of them.” But they are deceived. The Lord is a God of order, and not of confusion, in all his churches. He has never made mental imbecility, ignorance, rashness, and incompetence, proper qualifica-

tions for doing his work. If "the Lord had need of them," he would not only open the door for their entrance into his service, but would also prepare them for the service in which they engaged.

IV. The great importance of mature study, and thorough training for the holy ministry, is manifest *from the predominant influence which the PRESS exerts, and seems destined in a still higher degree to exert, in every part of our country.*

No intelligent observer of the passing age, can possibly fail of marking the power of the press, in reaching, informing, and controlling the whole mass of our citizens. Never, since human society existed, were the productions of the human mind, in so many diversified forms, so widely diffused among men, as at the present time. He who is able to write in a popular and impressive manner, can now, through the medium of the press, speak, in a short time, to almost the whole civilized population of the globe; instructing the ignorant, impressing the careless, and uniting in sentiment and action countless thousands whose faces he can never see in the flesh, and thousands who may live long after he is dead. And as the facilities for extending this method of communication are every day increasing, so the power of the accomplished writer to benefit his fellow-men, is becoming every day more rich, precious, and durable. Happy is that man who is qualified to write in such a manner as to be able to send the means of promoting sound principles, and holy living through all ranks of society to the ends of the earth. If I wished to give such counsel to a beloved son, as I should think adapted to prepare him for the very *maximum* of usefulness in the Church of God, I would certainly exhort him, next to the cultivation of ardent piety, to labour to the utmost, and without ceasing, to become one of the most ready and able writers in the land.

But can any one be ignorant that the possession in any good degree of this accomplishment, must necessarily be the result of mature study, and of indefatigable labour? "*Reading*," said Lord Chancellor *Bacon*, "makes a full man; *conversation* a ready man; *writing* an exact man." Nothing brings to a more severe test the soundness of a man's original literary training, the accuracy of his knowledge, the clearness of his conceptions, and the cultivation of his taste, than the manner in which he acquits himself as a *writer*. Here, if he be not a real scholar, if his knowledge be not sound and digested, his ideas distinct and clear, and his taste just, he cannot possibly manifest high excellence. Without these qualifications, he may really be said to labour under an entire disability to do much good to his fellow-men in this way. And, of course, he who voluntarily incurs this disability, may be said voluntarily to curtail his own power to serve his generation, and to honour the best of Masters.

Accordingly, it is truly humiliating to observe how small is the number of ministers in the United States, who manifest any thing

like high excellence in the great and precious power of addressing their fellow-men through the medium of the press. Though this accomplishment is so evidently one of inestimable importance; though it bears a high price in the market; and though there is scarcely any way in which a man is so likely, on a great scale, to serve God and his generation; still, the mortifying fact is notorious, that there is a great scarcity of this kind of accomplishment; nay, that many important theological and ecclesiastical publications of the periodical class, are almost obliged to stand still for want of writers of sufficient excellence to sustain them with vigour and spirit. While a large portion of the periodical press is in the hands of infidels and errorists, who can command sufficient literary aid almost at pleasure; the friends of Evangelical religion find it almost impossible to carry on such journals as their cause demands, in a manner which at all becomes their cause. And in the midst of this lamentable deficiency, how few appear to be pursuing that course of study, and submitting to that patient and laborious culture of their faculties which become those who feel bound to exert their utmost strength in serving their Maker and their fellow-men! Never was there a country in which there were, at once, so many opportunities and inducements to promote the temporal and eternal welfare of mankind by good writing as in the United States; and it may be safely said, that there is no department of Christian effort more likely to prove a permanent blessing to the human race; and in which he who is capable of excelling is presented with a greater range of usefulness than that which is now under consideration; and which, at the same time, so many, if they do not weakly undervalue, do most criminally neglect.

V. Ample and mature preparatory study is of exceeding great importance to a candidate for the holy ministry, as *a substitute for that experience which cannot be possessed in the outset of an ecclesiastical course; and for the general formation of the character.*

Many seem to imagine that the only use of a regular and complete course of preparatory study is the *mere attainment of knowledge.* And, therefore, when a candidate for the ministry, after completing his academic career, is exhorted to spend three or more years in diligent theological study, it is thought, by many serious people, to be almost a criminal sacrifice to *mere learning.* But such persons forget that the discipline of the mind, and the formation of the general character, are among the most important parts of professional preparation. They forget that even if the requisite amount of facts and principles could be crowded into the mind of a young man in six months, or even in six weeks, still one essential object of theological education would be unattained; which is *casting the whole man*, if I may be allowed the expression, *into the proper mould for a minister of religion.* This includes the correction of bad habits; the formation of new and better ones; the grad-

ual discipline and ripening of the intellectual powers; mellowing, softening, and at the same time invigorating the graces of the heart; bringing down high thoughts of himself; ascertaining his own defects and foibles; learning the value of gravity, self-command, prudence, and Christian dignity; studying human nature and the world; in short, unlearning many things which he had learned amiss, and correcting many erroneous views, and juvenile propensities, which nothing but time, and suitable associations, accompanied with much observation, watchfulness, prayer, and conflict can possibly, under God, enable him to accomplish. Suppose a young man to be about to engage in a course of study preparatory to the gospel ministry. Suppose him to have lively, and vigorous talents, and unfeigned piety;—but at the same time to be rash, impetuous, indiscreet, ignorant of the world, elated with ideas of his own powers and importance, and ready on all occasions, without conferring with age or experience, to dash forward for the attainment of his object. Now, if such a young man had read all the books in the world, and heard and transcribed all the learned lectures that ever were delivered, he would still be unfit to go forth as a Minister of the Gospel; to be a teacher, an example, and a guide in the Church of God. He needs the friendly hints, the fraternal counsel, the faithful admonitions of those who have lived longer than himself. He needs to be taught by experience, and sometimes by very painful experience; to be rebuked, and mortified, and humbled again and again, before he can be brought to “think soberly” of himself, to feel his own defects and foibles, to act with a habitual regard to the feelings of others, to be “swift to hear, slow to speak, slow to wrath.” In a word, he needs that kind of intellectual and moral discipline, which results from being frequently brought into contact with various forms of Christian society, while he is consulting at his leisure the best books. It is plain that all this is not, in ordinary cases, to be acquired in a year, or in two years. It is usually a slow process, and requires time and patience. Yet, with many, this discipline is far more needed, and far more important, than mere learning. The want of it is their most radical and prominent defect; and will be likely, perhaps, if continued, more than any other, (next to a defect in piety) to interfere with their acceptance, their comfort, and their usefulness, to the end of life.

After all the provision which has been made by our Church for ample ministerial training, I feel constrained to say, that there is scarcely a more obvious and deplorable evil among her rising ministry, at the present day, than the slenderness of furniture with which many go forth, united, as such deficiency is too apt to be, with a spirit of self-confidence, rashness, contempt for age and experience, and headstrong obstinacy in the adoption and persevering use of new modes of preaching, in propagating plausible forms of error, and in denouncing a wise regard to ecclesiastical order as pharisaical formality. We have reason to be thankful that this self-sufficient and

turbulent spirit, though found in too many instances, is by no means a *prevalent* one among the mass of our candidates. If it were, the prospect would be indeed gloomy; or rather, there would be no rational hope for the Church short of a *revolution*, which should at once convulse and purify it. Now against these aberrations, piety itself, even ardent piety, is not always a sufficient defence; for the stronger the conviction on the part of a deeply conscientious youth of the rectitude of a certain course, with the more decision and ardour will he pursue it.

If we would cure such an one of his errors, and reclaim him from his wanderings; we must *inform his mind*; we must *read to him the experience of former ages*; we must prevail upon him to pause, to inquire, and to avail himself of the knowledge accumulated by the Church from her very mistakes, convulsions and disorders. In nineteen cases out of twenty, when pious young ministers have given way to extravagance and fanaticism; when they have spurned the counsels of age and experience, and grieved the hearts of intelligent and sober Christians, by patronising enthusiasm and disorder, they will be found to be among the ignorant and superficial, who have pressed forward prematurely into the field of public labour; who know little of theology; little of the structure and history of the Church of Christ; still less of human nature, and the human heart; and least of all of themselves. This is so generally the case, that when I hear of a young man who is peculiarly forward and arrogant in his ecclesiastical spirit; who claims to be *peculiarly skilled in originating and conducting Revivals*; who sneers at the counsels of wiser and better men than himself, and denounces as graceless, or at least, as cold, all who are not willing at once to unite with him in his extravagance; I take for granted, without further inquiry, that he is a young man of small information; that he has been intoxicated by the flattery of those who were as superficial and injudicious as himself; that he is a mass of inflated ignorance, and spiritual pride; and that instead of being a guide, in spiritual things peculiarly *well skilled and safe*, as he and his partial friends suppose, he is peculiarly unfit to be trusted in any thing that requires the exercise of genuine sanctified wisdom. I have very seldom met with a case which formed an exception to this remark. All the patrons of enthusiasm, extravagance and disorder that I have ever personally known, were either sciolists in knowledge, or men of remarkably weak minds, and, more generally, both together. The various practical inferences, which may legitimately be drawn from this statement, I leave to others; but the fact is, a self-sufficient, inflated, thorough-going advocate of fanatical measures of any kind, who was at the same time a man of mature study, and a well informed theologian, I never saw, or heard of. Hence I infer, that leisurely and careful study, setting out in ecclesiastical life with a solid mass of digested knowledge, is one of

the best guards against these deplorable evils. This leads me to observe,

VI. Finally; That the importance of mature study and thorough training for the sacred office, *is powerfully and uniformly attested by the history of the Church.*

To trace the leading facts on this subject, would require a volume instead of a few pages. They all, however, when carefully examined, will be found to establish the general principle, that at any and every period, the better informed the clergy were in biblical and theological knowledge, the more exemplary was their sacred character, the more pure and elevated their piety, and the more extensive their usefulness. The most learned of the Apostles, we know, was the most eminently useful of the whole number. And the same general principle has been strikingly exemplified in all ages. It cannot be said, indeed, that ministers of the gospel have been always and invariably useful in direct proportion to their *learning*. Some remarkable instances of learned heretics, and of learned drones and formalists, have, no doubt disgraced the ministerial office; and instead of proving blessings to the Church, have rather been perverters of the truth, and obstacles to the progress of the gospel. But the *converse*, of this statement, cannot, assuredly be maintained; that is, it cannot be said of any pastor, or missionary, who was remarkably *ignorant, however pious*, that he was extensively and permanently useful. Such an one may have been the means of doing some little good, for a short time, and in a narrow sphere; but extensively useful he never was. The annals of the Christian Church afford no such instance. The fact is, from the days of Paul to this hour, those ministers who, to exemplary piety, and ardent zeal, added sound and mature learning, have been in all ages and countries the most eminently blessed and useful in their generation.

This principle was strikingly exemplified in the lives and character of the *Reformers*. In those holy men, who were most eminently instrumental in stripping off the mask from Popery, in exposing the erroneous corruptions of the man of sin, and holding forth the "light of life" to a dark world, we see the value of learning to the gospel ministry displayed in the most impressive manner. It may be maintained, without hesitation, as a general fact, that the most learned of their number, were the most richly and extensively useful; and that, humanly speaking, had their knowledge been less, the blessings which, under God, they were instrumental in conferring on the Church and on distant generations would have been far less rich, vital and permanent than they were. Nay, it is not saying too much to assert that, had not the leading Reformers been men amply furnished with human and divine knowledge, they could not possibly have rendered those incalculable services to the cause.

of Christ which altered the face of Christendom; which sent blessings to the ends of the earth; and in which we have yet reason to rejoice. The accomplishments of which we speak were those which enabled those great and good men to translate and expound the Scriptures; to explain and defend the precious doctrines of the gospel; to meet the learning of the most corrupt Romanists with still sounder learning; to repel their plausible logic with logic still more legitimate and powerful; to expose the emptiness of their "philosophy falsely so called," by sounder views of genuine philosophy; to exhibit the real character of the heresies and superstitions which they opposed, by tracing their history, as well as exposing their native tendency and effects; and thus to command the confidence, and guide the opinions of thousands who never saw their faces in the flesh.

Even in the case of *missionaries*, the principle for which we contend has been, with scarcely an exception, remarkably illustrated and confirmed. Whose labours, among this class, have been most remarkably blessed to the conversion of the heathen? Undoubtedly, those who, to fervent piety, united a competent store of literature and science, and especially an intimate acquaintance with the Bible, and with gospel truth. If any doubt of this, let them think of the labours and usefulness of such men as *Eliot*, and *Brainerd*, and *Spangenberg*, and *Vanderkemp*, and *Swartz*, and *Buchanan*, and *Martyn*, and *Carey*, and *Ward*—not to speak of a number more whose names will instantly occur to every well informed reader; and then ask, whether it had been possible for those holy and devoted men to accomplish what they did, if they had been illiterate and ignorant, however ardent and devoted their Christian feelings? The very suggestion is absurd. We might as well expect men according to the unreasonable demand of the Egyptian task-masters, to "make brick without straw." The most permanent and truly valuable part of the services which they rendered to the cause of the Redeemer, were precisely those which their *sanctified learning* enabled them to accomplish, and which, had they been illiterate men, might, of course, have entirely failed. When we read the deeply interesting memoirs of these men, and especially those of *Buchanan* and *Martyn*, we perceive at once that their indefatigable devotion to study in the University, was so far from having been lost upon them, even in their missionary labours, that it all turned to important account. It served to invigorate and enlarge their minds; to prepare them for the more easy and thorough acquisition of every subsequent attainment; and thus greatly to extend their usefulness. Neither of these men could possibly have shone so brightly in his oriental ministry, had it not been for his diligent and successful labours in the University.

The foregoing statements are all confirmed by the history of the most useful divines and pastors of our own country. It may be

confidently asserted, that ever since evangelical churches have had an existence on this side the Atlantic, those ministers of the gospel in whom fervent piety, and ample theological furniture were most remarkably united, have been, invariably, the most eminently useful. They have had a weight of influence which no others could acquire. They have diffused around them a degree of light, as well as warmth, which less accomplished men could never have imparted. And they have been enabled to give an impulse to the public mind, and to correct prevailing disorders and abuses, to an extent which rendered them great public benefactors; but which, without their learning, would have been impracticable, unless by the intervention of miracle.

Do any ask, in what manner the history of the Church represents the want of mature knowledge in ministers as having interfered with their usefulness? The answer is as ready as it is multiform and decisive. When ministers have had little knowledge themselves, it was impossible for them to impart much instruction to others. They were found unable to "feed the people with knowledge and with understanding." Those to whom they ministered soon discovered their ignorance; felt that they were not fed; became tired of their preaching; lost their respect for them; neglected their ministrations; and, perhaps, gradually withdrew from the house of God altogether, and became totally regardless of religion. Thus, instead of being a rich blessing to the Church of God, such ministers, as was remarked under a former head, have frequently become a stumbling block, a burden, and a curse to it. Nor does the history of the Church represent the evils of the want of suitable furniture in ministers as having been confined to the people to whom they ministered. This deficiency has proved, in innumerable instances, as injurious to *themselves* as to others. They have been made the dupes and tools of designing men, who had more knowledge, and who wished to render them subservient to their sinister designs. Or they have been, before they were aware of it, entangled in the deplorable toils of childish superstition, or wild enthusiasm; and thus, becoming "blind leaders of the blind," they have contracted more guilt, and done more injury to that hallowed cause which they professed to serve, than it was possible by human arithmetic to estimate. The truth is, a man who has but a smattering of indigested knowledge, however pious, *must* be, as all experience has evinced, not only an *incompetent* guide, but also an *unsafe* one. In a day of commotion and trial, he knows not what to do. He is ready to adopt every novel project which ignorance, vanity, or a spirit of innovation may propose. The results of former experience and wisdom are, of course, lost upon him, for the best of all reasons, because he knows them not. The consequence is, that, in all his movements, he betrays total incompetence to the work which he undertakes. He draws down upon himself the deep regrets, if not the unmingled

contempt of the wise and the good around him. And the Church, instead of having reason to bless him, as her leader, guide, and benefactor, has reason rather to weep over his character and labours, however well intended, as really, taken in the aggregate, so much thrown into the scale of the adversary.

Such, beyond all doubt, is the testimony of unvarnished history on the subject before us. It teaches, on the one hand, that *unsanctified knowledge* has always been a curse to the Church—leading to pride, ambition, unhallowed speculation, heresy, strife, and every evil work. And it teaches, on the other hand, with no less distinctness, that *ignorance never was nor can be sanctified*, that an ignorant or superficially informed ministry never can be either a respectable or useful one; that it must either sink down into miserable, inert, un instructive insignificance and unfaithfulness; or betray into vanity, empty rant, enthusiasm, and endless disorder. Nothing but the *union of fervent piety and sound learning* can possibly secure to any Christian ministry, for any length of time together, the precious results of true respectability and genuine evangelical usefulness.

Seeing that the voice of all history is so unequivocal, loud, and solemn on this subject, it has often filled me with the deepest astonishment that candidates for the ministry, who have any acquaintance with that history, should yet be so slow to learn its plain and conclusive lessons. Such, however, is the demented course of many! They are so infatuated as to pass hastily and slightly over all their academical and collegiate studies, and yet hope to have well disciplined and cultivated minds. They are so much in haste to get into the field of active labour, that they will not take the time or the pains to make themselves acquainted, even tolerably, with the original languages of Scripture; and yet are so unreasonable as to expect to be sound, intelligent, and able expositors of the word of God. They spurn at the labours of studying didactic and polemic theology in a systematic manner, comparing system with system; and yet irrationally dream that they shall be able, by and by, to “bring out of their treasure things new and old.”

They imagine that their little, stunted, indigested, miserable pittance of acquirement will be sufficient to draw upon while they live, without any addition. Surely such youth set at defiance all reason, and all experience. When our Theological Seminaries were first established, the friends of a well qualified ministry were sanguine in their expectations, that theological education would rapidly rise to a high standard. It never entered into their minds, that when such ample and favourable opportunities of mature study were provided, any would be insane enough not to avail themselves of the provision. But, alas! how grievously, not only in many instances, but in a great majority of instances, have such expectations been disappointed! How difficult is it, after all, to persuade the larger

portion of our candidates for the ministry, of the importance and necessity of ample furniture in those who bear the sacred office! They read in every history of the Christian Church which they open, the deplorable consequences of ignorance and incompetence in the Gospel ministry. They cannot open their eyes on the ministers and churches of the present day, without seeing the most humiliating effects arising from the want of suitable training in those who have undertaken to be "watchmen on the walls of Zion." They cannot help seeing, if they look at all, that the minister who has but *small knowledge*, with few exceptions, must content himself with *small usefulness*. They ought to know, too, that the state of society in our country, as it advances in refinement and intelligence, is, every year, calling for more ample furniture in candidates for the sacred office. They ought, further, to remember that Christian ministers of the present day are called upon more loudly than ever before, to serve the cause of Christ with their *pens*, as well as in the *pulpit*, in the *lecture room*, and in the *pastoral visit*. And they ought to consider that they have opportunities of enlightening and influencing the public mind presented to them, such as no former generation of candidates for the ministry ever enjoyed. They are, also, frequently and faithfully *warned* of the danger of immature study and superficial knowledge, and entreated to avail themselves of the means placed within their reach for preparing in the most advantageous manner to serve the church and their generation. But with respect to many—alas! too many—all is in vain. Only a lamentably small portion can be prevailed upon, with all these considerations in view, to pursue the full course of study which the wisdom of the church has prescribed. And even some who *do* consent, and profess, nominally, to go through that course, engage in study, for the most part, with so little zeal, and suffer themselves to be diverted from their studies by so many distracting avocations, that but a small portion of the nominal time of study, is really, and in good earnest, devoted to its professed object.

I am not ignorant of the various pleas by which those who act thus, in opposition to the clearest light of experience, attempt to justify their blind and infatuated conduct. They plead—the urgent need of ministers; the solicitations of their friends; their earnest desire to be in the field of labour; the inconvenience of obtaining the necessary means of support in pursuing the usual course;—all these they plead with confidence and zeal. But such pleas are all delusive and vain. Those who offer them forget that it is no real blessing to the church to multiply ignorant and incompetent ministers, but rather a curse; that, of course, if the call for more labourers were a hundred-fold more loud and importunate than it is, it would be worse than useless to the church, as well as to themselves, to go forth unfurnished "novices." They forget that they have but one life to live, and that, if they allow themselves to launch

forth unprepared, they may, and probably will, never be able to repair the mischief of this one premature step. O, when will those beloved sons of the church, who have "a price put into their hands to get wisdom," learn to value it correctly, and to improve it faithfully? I can only say, with respect to those who act otherwise, that, if they ever come to their senses, they will be ready, like *Peter*, to "go out and weep bitterly."

When candidates for the ministry have completed their college career, and commence their theological studies, it is often too late to address them effectually in reference to this matter. Their whole elementary course, in the languages and sciences, has been so miserably superficial and inaccurate, that, unless they *go back and begin anew*, they never can proceed in their theological course with any tolerable advantage. Young men, therefore, who have the ministry in view, ought to *commence* their elementary studies under a deep conviction of the importance of every part of their *foundation* being laid in the most *careful* and *solid* manner. From the moment they take the Latin grammar in hand, they ought to be entreated not to *slight* any part of their work; and to make a point, whatever it may cost them, of being *exact* and *thorough* in every thing. This may give more trouble in the outset, but it will *save trouble* in the end. He who *begins* well, will proceed afterwards with more ease, more celerity, and more profit; whereas, he whose studies in classic literature and in the sciences are lame and crude, may rely on it that he will be like a man with weights tied to his feet, which will, necessarily, impede his progress in every subsequent part of his journey. O, that candidates for the ministry could be persuaded to feel that this is not a subject concerning which they are at liberty to "confer with flesh and blood;" but that they are as much bound to *prepare themselves in the best possible manner to serve their Master in heaven*, as they are to pray, to study his word, or to believe in his name. And if any young man, after having the subject properly set before him, cannot be prevailed upon to go through a regular and full course of study, both classical and theological, I, for one, am prepared to say that, from the moment this disposition is discovered, our Church ought to decline sustaining him. The pious young man who has gotten it into his head that zeal, without solid knowledge will answer for a minister of the Gospel, ought at once to be told, that he will be much more likely to promote the cause of true religion as an industrious mechanic, or in some other secular employment, than as "an ambassador of Christ."

ARTICLE XV.

THE NECESSITY FOR EDUCATION SOCIETIES.

BY E. B. EDWARDS, D. D.

[The following article is from the pen of the able coadjutor of *Cornelius* in carrying forward the operations of the American Education Society, and in conducting its invaluable periodical. Our Presbyterian readers will recognise the nomenclature of Voluntary Societies. This we did not feel at liberty to alter. A few paragraphs have been omitted, which were not essential to the argument. The article is extracted from the "Biblical Repository" of 1842.]

I. We shall first attempt a brief answer to the question, What are some of the causes why Education Societies are not favoured with their appropriate share of encouragement.

1. There is an unfortunate association with the word *beneficiary*. It has come to mean, one who receives a favour, but renders no equivalent; one who lives on the bounty of others, but makes no return. But is *his* case so peculiar? Must *he* be marked as the only one in whom an extraordinary degree of thankfulness is becoming? Is the term *beneficiary* applicable to him only? Not by any means. The nine hundred students who have been educated in the oldest theological institution of our country are one and all charity students. A large part of their theological education has been furnished to them gratuitously. They are pensioners on the bounty of the rich and honoured dead. And not they alone. Every teacher in that seminary is a beneficiary. He is living on charitable funds. He is as strictly indebted to the beneficence of others as either of his pupils is. And not he only. The founders of the institution were beneficiaries. Their ability to acquire and preserve their property was owing to the institutions of the gospel. What would their ships and warehouses have been worth, if they had not been defended by that public sentiment which is created by the preaching of the gospel? Worth just as much as they would have been in the ports of the Barbary coast. These men, therefore, were beneficiaries to the very individuals whom they helped to educate. In a mere worldly point of view, they could not afford to dispense with the preaching of the gospel. It was the cheapest mode which they could adopt to render their own lives happy, and their property safe. Why then should one assisted by the Education Society be regarded as under *extraordinary* obligations to be grateful to his patrons? Because, it may be said, of the *mode* in which he is aided. The funds for his support were gathered from the *churches*. They were hard-earned. They were made up of the widow's mite and the poor servant girl's wages. Uncommon responsibilities are resting upon him who is thus sustained. But are not all professing Christians alike bound to labour for the salvation of men? Must

you give yourself to an arduous work in some sickly region of the west, or under an equatorial sun, and must I, remaining at home, do nothing in contributing to your support, or in preparing you to labour? Is it charity in me so to do? I am giving a little portion of my *property* to assist in your education; while you give *yourself* to a life of toil of which I know nothing. No! you are the benefactor; I am the beneficiary. You are performing a part of the labour which belongs to me. We are both under equal obligations to our gracious Saviour, but you are willing to bear the heat and burden of the day, if I will contribute a little to help your outfit. A poor widow gives her mite to assist the son of another poor widow in becoming a missionary to the heathen. The first gives her money, but retains her son to be the prop of her declining years; the latter gives no money, but parts with her only son, and that son is a missionary, and goes out, perhaps, to be devoured by the cannibals of the Indian Ocean. Which of those two young men is a beneficiary? Which of those two widows makes sacrifices for Christ? You have a son who is well qualified to be a missionary; but you think that he has learning and accomplishments which peculiarly fit him to labour in some honourable station at home. You cannot bear the thought of parting with him for ever. But are not you and your son specially called upon to help that indigent youth who longs to carry the name of his Saviour to some distant region of the earth, if he can only have the adequate intellectual and spiritual preparation? Ought you to hesitate in aiding him for this enterprise? And after the utmost which you have done in a pecuniary way, which is the beneficiary—you, who dwell in the bosom of your family, encircled with literary and religious privileges more than you can name, or he, who has hazarded his life on the high places of the field?

A small number of men in our country receive an annual pension of eighty or ninety dollars. But who are the beneficiaries? Those who pay these pensions, or the scarred and maimed veterans, the venerable relics of half a hundred battle fields, who sowed in blood the ample harvests which we are now reaping? Who is the beneficiary; he who gives fifty cents a year to the Foreign Mission treasury, or he whose life-blood is burnt up under the blazing sun of tropics, or who encounters a life of great self-denial in the unbroken forests of the West?

By these remarks we would not imply that gratitude is not becoming in one who is assisted in his education for the ministry. In proportion as he is qualified for the work to which he is looking forward, he will be free from all assumption, from all airs of self-importance, from all disposition to claim anything from his fellow Christians. At the same time there ought to be, as the apostle says, an *equality*. One man is not bound to perform the labours of every body else, and to wear an opprobrious epithet in addition. If it is his duty to spend his life among the heathen, then it is the

duty of the churches to help him to get ready to go. They are not so much conferring a favour on him, as clearing their own skirts from the blood of the perishing pagan. It is not charity which they are exhibiting, it is obligation which not one of them can guiltlessly shake off. He is indeed bound to be humble, grateful, prudent—but chiefly from his relations to his Saviour. He is not authorised to take any course which will diminish in his bosom that sense of manly self-respect without which a minister or missionary is worth but little.

2. Another difficulty arises from inadequate views of the importance of a protracted course of education. The subject is not easily apprehended on the part of many. It does not touch so many chords of sympathy in the human bosom as most other charitable objects do. It has but few tales of suffering to narrate which find a responsive echo in a thousand hearts. It has no direct relations either to the wants of the body or of the soul. It is based on something less tangible, which has fewer points of contact with the common apprehension. It proceeds on the assumption that those who aspire to be teachers in religion, must be men of patient reflection, of deliberate purpose, whose understanding is practised to discern good and evil, who possess that combined sound judgment and learning which is the result of the study of books and of men; who can stand up before others with something of that authority which good sense, correct taste, a disciplined understanding and unaffected piety never fail to command. These acquisitions, however, are the result of time, of long and careful attention, of habits of exact study, and of years of assiduous application to the Father of Spirits, who endows with a portion of his own wisdom him, and him only, who both hopes and quietly waits for the blessing.

It is difficult, however, to make these things obvious to the Christian public, to make them enter into and become part of the permanent convictions of the mass of Christians. They can see the value of the distribution of the Bible, or of the Saint's Rest, or of the erection of the Sailor's Home, or that a foreign missionary must have his daily bread; but they cannot exactly see the importance of spending ten of the best years of one's life in the schools, or what bearing it has upon the work of going out and telling men the simple story of the cross.

It is owing to this cause, in part, that the Society has laboured under difficulty from its foundation. Its aim is too intellectual, too far removed from the general sympathy. The time is too long between the sowing of the seed and the reaping of the harvest. Immediate, palpable result is the order of the day. The precept of the Scripture is reversed, and men choose to walk by sense, not by faith. The acquisition of ministerial education has too much to do with the future and the invisible, to insure a wide-spread and continued popularity.

3. Some prejudice has resulted from the fact that the plan of the

Education Society appears to be exalting the claims and multiplying the numbers of one of the learned professions. Why this incessant magnifying of a single class of men? Why this unintermitted protrusion of the importance of the clerical function? Why must all other orders of society be, impliedly at least, dishonoured by ringing perpetual changes upon the dignity of the ministerial office, which is held, at the best, but by an insignificant portion of the community? Must our eleven sheaves fall down and do obeisance to this solitary bundle of grain?

Complaints like these may not often take the form of words, but that they are felt, there can be no doubt. The separation of society into distinct orders does not accord with some tendencies of the age. Resistance to it appears to be the right and duty of all who would aspire to the claim of freemen. Those who have not advanced thus far in opposition to the existing condition of things, experience some hesitation, or, at least, do not give their cordial support to an institution that seems designed to augment the factitious distinctions of society.

A sufficient reply to objections of this kind is found in the fact, that the Christian ministry is of divine appointment, unequivocally and decisively, for all such as believe in the inspiration of the Scriptures; that without its active agency no other great interest of society is safe or can prosper; and that, if it is indispensable for one community, it is equally so for all communities. Thus the question of its increase is the same as the question, whether there shall be any ministry at all. It ought also to be recollected that this profession stands perfectly distinct from all others in its renunciation of earthly objects at the outset. It seeks *you*, not *yours*. It therefore comes into competition with no other interest. Its kingdom is not of this world. It is the servant of all for the good of all. It is the friend of all alike. It ought therefore to excite no suspicions, when in reality it affords the main safeguard for the most precious interests of man. The question of its increase is the question whether civilization, literature, national prosperity, shall advance, as truly as it is whether Christianity shall make any further progress.

4. Another, and a principal cause of the difficulties with which the Society has laboured, is the alleged failure, intellectual or moral, of many who have been aided. The Society has been charged with an indiscriminate distribution of its funds. The worthy and the unworthy have alike shared its bounties. Deeply seated prejudices have been fostered in many communities, it is affirmed, by the delinquencies of those who were living on sacred funds.

It is not denied that there have been disappointed hopes; fond expectations have been blasted. In other words, imperfection has characterized this department of labour as it has every other. Directors and Committees are not endued with the skill to divine. They lay no claim to the apostolic gift of discerning of spirits. They

know that to judge of human character is frequently a matter of great delicacy and difficulty. Nothing is more common than tardy growth and late development. The promises of spring are no certain index of the harvests of summer. Brilliant precocity not unfrequently sinks into a dull and stationary middle age. Not a few men who have honoured the ministerial office would have certainly been thrust back to their old calling, if those summary rules had been applied which some men would advocate.

A distinguished individual connected with Yale College remarked in a public meeting, that in the examination of a candidate for the patronage of the Society, it was almost decided that his talents would not justify his reception. He was, however, received, and he has since been particularly instrumental in reducing a chaotic pagan dialect into a regular written form, and in translating into it the whole of the Bible. The same remarks are applicable to the early history of one whose course in the eastern hemisphere has been so much like that of his Lord in giving sight to the blind. His prayers would have been early stopped by our ardent judges of character. One of his fellow labourers gave no indications in his collegiate life of the eminence which he has since reached.

By the citing of these instances it is not intended to justify any negligence, any want of discriminating attention, any failure to adhere to strict rules on the part of those who administer the funds in question. But the longer one lives, and the more he has to do with forming an opinion of human character, especially in the young, the more necessity he will see for caution, for patience, for kind indulgence. It is the *superficial* judge only who is forward to form and pronounce a decision.

The sweeping condemnation which is often made on this point, is totally unauthorized. Were there space, it could be set aside by a minute specification of facts, beginning at any point almost on the globe, and stopping at nearly every Protestant missionary station from Lake Superior to Canton. It is a well known fact, that those who have been aided by Education Societies have been *volunteers* when any deadly breach was to be entered, when any exposed bastion was to be stormed, when the drum was beating for a forlorn hope. If others have shrunk from the perilous field, these have not; if others were ready to nestle down in the pleasant parishes of New England, these were not overforward to do so. The strongest statements on this point will be borne out, if any one will take the list of the Home and Foreign Mission Societies, and mark those who have preached Christ in the regions *beyond*, where he had not been named.

II. We are prepared to consider the question—Is there now, and is there likely to be, a great deficiency in the number of ministers of the Gospel in our country?

It has been strenuously argued that the supply of preachers will

keep pace with the demand; that in the natural order of things, without any extraordinary effort, the number of those who enter upon this work will correspond to the requisition which is made for their services. Such, it is said, is the principle of Political Economy. If, from any cause, the demand for a commodity exceeds the supply, there being more who wish to obtain it than can be supplied with it, there is produced an active competition among purchasers, and an immediate increase in the number of producers. This reasoning is doubtless correct in most departments of labour, manual, political, or literary. If there should be a great demand for school-teachers, there would be a rise in the amount of compensation offered, and a consequent increase in the number of those who would seek this employment.

But in respect to the religious interests of men, the case is widely different. The want of religious institutions exists where it is not felt. The need is urgent when the insensibility to it is profound. Men are overtaken with a fatal malady, but they are utterly averse to the remedy. This very apathy is the strongest reason why the antidote should be applied. In this case we are not to wait for a demand. We are to go and create it. We are to tell men that they are in a starving condition. We are to make them hunger and thirst for the bread and water of life. We cannot afford, and they cannot afford, to wait till there is a voluntary application for relief. Ere that, they may be beyond redemption.

Besides, in our country, it is happily understood that none are to enter upon the work of preaching the Gospel, except those who have felt its saving efficacy. Accordingly, the number of educated men who assume the sacred profession becomes extremely limited. It is not a third, nor even a fourth part of those who graduate at our colleges. For a work so thoroughly spiritual, as is that of preaching the Gospel, most students feel little inclination. And the number is still further diminished by the constant self-denial incident to the work of the ministry. We have no sinecures, no chapels of ease, no dainty pluralities, no cathedral stalls, no alluring college fellowships. There is little leisure for literary studies, for pleasant literary companionship. Every thing must bear upon one object—the preaching of the Gospel. Every book that is read, almost, has something to do with the construction or illustration of a sermon.

The prospect of ecclesiastical distinction can be but a feeble motive. Ministerial parity is the doctrine of seven-eighths of the people of the country.

Pecuniary motives are equally uninviting. Probably the annual average compensation of clergymen of all denominations throughout the United States, does not exceed three hundred dollars, if it does not fall short of that sum. It is generally understood that a minister who is governed by such considerations ought to vacate his office.

It is evident, therefore, that the principle of Political Economy

can here find no place. The radical aversion of men to the Gospel shuts out that principle as inapplicable.

But the great deficiency in the number of the preachers of the Gospel, present and prospective, may be directly argued from various considerations.

In providing the means of grace, we are to remember, in the first place, the great number of sects. A town of five or six thousand inhabitants must be sub-divided into ten or a dozen parishes. Two or three hundred individuals must set up their ecclesiastical banners, and lead a languishing life, in order that the rights of conscience may be maintained, or that some favourite dogma may be duly honoured. This dividing process extends to every part of the United States. In the newly settled regions it is especially rife. A single community is frequently made up not only of the various sects which are indigenous to our soil, but of those of German, Irish, or Scotch growth. Each is pertinaciously attached to its peculiarities, and must have the Gospel preached in its own way, or not at all. As if these divisions were not minute and distracting enough, there is the spectacle of one of the largest and most enlightened denominations, completely bisected throughout the United States, and refusing to meet together, though adhering to the same formula of doctrine and modes of worship.

In making spiritual provision for our countrymen, therefore, this peculiarity must not be overlooked. To provide a competent clergyman for each one thousand of the population, though we are now immensely short of that provision, is, in effect, to withhold the Gospel from the great mass of the people. We must meet them as they are, not as we would have them be. We must conform to their peculiarities, if we would save their souls. They must have preachers with the technics of whose theology they can sympathize. To deny them this, is to exclude the mass of them from the pale of salvation.

Again, the population in some parts of the country will necessarily remain thin and scattered for a number of years. This is the case with large districts of the southern States. Compact villages, where a thousand souls can enjoy the pastoral superintendence of a single minister, are comparatively rare. And in the more densely peopled west, the restless spirit of emigration is always at work, breaking up or weakening the organized churches and societies. The heaviest draughts for new colonies are now made upon the older portions of the west. Ohio and western New York are re-producing themselves on the farther bank of the Mississippi. Indeed there seems to be no barrier to this migratory life except the shore of the Pacific. The word *home* appears to have lost all its attractions, or to have been dropped from the vocabulary, and the passion which has taken its place in the bosom, is that for cutting down the primeval forest, and of plunging into solitudes hitherto unvisited.

But these roving Bedaween of our western wilds must be followed

by the institutions of the gospel. They must be preserved from becoming the prey of thoughtless ignorance or of sophistical infidelity. Whatever comfort they leave behind them, they must not leave the institutions of the gospel. Whatever privations they shall suffer in their new, and, for a time, sickly abode, they must not be bereft of that which can alone console the dying parent, or carry the child's departing spirit to its gracious Saviour. In other words, this restless love of change and adventure will greatly augment the responsibilities of Education and Home Mission Societies. Two or three clergymen will be needed when otherwise one might be sufficient.

Once more, this country, like Rome, in its perhaps fabled early history, is the asylum of all nations, the resort of men of every tongue and lineage. Such is the overcrowded state of many of the countries of Europe, so near a starving condition are multitudes of the population, so much is human liberty abridged in the old despotisms of the continent, so wide-spread and flattering are the reports there of our democratic equality, and otherwise happy state, that it seems altogether probable that the tide of emigration hitherto has, by no means, reached its height. We are called upon to grapple, not only with the vice and ignorance which are of native growth, but with much of that with which Europe is borne down.

A great proportion of these colonists, as is well known, are Roman Catholics, enveloped in the darkness which is the natural product of the Papal system. Multitudes of Protestants are such only in name. They know little of the gospel of Christ, and have less sympathy with our civil and sacred institutions. This heterogeneous mass are to be approached with candour, with all kindness, yet with the thorough conviction that if they cannot be woven, and fused into our system, and made with us one people, they will constitute a most malignant element for our utter destruction. Our only safety is in their conversion. Insensibility is ruin. If they get the mastery at our elections, retaining their European habits and views, we might as well at once give in our allegiance to the old man at Rome, and receive as our protector some blood-thirsty Spanish-American wretch. We may depend upon it, that there is no other alternative. The gospel must find a lodgment in the hearts of these millions, or we may plunge into a sea of anarchy and blood like that with which the plains of Mexico have been for fifty years drenched. The preaching of the gospel is the only remedy. There may be admirable auxiliaries to this, but it is the living voice which is to pierce the vast sepulchres of the spiritually dead: it is mingled human and Christian sympathy, uttering itself through the eye, and giving vitality to every line of the countenance. We may talk, as we will, of the assimilating influence of our free institutions; we may laud as we may, the benefits of knowledge to the lower classes; there never was, and there never will be, any *national* civilization without the inculcation of inspired truth from the living lips and the burning heart. Greece and Rome never were civilized. Many of the free-

men were; but how was it with the women almost without exception? How was it with the slaves, outnumbering, in some cases, the free-men twenty fold?

Once more, the lives of clergymen are shorter at the present day than they were in the days of our fathers. There may not be a sufficient number of facts collected, the comparison of which would show how great is the diminution. There is, however, no reason to doubt, that the term of ministerial life is abridged several years on an average. Why should it not be so? This harp of a thousand strings is handled too roughly to endure. These delicate organs are too often strained to their utmost tension not to snap in sunder. How can two sermons be composed in six days, and three be preached on the Sabbath, and several lectures be delivered in the week, and some old feuds between church members be reconciled, and pastoral visitation gone over, without consuming the spirit and the body together? Instead of marvelling that one young preacher falls before he has arrived at the anniversary of his ordination, the wonder is that scores of others do not.

This difficulty presses with peculiar weight upon our western brethren. They are often called to perform the pastoral labour of a county or of half a dozen counties, leaving their families perhaps in the midst of sickness and sorrow, or bowed down under the disheartening effect of the principal malady of the country. It is no relief in such a case that one can preach without preparation. It is not very comforting to the nerves of a generous and high-minded man that he is able to give his hearers husks on the Sabbath. The reflection that one's mind is running to waste amid the always beginning, never ending calls for practical duty, will not be apt to lengthen out the life of a genuine scholar and minister. It is sad economy to send out an army just one-fourth large enough. It falls little short of a wanton waste of spiritual power to impose upon one man duties which could crush two men.

But such is the state of things in large districts of our country. While half a dozen men are in the process of education for the western States, the two or three who *were* in the field have fallen into the grave, or been disabled through excessive labours.

These considerations may be sufficient to show that there is, and that there is likely to be, a most deplorable deficiency in the number of preachers of the gospel. Particular facts, showing the same thing, might be multiplied almost without end. But it is not necessary. It seems like a work of supererogation to try to prove so plain a case.

III. The only remaining question, which we will briefly consider is this:—Are Education Societies fitted to supply this deficiency, at least in part? Is the system upon which they proceed a wise one?

In proof that it is, we remark that it is not a modern invention.

It has been practised hundreds of years in all the principal countries of Europe. In the University of Paris as long ago as the 13th century, the pressure upon the poor students excited charitable benefactors to relieve it in an effectual manner. Houses were provided by individuals, as well as by religious orders, in which indigent scholars enjoyed the benefit of free lodgings. Free board was soon added, and in many cases small stipends or bursaries, in order to defray the necessary expenses of the schools, were procured. The same system has been pursued, to a great extent, in the Italian, Scotch, and English Universities. In some of the Scotch institutions one-third of the students are so aided. This generous assistance has been rendered in many cases by persons who encountered great difficulties themselves in early life from their straitened circumstances. Education Societies are proceeding then, substantially, upon a plan which has been in use five hundred years. If this method of charitable aid had been unwise, if it had fostered indolent habits, if it had weakened the sense of moral obligation, or the motives for personal exertion in any considerable degree, would it not have been discovered in less time than five centuries? Some of the ablest men in every department of Church and State in England received their education in the charitable schools in and around the metropolis. The names of the Grants and the Thorntons of that country are written high on the same imperishable scroll as the Abbots, Boudinots, Phillipses, and Bartlets of our own land. Two hundred years ago, forty-four students, preparing for the ministry, were supported at Oxford and Cambridge Universities by an Education Society, framed with an exact system of rules, among whose trustees were Richard Baxter and Ralph Cudworth.

The plan is a wise one, from its peculiar adaptation to the state of our country. A great proportion of the families in the free States, probably from one-half to two-thirds, are unable to defray the expenses of a liberal education for their sons. With frugal habits they can live comfortably from year to year. But to dispense with the assistance of the son, just at the age when his services begin to be valuable, and in addition, to expend directly six or eight hundred dollars, is entirely out of the question. Occasionally a young man of extraordinary energy will force his way over every impediment, and become, as it is said, the architect of his own fortune. There have been instances of this kind so marked that some have argued that we might rely upon this spontaneous, unassisted movement to fill the ranks of the ministry. Every youth, it has been contended, who is worth educating will, in some way or other, get the means. We reverse the order of Providence when we take away the motives for self-reliance.

But why, it may be asked, did not this self-supporting plan succeed before Education Societies were formed in our country? Why were not the ranks of the ministry full in 1816? On the contrary, why was there such a deplorable state of things in the lack of minis-

ters, that there was a simultaneous inquiry all over the country: What shall be done? Here was, certainly, a long and favourable time in which to try the experiment. There had been at the close of the last century, and at the beginning of this, extensive revivals of religion. And yet the ranks of the ministry remained mournfully and increasingly deficient. Why then did not a competent number of these self-sustaining men enter the sacred profession? The failure shows, indubitably, that no adequate dependence can be placed on this source.

Again, the aid that is rendered enables the student to proceed in his calling without distracting anxieties. Nothing is more harassing to a scholar than perpetual pecuniary embarrassment, than the dread of incurring liabilities which he has no prospect of meeting. The mind must be free in order to act well. Depressing anxiety from any source cripples the will, palsies the resolution, and leaves the poor subject, in the midst of his unaccomplished studies, the prey of melancholy, if not of misanthropy. There are indeed some hardy spirits who can climb over these formidable steepes by the aid of a powerful body and an indomitable will. But their education will be marred and imperfect. It was a wise man who said that those *separated* themselves who would seek and intermeddle with all wisdom. Leisure, retirement, a tranquil state of the emotions, opportunities for acquiring habits of patient thinking, are absolutely necessary for one who is to be the public teacher of his fellow men. He will have experience enough of the stormy ocean which he is to buffet. He will not need to be in the ministry more than six months to learn by heart several chapters in the book of human experience. How inestimable, then, will be those mental and moral habits which will enable him to pursue his way with quiet decision, but which cannot be acquired, ordinarily, if the gripping hand of poverty has been upon him in his preparatory course. And if he is properly educated, he will not be a novice in the science of human nature. He has studied those books which have given him an insight into the subject, especially the book of his own heart, and as face answereth to face, so doth the heart of man to man.

There are three ways of rendering this assistance: through private individuals, by a single church, or by an organized association. On the first method, no certain dependence can be placed. There is little responsibility. There will be no knowledge of a thousand cases of promising talent and piety. And it is generally an ungracious task to apply to an individual for pecuniary aid. The most deserving young men would be least inclined to do so.

To the second method, there are insuperable objections. The members of a church are liable to be biassed for or against one of their own number. The youthful prophet, in these days, is frequently without honour in his own country. A church is not always the best judge of the literary promise of an individual. And then he must almost necessarily have a feeling of dependence upon his

patrons, which does not exert the best influence upon his character. If there is a decided failure, the cause itself will be prejudiced in the view of that church for at least one generation.

Now, an association comes in to his relief, with a well-digested plan, with rules which have had the test of many years' experiment, having no partialities for a particular part of the country, no favourite seminary of learning, but the impartial friend of all that will comply with its conditions.

It proposes to introduce into the ministry men of promising piety and of thorough education. And if there ever was a necessity for these two qualifications, they are indispensable *now*. What *but* piety can sustain the minister as he looks over his afflicted and distracted country? What but an unwavering trust in God can give him the heart to pray for his native land, when the flood-gates of the depravity of the old world are opened upon us, when patriotism in our rulers seems to be merged in a reckless party spirit, when pestilent religious delusions are popular in proportion to their absurdity and impiety?

Again, a thorough education for the ministry was never more urgently demanded than it is now. Never had the youthful preacher more occasion to be clad in the panoply of the Gospel. No language can adequately express the importance of his being familiar with the doctrines of the Gospel, with their mutual relations, and with the best methods by which they may be defended.

At no time since the Protestant Reformation has it been of more vital consequence to him to be versed in the history of the Church. Nothing would more contribute to his steadfastness, or to his power to grapple with the disorders of the present day. Scarcely any thing could furnish more pertinent proofs and illustrations to aid him in his work of preaching the Gospel, and of guiding the souls of men.

So likewise in respect to the interpretations of the Scriptures; when multitudes are wresting them to their own destruction, putting upon them arbitrary meanings, deducing false inferences, placing their credibility on a sandy foundation, and exposing them to become the object of utter contempt. How imperative, then, is it upon every one who goes out into this world of delusion, that he should be armed at all points, well trained, thoroughly furnished.

But no less imperative is it that these youthful champions should not be borne down by pecuniary embarrassments in the early stages of their education; that they should be aided so that they may enjoy a season of unbroken preparation.

If there can be one agency which can save our great nation from going the way of every other republic—which can prevent her from becoming the scoff and jeer of all coming time, it is the agency which *might be* put forth in Education and Home Mission Societies. The latter are doing a service to our country worth more than all our fleets, and armies, and congresses combined.

It is often said that our only hope is in revivals of religion. But can these be expected—we had almost said, how are they possible—without an able, stated, numerous ministry? Without it, they are certain to end in the wild fire of the fanatic.

In pleading for the Education Society, we feel that we are pleading for one of the two or three instrumentalities which are to save our nation, and without which our power to bless the pagan world cannot exist. To let it languish is suicidal. We may depend upon it that it is an agency which is vital to the existence of every other.

ARTICLE XVI.

THE MINISTERIAL CHARACTER AND PREPARATION SUITED TO OUR COUNTRY, THE WORLD, AND THE AGE.

BY THE REV. JOHN H. RICE, D. D.

[From "the American Quarterly Register," Vol. I., 1828.]

My subject is the *Ministerial character and preparation best adapted to the wants of the United States, and of the world, in the Nineteenth Century.*

It is a mighty subject; fit rather to be handled by one, who stands on some high vantage ground, and is able to look through the entire state of the church and the world, than by me, who dwell in an humble and retired corner, and can just see the glancing of the light, as its rays beam over me, and just hear the report of the wonderful things which have been accomplished, and of the still more wonderful, which are in preparation. Yet, to borrow the thought of Cowper, hard as the task assigned me is, it were harder still to leave it unattempted. In this difficulty, I comfort myself with the hope, that as so great a subject can only be *touched* in this brief Essay, it will be taken up, hereafter, by one of more leisure, and better able to handle it in a worthy manner.

It is not a little surprising, that the church has, to a great degree, overlooked the importance of forming ministerial character, and pursuing a course of preparation for the ministry of the gospel, in adaptation to the existing state of things. The groundwork of that character, indeed, must always be the same; for the religion, which it is the minister's province to teach, is unchangeable. But the varying condition of the world, renders it necessary to modify the instrumentality, by which the truth is carried to the consciences of men. The manner of the apostle Paul among people differing as much as though they lived in distant ages, affords a fine illustration of this remark. Look at him when preaching Jesus Christ in a Jewish Synagogue; next, see him standing on *Mars Hill*, among the polished, the witty, the philosophical Athenians;—then hear

him, as he addresses king Agrippa; or as he reasons of righteousness, temperance, and a judgment to come, before the representative of the Cæsars;—you find him, indeed, everywhere the same bold and dauntless teacher of righteousness; but in each particular case varying his whole manner, in adaptation to persons, times, and circumstances. Now as the Apostle Paul had a training and preparation for the ministry, which enabled him, without sacrificing one iota of religious truth, to accommodate his manner of teaching to men of all classes and nations; in like manner preachers of the gospel ought to be so educated that they shall be able to conform to the spirit of the age, and teach the *whole of gospel truth* in the way most likely to do good.

In the 19th Century, a mighty impulse has, assuredly, been given to the human intellect. There is a *march of mind*;—there is an energy; a business-like character, belonging to the age in which we live, and distinguishing it from times gone by.

The energy of which I have spoken, is infused into every department of human opinion; and has communicated, as might have been expected, a corresponding vigour of action. If it is so in any part of the church; it is equally so in the world; if the watchword of “the sacramental host” is “onward,” the enemy has caught the same spirit, and all the leagued and disciplined legions of the prince of darkness shout back “Onward!”

The present age, moreover, is characterized, not only by vigour of action, but by enlargement and comprehension of views. The excitement has been such—the achievements of the last thirty years have been so great, that no little thing, no local, temporary interest, can fill, and satisfy the mind. Military, political, civil affairs are all conducted on a grand scale. The progress of science—the freedom of the press—the facilities of intercourse between nations—the extension of education—the formation of a public opinion of the civilized world—the wide circulation of news, both political and domestic, have all served to produce this reach of thought and of purpose. The foulness of a crime perpetrated in one of our western villages, or in a hamlet in some obscure corner of England, in the course of a few weeks, awakens detestation among a hundred millions of human beings. And the moral sublimity of a truly virtuous and noble action, with like rapidity of diffusion, soon thrills through unnumbered bosoms, and calls forth admiration and praise from the wise and good of half the human race. The effect of all these circumstances is felt on the mass of christendom’s population. And the church has to do her work, amidst multitudes, whose minds are dilated with strong feeling, and filled with magnificent enterprises.

Now, as a general remark, I would say that in regard to all these movements, and the spirit which urges them forward, the church must keep before the world; and, shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered man, the way of peace and salvation. And I should think that

ministerial character ought to be formed in reference to this condition of the world. In particular,

There is an urgent call for a lofty tone of religious feeling in the ministers of the gospel. In the awakened state of christendom, when every thing is tuned to a high key, the dull and dreary *monotones* of listlessness will produce only disgust and contempt. Every priest and Levite must take his jubilee-trumpet, and sound such notes of heavenly melody as shall, amidst all the din and bustle and turmoil of this gross earth, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world. No man need expect that others, in the present mighty upstirring of human nature, will sympathise with him, and be brought under the influence of truth itself, when uttered by him, if his own feelings are flat and stale. But this excitement, to be of any real value, must be well sustained, and equable. The grand truths of the gospel must apply a constant stimulus to the heart and soul of the preacher; and he must show that it is this, and nothing else, which bears him on, through all his labours.

In the next place, preachers of the gospel must be trained for energetic action.—The enterprise of men of this age, in the various pursuits of life, are characterised by remarkable earnestness and decision. “Their driving is like the driving of Jehu, the son of Nimshi.” In the eagerness of pursuit, they lean forward as they go on. Ministers of Jesus Christ must catch the same spirit.—“What their hands find to do, they *must* do with their might.” Otherwise, men will never believe that they are at all in earnest. A life of feeble effort will pass off, and the world will be as though they had never lived.

But the vastness of the work affords another argument. “The harvest is great, and the labourers are few.” So much the more, then, for them to do! They must work while it is day—and every hour in the day—or many will at last cry out, in the bitterness of their anguish, “the harvest is past, the summer is ended, and we are not saved.” O! who can look over this world, lying in all the darkness and desolation of sin, and not feel that every one who loves the Lord Jesus, and especially every one who is consecrated to the work of the ministry, ought to put forth every atom of his strength in carrying forward the great design of making known the saving health of the gospel to all nations.

It deserves to be remarked, too, that as the time approaches for the consummation of the great purposes of redeeming mercy, the Head of the church shows that he intends to use, in this high service, men whose tone of feeling, whose standard of piety, and energy of action, are brought up to the requirements of the gospel. They who, in former times, might have been to some degree useful in the performance of half service, are laid aside and rejected; while the honour and happiness of success are granted to those who give their hearts *undivided* to this mighty work.

Again: *the present age calls for ministers of comprehensive views and enlarged feelings.* The field of labour is *the world*. The movements of the church affect the interests of the human race. The plans proposed by Christian benevolence diffuse their influence through all christendom. The opposition of infidelity, or bigotry, in the present increased and easy intercourse among nations, operates on the same extended scale. And the minister of the gospel can hardly be reckoned fit for his station, who confines his views to one little corner, or limits his feelings to one little portion of the church.

It is high time, too, that the whole moral influence of true religion should be felt by the entire world of heathens, Mohammedans, Jews, and nominal Christians. And the man, whose heart is not big enough to take in all; whose mind cannot look beyond the plans and interests of a sect; who cannot, at one hour with the deepest interest take hold of a neighbouring Sabbath School; and at the next, give all his soul to the business of a mission located in the islands of the sea, or on the other side of the globe, is not the man for this age. He has come into the world behind his time; or has stayed in it, until such services as his seem not to be needed.

I should say, too, that *the present period requires singleness of heart and purpose in the ministry; and undivided attention to its appropriate duties.* A preacher of the gospel must not love money, or fame, pleasure, or power. He must love his work better than life; he must, in a peculiar and eminent degree, be ready to practise self-denial; he must be willing to go any where, be any thing, do or suffer any thing, to promote the cause of the Redeemer and the salvation of souls; he must forget his own particular interest, and lose himself in the high and hallowed enterprise of evangelizing the world.

In former times, preachers of the gospel not unfrequently gave time, attention, feeling, labour, to many interests not immediately connected with the accomplishment of their great object. But what have the ministers of a kingdom which is not of this world, to do with affairs of state, and political contests? Why should a man, whose office might well fill the hands and the heart of an angel, occupy his time with subordinate interests? If these things were once tolerated, they can be so no longer. *Now*, there is a call for a concentration of energy, an undivided attention, an application of the entire mental and moral power of the preacher to his holy calling.

There are two or three other particulars, which I wish to mention, and which I have reserved to this place, because they have a more or less special relation to ministerial character and preparation in the United States.

The Bible Society, in this country, will place the Bible in every family within our borders. The influence of Sabbath Schools will be felt by the children of this nation. Bible classes will ultimately be formed in all our churches. Now these institutions will exert a

very powerful influence on the intellectual and moral character of our countrymen. The teachers of religion will have to minister to people improved and elevated by familiarity with the truths of the Bible. And they will be under the necessity of becoming sound interpreters of Scripture, *able to prove its meaning*. This, I think, will be more the case in America, than in any other quarter of the world.

But again. This highly favoured land is *peculiarly the land of Revivals*. The value of these gracious visitations of the Holy Spirit, is appreciated in most of our churches. But the manner of conducting them is not yet so understood, that farther discoveries are not to be made, and greater wisdom employed in their management. It has very often happened that young men, on going out to preach the gospel, have been instrumental in producing a powerful excitement; which they have known how to conduct not much better than a landsman knows how to steer a vessel in a storm. The result is, every thing soon goes down. There is, in the case now before us, most urgent need of much prudence, much knowledge of religion, intimate acquaintance with one's own heart, and clear discernment of the difference between true religion and its various counterfeits.

Farther: there is a peculiarity in the state of our country, which deserves far more attention than it has ever received from the friends of religion. Our nation, with all its complicated and immense interests, is *governed by OPINION*. It is this which elects our rulers, and executes our laws. Every man is free, not only to have an opinion, but to maintain it to the best of his ability. Hence our countrymen evince remarkable independence of thought, and tenacity of sentiment. They stick to it, because it is their own. In religion, this freedom and independence are very observable. Among us there is no visible head of the church; no human authority, to which men are accustomed to bow. And the preachers of the gospel must go forth, prepared to deal with hearers, who are to be convinced before they can be persuaded; to encounter men, who are accustomed to put every thing they are required to believe to a severe test; and who are always ready to question whatever is delivered from the pulpit. This is particularly the case in many of the destitute parts of the country. There cannot be a greater mistake than is committed by those, who say that half-educated men will answer well enough for the south and the west. In these regions, many, indeed, know little about religion; but they are, notwithstanding, very acute, quicksighted men; able at once to take the measure of a man's talents. And, you may rely on it, my dear sir, that an ordinary, every-day sort of a preacher, will very speedily, among them, sink into neglect and contempt. *Send your best men to the destitute settlements: by all means send THEM.*

Besides; as religion advances, and its friends take a higher stand, the spirit of opposition will be wider awake, and more fully determined. And there is coming on, in this country, a fearful conflict

between those who are, and those who are not on the Lord's side. It will be a conflict of opinion. It may be something more, but no one can tell what. The strife will be severe. And all the resources of the advocate of religion, will be put in requisition. He will be tasked to the very uttermost of his power.

In a country like this, too, where religion is perfectly free; and where, humanly speaking, its success depends entirely on opinion, it is very certain that Christianity can never rise higher in society, than the intellectual character of its teachers. If they are felt to be low and feeble men, of small furniture, and poor resources, they will keep religion down to their own level. But should they be master spirits, whose power is felt even by men of great and vigorous minds, religion will rise in society, and enlist the influence of those who form and regulate public opinion.

Again, in that country where religion is free, of all others, it is most necessary that its ministers should be thoroughly prepared for their work. Among us, there is nothing to regulate the religious principle, but the power of truth. And unless it is brought to bear, with all its energy, on the understandings and consciences of the people, religion will degenerate into wild enthusiasm, and ultimately into dark, untamable fanaticism. Farewell, then, forever, to all the hopes of the patriot and the Christian. A tornado, sweeping over the whole face of the country, could not do the work of desolation more completely.

These remarks, of the justness of which I am most fully persuaded, indicate the course of preparation to be pursued in this country, and in this age.

1. The present age requires a sound and thorough *intellectual education* for ministers of the Gospel. Men to be adapted to the office, must have a large furniture of the mind, and know how to use it well. This is admitted in relation to the religious teachers of that part of our country, where general education is greatly advanced. In the South and West, it is thought that inferior qualifications will answer.—True, the people have not a great deal of book learning. But they are all accustomed to hear in their courts, and on their hustings, addresses and arguments from the foremost men among them,—they are more trained to pass judgment on the performances of public speakers, than any other people in the United States. And you may rely on it, my dear sir, that it is a very great error to send to those parts of our country “stop-gap missionaries,” in the hope that they will bring sheep into the fold, and scare away the wolves. Why does infidelity so prevail there among the educated classes of society? Chiefly, I believe, because the great body of the clergy consists of men no more able to teach than other farmers or mechanics. Forgive my recurrence to this particular topic; it is one of vital importance; connected with the well-being of the church, and the moral influence of this great nation on the destinies of the world.

But I consider my general proposition as fully proved, by the facts

already stated. In a country, and a world, where general education is continually extending ; where science is making rapid progress among civilized nations ; where the Bible is yet to be translated into a thousand languages or dialects, and the lights of learning and civilization are to be sent through all the dark habitations of savage man, if any one can doubt whether the ministers of Christianity ought to be thoroughly trained men, he is out of the reach of argument.

2. In all our schools of the prophets *the standard of ministerial religion* must be set higher than it ever has been since the days of the apostles. All the exercises of the Seminary must be made to bear on the piety of the students. This is the more important, because young candidates for the ministry often bring with them from College, much of the *spirit of College*. And in this, as we all know, there is often a sad mixture of vanity, pride, selfishness, and self-dependence. The expulsion of this spirit, and the introduction, in its place, of the *spirit of the pulpit*, is a most important result of the discipline of theological institutions.

It has, indeed, been generally supposed, that the critical study of the Bible exerts a deadening influence on the piety of the student :—And I wish that facts did not seem to justify the opinion. I say *seem*—because I am confident that it need not, and ought not to be so. And I can easily conceive that the investigation of the genuine reading, and of the true meaning of the sacred Oracles, may be made the most valuable means, in the world, of “growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” Let a right method be steadily pursued, and we shall see the greatest adepts in biblical learning, becoming the most pious of men. For my own part, I cannot but have an unfavourable opinion of that candidate for the ministry, who can make progress in the study of the Bible, and no advances in holiness.—But however this may be, preachers must become more holy men. Education Societies, Theological Seminaries, Presbyteries and Associations, and the whole church must see to this thing. It must be understood and felt, that the world and the church, and the Head of the church demand very high attainments in ministerial piety. The world will never be converted, without great sacrifices and mighty labours. And nothing is sufficient to bear men through them, but intense love to the Lord Jesus Christ.

3. Measures must be adapted to prepare ministers of the gospel for more *vigorous action* than the church has been accustomed to witness for centuries gone by.—The discipline to which I allude, is both *physical* and *moral*.

Thoroughly trained scholars, need not be feeble, broken down men, just prepared to go home from their places of education—and die.—They need not be *consumptive*, or *dyspeptic* or *hypochondriacal*. I am verily persuaded that by pursuing a wise course, by seeing to it that students *daily* take *sufficient exercise* in the *open air*, young

preachers may be sent out from our Seminaries, with more learning than they usually acquire on the present system; and at the same time, able to endure hardness; to spend a day and a night in the deep; to bivouack in the wilderness, or perform any exploit of hardihood, which other men can perform.—In these days for laborious exertion, this is a subject of great importance, requiring the most serious consideration. It is mournful to think how many valuable men have been cut down, just in the beginning of their usefulness. The church can ill afford to bear such losses.

But mere physical strength is not all. We want *minds trained for action*. By this I mean, minds accustomed to consider what human nature is, and how it is influenced; to lay plans for the accomplishment of important purposes; and to devise means for their execution.—In a word, we want a training for the *business of the profession*. In the great matter of promoting religion, there has never yet been employed half as much common sense, as the case calls for. The children of this world are wiser in their generation than the children of light. In every other profession this sort of training to business is made a primary object. But preachers of the gospel are mostly taught nothing but book learning. They have to do with minds and hearts; to find access to the inner man, to go to the very sources of human action;—and in preparing them to do this work, they are made to study chiefly, old books, written by men in states of society, far different from ours.

I have lately examined with considerable care, the history of some of the most successful preachers the church has ever been blessed with. They had indeed ardent feelings, devoted piety, and indefatigable industry; but to these high qualifications they added much knowledge of human nature, and a great portion of common sense. Under its guidance, they took care not to increase the difficulties arising from man's native opposition to the gospel, by giving needless offence; they noticed and seized on thousands of little circumstances, by which human beings are actuated, and took advantage of them in their efforts to promote religion. The conduct of the apostle Paul is a remarkable instance in point: and I could easily refer you to a living preacher, who furnishes a noble example of the same kind. To these things, under the Holy Spirit, is in a great degree to be attributed the surpassing success of these highly favoured men.

4. To the several particulars mentioned above, I must add one more. The state of the church and the world *requires more attention to the Bible*, than has usually been given, in a course of theological education. This remark may appear surprising to some; harsh and offensive to others. Of its truth and importance I have the fullest conviction. In all our preaching, there is too little scripture. We rely too much on our own reasoning, or on the authority of man, to establish the propositions, which we derive from texts of scripture; and take too little pains to prove to the people the meaning of the

Bible. Too many *religious orations*, and too little sound, clear *exposition* is heard from the pulpit. We thus save labour, but lose influence in our preaching.

It is the authority of the Lord of conscience, which alone lays on men the weight of irresistible obligation.

The expectations and wishes of those, who by domestic discipline, sabbath schools, and Bible classes, have been made familiar with the scriptures are not met and answered by this mode of preaching.

It renders it necessary that pastors should spend more time in preparing new sermons, than in this age of action, can well be allowed for this purpose. If they must preach several times every week—must pay visits to families and to the sick—and bear their part in conducting the benevolent enterprises of the day, they must have more than human resources to be able to prepare for their people in sufficient numbers, an interesting and profitable variety of orations on theological topics, derived from texts of Scripture. But if their study of the Bible has been so thorough, as to enable them to catch the particular shade of meaning belonging to every text as it stands in Scripture, and make it give its cast and colouring to a sermon founded on it, they may without difficulty find an inexhaustible supply of subjects, with all the endless variety of scriptural illustration; and thus do this part of their work to the satisfaction and profit of their people, while the other parts shall not be left undone.

This thorough study and sound exposition of the Bible seem to be necessary to enable the preacher to accomplish the most important point of all—to bring the tone of feeling, the purpose and conduct of the church up to to the standard of the gospel. But this cannot be done without infusing into them the entire spirit of the gospel. To be prepared for effecting this, the preachers of religion must themselves so study the Scriptures, as to have the full meaning enter their minds, and bear on their consciences. Instead of framing systems according to the ever varying dogmas of human philosophy, and making the wisdom of man control the declarations of inspiration, they must study the Bible, so as to enter into the very thoughts and feelings of prophets and apostles, when they wrote as they were moved by the Holy Spirit.

In this way, the words of eternal truth may be made to bear with all their force on the church; and every Christian, holding forth the word of life, will, by his conduct, answer the question, what is religion; and cause his daily course to point out to an erring world the way to Heaven.—So may it soon be!

ARTICLE XVII.

WORK OF THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

BY THE CORRESPONDING SECRETARY OF THE BOARD.

[The following article is the substance of a *part* of the Annual Report of the Board of Education for 1850.]

IMPORTANCE OF THE EDUCATIONAL MEASURES OF THE PRESBYTERIAN CHURCH.

A BRIEF view of the importance and influence of the measures of the Board of Education, as now constituted by the General Assembly, is well calculated to strengthen its claims upon the Church.

I. The educational movements of the Presbyterian Church are important in their relation to PARENTAL OBLIGATION AND HOME NURTURE. "If Christianity were driven from the earth, her last retreat would be at the fireside, and her last audience would be children gathering around the knees of a mother." Whatever influence is brought to bear upon the great family institution acts most effectually upon all the interests of education. The circle whose expanding circumference embraces schools, colleges, and the miscellaneous appliances of instruction, has its centre at the family altar. So far as human agency is concerned, here is the world-moving fulcrum of the science of education—the stand-point whose advantage of power is in the ratio of realized parental obligation. It is manifest that a Church, earnestly enlisted in the great work of ministerial and general training will send down into its families an influence of active, wakeful and augmenting energy. All public efforts in behalf of education not only imply individual and family zeal, but tend in the natural ordering of Providence to its increase and perpetuation. There can be no doubt that the organized plans of the General Assembly transmit ideas of duty and good news of work done in the vineyard, for the edification of many a Christian home. On the other hand, a church taking no public share in the training of its youth, will ordinarily pay the penalty throughout all the private methods of effective co-operation. The Board of Education, within the sphere of its influence, has contributed to the discussion of household questions of vital interest; has developed and concentrated energies otherwise comparatively dormant; and has fostered measures in the name of the Assembly which, by God's grace, have exalted the agency and encouraged the activities of home in the preservation of truth and righteousness among men.

II. The importance of our educational operations is seen in their connection with CHRISTIAN TRAINING IN SCHOOLS, ACADEMIES AND

COLLEGES. Public institutions of education are necessary auxiliaries in the great work of elevating the young. These fountains of influence can be kept pure and refreshing only by means of gospel truth. If religion be diverted from education, bitter and full of evil will be its springs. The Church consults its true interests in watching over the provisions for the teaching of children, and in honouring God's holy Word as the basis of all sound instruction. The idea that religion is to be taught at home *but not at the school*, assumes that a partial inculcation of divine truth absolves from the obligation of its full and thorough promulgation. Such an idea is kindred to the monstrous plea of the worlding, that religion may be good enough for the Sabbath but not for the other days of the week. The Board conceive that there is no scriptural ground for conducting the work of education on different principles at home and at school—religiously in private, and in a secular manner in public. The same great principles which God has given for the training of children under parental authority apply to their training in public institutions—where the teacher sustains in many respects the relation of a father in the family. The Church has too long submitted to the inevitable consequences of the expurgation from our common schools of the doctrines and precepts of our common Christianity. The importance of educating the whole people has been so magnified that the *quality* of their education has become an incidental and subordinate consideration. This is a great evil. A mere secular system that renounces instruction in divine truth has no well-grounded assurance of being permanently useful to the community. "Knowledge is malignant," said an illustrious philosopher; unless sanctified, it brings no good will to man, and breathes no spirit of philanthropy. The great hope of educating men is in educating them in "the way they should go." To educate them as heathen, as Mohammedans, as Papists, would be a criminal misdirection; and to educate them into no religion is a perversion attended by inevitable and irreparable loss, and is blameworthy according to the light and opportunities of a Christian community. The General Assembly has resolved in the fear of God to re-introduce divine truth into its institutions of education, as far as may be practicable. To this end, the Board of Education has assisted in establishing schools, academies and colleges on the basis of uniting religious with secular knowledge. If there be any value, therefore, in the Christian training of the rising generation, the importance of the Assembly's system of measures in co-operating towards that result cannot be overrated.

III. Our educational operations exert a powerful influence on the SUPPLY AND EDUCATION OF MINISTERS. The Board of Education had its origin in the obligations of the Church to use all scriptural means to increase the number of effective preachers of the gospel. As far back as the days of Makemie, when our ministers numbered less

than the Apostles, our Church acted upon the two great principles which now govern the Board of Education, viz. that the increase of the ministry is connected with the use of means, and that both piety and learning are essential qualifications for the office. In order to obtain more ministers, the Presbyterian fathers assisted pious and indigent young men in their preparatory studies, and encouraged others of suitable character and promise to enter upon a course of education with the hope that God would call them into the ministry. The academies of the Tennents, Allison's, Blairs, Finleys, Smiths, were the preparatory seminaries of the Church—schools of learning and religion established by a hard-working generation to the glory of God, whose providence blesses such men, and did bless these in the training of many faithful witnesses of His truth. The principle of aiding indigent students in their course of studies dates back to the origin of Presbyterianism in this country, and was contemporaneous with the policy of sending missionaries to the destitute settlements. At that time, if ever, the Church would have been justified in lowering the standard of literary requirement; but even in a day of the greatest straits for men and means, it was determined to send forth only those who were thoroughly furnished for their work. The adoption of the Westminster Confession of Faith rendered education a necessary qualification for the ministry. The standards of ancient times give the watchword to the present generation; and the Church is labouring for the increase of well-qualified ministers in the strength of efforts hallowed by an unbroken succession in history, and enlarged to meet its present circumstances of progress and benevolence. Hundreds now engaged in preaching the unsearchable riches of Christ, have been assisted in their preparation for this service through the timely co-operation of the Board of Education. Among the number are some of the most distinguished and useful servants of the Redeemer in this or any other age. The memorials of the education operations of the Presbyterian Church are co-extensive with the boundaries of its territory and its glory. If the treasures of the Church are in the worth of her consecrated sons, her well-trained ministers are among the richest jewels in her crown of conquest. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'"

IV. The supply of the LEARNED PROFESSIONS IN GENERAL, is more or less dependent upon our measures of education. The judges, lawyers, legislators, physicians, professors and teachers, who occupy important and influential stations in the world, owe their elevation in a great degree to the existence of literary institutions. Our schools and colleges are nurseries of greatness. The harvests of agriculture are not more indebted to the labour and skill of the sower, the ploughman, and the reaper, than are the rich rewards of

professional attainment to the agencies of early intellectual culture. The advantages of a substantial, Christian education, offered to all classes in the community, constitute the true stimulus for the development of native talent and worth. The schools, academies, and colleges of the Presbyterian Church are, from the nature of the case, destined to exert the happiest influences in the education of gifted minds for all the learned professions. As an example of the elevating power of collegiate training, a reference may be made to the College of New Jersey, the lineal successor of Tennent's Log College, and the institution of the learning-loving Synod of the olden time. The following is an enumeration of distinguished and useful professional men who received their education within the precincts of Nassau Hall.

"As specimens of the vocation and standing of the 2700 graduates which the Institution had sent forth, [1847] it appeared that there had been 1 President and 2 Vice-Presidents of the United States, 4 Judges of the Supreme Court of the United States, 15 Judges of the Supreme Courts of the States, 6 members of the Cabinet, 120 members of Congress, 20 Governors of States, 54 Presidents and Professors in Colleges, a very large number of lawyers and physicians, and 488 ministers of the Gospel. And one out of three of these 2700 graduates had become a man of mind, of influence, and of reputation, whose power within his circle had been deeply felt."

The statistics of other colleges, not accessible for present use, would doubtless exhibit a tabular view of equal interest, according to the period during which they have been in existence.

V. THE FOREIGN MISSIONARY CAUSE is closely related to the education cause. The Presbyterian Church, although far from doing its duty in the great work of preaching the gospel to every creature, is gradually and steadily enlarging its plans in this direction. Our present resources of foreign evangelization are derived, to the extent of *more than one-half*, from the candidates assisted by the educational funds. During last year an unusual proportion of foreign labourers have been supplied from this quarter, embracing *all but one* of the whole annual increase, or ten out of the eleven new missionaries. It is thus a matter of record in our church history, that the Board of Education contributes most important aid in the propagation of the Gospel in heathen lands. The same fact is disclosed in the statistics of the American Education Society, which is the organ of the Congregational and other churches.

Some of the reasons of this vital dependence of foreign missions upon education are these:

1. In the first place, young men in indigent circumstances, labouring to secure a preparation for the ministry, may be supposed to seek the office generally under a *strong sense of duty*. And the stronger the sense of obligation to serve Christ, the more likely is

the candidate to go forth to his work with his eye kindling in the light of the Saviour's last command.

2. In the second place, the *natural temptations* which prevent some young ministers from entering the foreign field, have less power with those of comparatively humble rank. The remonstrances of friends, the facilities of being introduced to situations at home, the seduction of worldly influences in general, have a diminution of motive in the case of indigent students. This statement does not imply that our ministers act otherwise than from a sense of duty in the selection of their fields of labour. All that is intimated is that the worldly temptations which ordinarily disturb a righteous decision, and which often exert insensibly an undue influence over the mind, are naturally of less power in the circumstances named.

3. A *capacity to bear hardship and self-denial* is more a matter of consciousness with indigent students than with others. Trained up from early life to hard work, their habits of endurance are more frequently of a stern order, their health more robust, and their general character, mental, physical and moral, more ready to encounter the severe conflicts of missionary consecration and toil.

4. Another reason is doubtless found in *gratitude to the Church*, which has supplied with a mother's heart the means of their education for the ministry. When the Church makes an appeal to her youth to occupy the providential openings in heathen lands, it might be expected that many of those brought forward and reared with her especial care and sympathy, should be willing to respond, "Here are we; send us."

Considerations like these undoubtedly bind the missionary and educational schemes of our Church in ties of holy fellowship. Let the friends of each be the friends of both, and the friends of both be the friends of all enterprises which extend the blessings of the Gospel throughout the earth.

VI. The educational measures of the Presbyterian Church PROMOTE ITS OWN SPIRITUAL PROSPERITY. It is perfectly evident that two of the main elements of a church's strength consist in the able preaching of the Gospel, and in the Christian training of the young. These independent but harmonious ingredients of prosperity are the very ones within the cognizance of the Board of Education. No church can adequately discharge its duty in promoting its own spiritual growth without due attention to these agencies so active and successful. They afford mutual assistance to each other in edifying the body of Christ, and co-operate with a power that is vastly augmented by their union. The ministry will be comparatively unsuccessful in a community left to its own ignorance, and enjoying no advantages of early Christian training; and on the other hand, a well-trained people will make but feeble progress in divine things without the assistance of evangelical pulpit instruction. The highest advantages of spiritual growth are realized where the Christian

school-house stands by the side of the Christian church. Piety, nurtured under the active processes of training and preaching, will be intelligent, steadfast, fruit-bearing, aggressive. And just as our churches are supplied with an intelligent ministry, and our schools, academies, and colleges are blessed in their holy aims, will piety of this order flourish in the courts of the Lord.

A consideration of some weight in showing the bearing of education upon the spiritual prosperity of the Presbyterian Church in particular, is that the high evangelical character of our doctrines, and the simplicity of our forms of worship render an intelligent conviction of their truth and purity the most hopeful basis, under God, of their prevalence among men. Presbyterianism presents few worldly attractions. Its jealous exaltation of God, its strict regard for the moral law as the standard of obedience, its unwavering testimony to the system of grace in Jesus Christ, its rejection of man-made ceremonies, its opposition to anti-christ, its requirements of self-denial in a profession of religion,—in short, its steadfast and simple reliance upon the Scriptures in the midst of the carnal seductions and appeals of human contrivance which surround us, exalt the necessity of giving religious knowledge to the people, and of training them up in the strictness and reverence of the laws of Christ.

The piety and the increase of the Presbyterian Church are dependent, with the blessing of the Spirit, upon the religious instruction of our youth and the fidelity of an educated ministry. These blessings being secured, our cords would be lengthened in the strengthening of our stakes, and upon our gates would be recorded, "The Highest Himself shall establish her."

VII. The influence of the Presbyterian Church upon OTHER DENOMINATIONS OF CHRISTIANS AND UPON THE WORLD, is connected with her educational efforts. A work of great value is incidentally performed, in the providence of God, by the influence which each denomination of Christians exerts upon others. An ignorant church surely cannot accomplish the greatest amount of good in the competition of effective example. On the contrary, the one that trains up her children in knowledge and piety is the body of might. "Mark ye well her bulwarks; consider her palaces." An able ministry carries immense influence where intelligent piety prevails; and the church that best educates its members and its ministers, according to the laws of Christ, must bear the banner in the sacramental host of God's elect. The Lord has condescended to employ the Presbyterian Church in doing good to other bodies of Christians; and one of the chief elements of this adaptation has been our immortal opinions and practices in regard to education. Ignorance neither cultivates devotion nor fosters influence.

Even the political economy of schools and colleges presents statistics of gain in a community. Property will rise in their neigh-

bourhood ; a new impulse will be imparted to the various branches of human industry ; villages and towns will thrive under their genial sway. Their moral economy is attended still more actively with high and pervading results. The Presbyterian Church has been distinguished among the churches of the land by its relations to education. This preeminence has indeed been forfeited to some extent during the last few years, in consequence of a relaxation of our ancient policy at the very time when that policy was being successfully imitated and pursued by other Christian denominations. Whilst our Church rejoices in the increasing appreciation of the advantages of education exhibited by other churches, it becomes us not to intermit, but to renew our zeal in the great cause of intellectual advancement. The Assembly of 1847 wisely adopted a system of measures which promises to reinvigorate our educational energies. By no surer means could the Presbyterian Church retain a high position among the churches of the land, and be among the foremost in stimulating to every good word and work. Next to piety, intelligence is the most active principle in advancing in an influential manner the Redeemer's cause throughout the world.

VIII. All measures of Christian education PROMOTE THE BEST INTERESTS OF THE COUNTRY. The Church, though a spiritual organization, is a bulwark of patriotism. Its ministers are true guardians of the public weal. The sacred truth proclaimed in the sanctuary has a far higher agency in advancing national prosperity than all the enactments of local or general legislation. Every candidate aided in his preparations to preach the gospel of Christ, is a pledge that the Board of Education sustains the best interests of the commonwealth, and contributes in the way of divine ordinances to the stability of republican institutions.

The principles of Christian education, maintained in the schools and colleges under the care of the Presbyterian Church, are also eminently adapted to secure national blessings. Whatever may be the tendency of plans of instruction which reject religion as a component element, there can be no doubt of the salutary effects of a system founded upon God's Word. The safety of the republic is in the intelligence and moral worth of the people. Mere intellectual elevation is an insufficient guarantee of human rights and liberties, and cannot save our government from the ruin which has overwhelmed the States of other times. The securities which God has given in the truth and sanctions of his Word, afford the only ground of hope for the permanence of free institutions. If the rising generation is trained up with relaxed principles, and especially with principles which have no savour of the doctrines of the gospel, our inheritance of honour and prosperity cannot be perpetuated. The doom of the nation will be as certain as its moral decline. This fact magnifies the importance of the plan of education adopted by the General Assembly—a plan which is religious in its aims, and

thorough in its entire scope. Our schools academies and colleges are morally and intellectually conservative institutions. In addition to the knowledge of this world, they inculcate the truths of religion, which are the safest guides of individuals and the strongest bonds of families and nations. The influence, direct and indirect, of our religious system of education upon that of the State, will doubtless develop itself more advantageously, whether by inducing other denominations to establish schools of their own, or by compelling the State schools to admit religious instruction. In either event the educational measures of the Presbyterian Church will have a salutary bearing upon the welfare of society and the prosperity of our common country. The Board of Education, as an organization to increase the supply of ministers, and to "train up children in the way they should go," is a great patriotic institution which commends itself in its civil as well as spiritual relations.

IX. The preceding statements combine with cumulative power to show that the Presbyterian Church, through its educational operations, **ADVANCES THE GLORY OF GOD.** The summary of all the great ends and measures of redemption is ascription throughout the universe of praises to the King of kings. God's manifested excellence is associated with the active instrumentalities which the Church employs in the present age for the regeneration of the world. Our Education, Missionary, Publication, and other enterprises, all contribute to swell the hallelujahs of Zion. Nor are the measures of education the least important in character and efficiency as means of bringing accessions of glory to Him who ordained the ministry and blessed little children. Whatever tends to promote home nurture and enforce family responsibility; to assist in the Christian training of the rising generation; to multiply the number and elevate the character of the ministers of Christ; to enlarge the useful and learned professions; to press forward the great work of foreign missions; to advance the spiritual prosperity of the Church of our adoption, and to exercise a godly influence among sister churches, glorifies our Father in heaven.

Such are the foundations of the Board of Education. Resting upon a basis so glorious and sure, the Board desire to prosecute to the utmost the great interests which God in his providence has allotted to their supervision.

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OPERATIONS OF THE LAST YEAR.

The operations of the year have been, in the main, of an encouraging character, under the guidance of that Providence which compasses about the towers of Zion. The Lord has favoured the educa-

tional measures of his Church with testimonials of his gracious and over-ruling agency.

CANDIDATES FOR THE MINISTRY.

The following is a view of the number of candidates who have received aid from the Church, during the year, in prosecuting their studies for the gospel ministry, and their relative position in their preparatory course.

The number of new candidates received during the year has been	82
Making in all from the beginning (in 1819.)	1576
The whole number on the list during the year has been	384
Of this number there have been	
In their Theological course	151
" Collegiate "	138
" Academical "	62
Stage of study unknown	14
Absent from study	19
Total number,	384

During the year, *forty-seven* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board, some of whom continue their studies on their own resources. *Two* have died. *Five* have abandoned study. *Four* have been dropped from the roll for marrying; *twelve* for not reporting themselves for more than a year; *eight* for reasons involving either mental or moral qualifications.

In addition to the 151 theological students aided by the Board of Education, about one hundred others are pursuing their studies in our Theological Seminaries. The total number under the care of the Board in *all stages* of their studies was 384. The statistics indicate an *increase of candidates* during the year. The increase is comparatively small, numbering only *eleven* in the aggregate. But when it is remembered that the signs of a decrease have been of a very threatening character at various intervals, and that since 1844, with the exception of a single year, the aggregate number of candidates has been diminishing, the present increase may be hailed with special gratitude and hope. There are still brighter signs for the future. The revivals that have occurred in our churches authorize the expectation that more of our pious youth will turn their attention to the ministry, under the enlightening and quickening influences of the Spirit of all grace.

PRIMARY SCHOOLS.

(1.) The excellence of the system of education recommended by the Assembly depends primarily upon its *basis of Bible truth*. The schools are religious schools, definitely aiming, by their course of instruction and discipline, at the inculcation of Christianity. Nor is there a more hopeful and effectual way of laying the foundation of sterling Christian character than by adding "line upon line, and

precept upon precept," throughout the whole educational course. In the language of Dr. Chalmers, "the schools for which we are pleading are scriptural schools, in the character and system of the good olden time—where the Bible and the Catechism are taught, and the minds of the children are brought into contact with those holy principles and truths, by which alone they can be made wise unto salvation. We trust you perceive a momentous interest involved in the support and multiplication, not merely of schools, but of *such* schools."

(2.) Our primary schools design to impart, *in the very best manner, general elementary knowledge*. Attention to religious instruction will not interfere with thorough instruction in the necessary branches of a good secular education. On the contrary, the union of the two departments of education will be of the highest advantage to the latter in all respects. The necessity of engaging teachers of superior moral qualifications will stimulate a more rigid scrutiny in regard to qualifications in general. Our schools can never flourish according to their original design, unless they possess a high character for sound and thorough instruction in all branches of knowledge.

(3.) Our primary schools are intended for *all classes of society*, as far as practicable. It is a great mistake to assume that they are schools for the indigent. The school of each congregation would naturally partake of the general character of the people. The idea of excluding the children of the rich from the privileges of a Christian education is undutiful as well as unwise. The schools ought to be organized on the principle of benefiting all classes of society. There are indeed churches, especially in large cities, which can advantageously establish missionary schools, designed more particularly for the free education of the poor. Such efforts are in the highest degree benevolent and useful. But the general plan of parochial institutions should invite patronage from all classes in the community, rich and poor. The character of parochial schools would soon be lowered and their efficiency impaired by restricting their benefits in any particular direction. Their true foundation is in an adaptation to meet the whole educational wants of the congregation; and if any choose to keep their children aloof from them, they should be made to realize that there are disadvantages incurred by such want of co-operation.

The following is a list of the churches which have had primary schools in operation during the year, with the names of their Presbyteries:

Presbyteries.

Troy,
Wyoming,
North River,
New York,

Churches.

Lansingburg, New York.
Warsaw, "
Wappinger's Falls, "
First Church, (2) "

<i>Presbyteries.</i>	<i>Churches.</i>
New York,	15 st. Church, New York.
	42 st. " "
	Chelsea " "
	Madison Avenue, " "
New York, 2d,	Scotch Church, (2) " "
Elizabethtown,	Paterson, 1st Church, New Jersey.
New Brunswick,	Princeton, 1st Ch., (2) " "
	Titusville Church, " "
	South Trenton, " "
Raritan,	Clinton, " "
	Milford, " "
Burlington,	Burlington, " "
	Mount Holly, " "
West Jersey,	Camden, " "
	Williamstown, " "
	May's Landing, " "
Newton,	German Valley, " "
	Oxford, " "
Susquehanna,	Friendsville, Pennsylvania.
	Wyalusing, (3) " "
	Rome, " "
Luzerne,	Tunkhannock, " "
	Summit Hill, " "
	Donelson, " "
Philadelphia,	Southwark, " "
	10th Ch. Miss. School " "
	Port Richmond, " "
	Penn Church, (2) " "
Philadelphia, 2d,	Newtown, " "
New Castle,	Wilmington, Delaware.
	Upper Octarora, Pennsylvania.
	New London, " "
Baltimore,	Frederick, Maryland.
Northumberland,	Shamokintown, Pennsylvania,
Redstone,	Fair Mount, " "
	Connelville, " "
Beaver,	New Brighton, " "
	North Sewickly, " "
Miami,	Yellow Spring, Ohio.
Wooster,	Northfield, " "
New Albany,	Charlestown, Indiana,
	Owen Creek, " "
Indianapolis,	Hopewell, " "
	Bloomington, " "
	Indianapolis, " "
	Bethany, " "
	Rushville, " "
Logansport,	Peru, Illinois.
Kaskaskia,	Edwardsville, " "
Peoria,	Chicago, (North) " "
Palestine,	Grand View, " "
Saint Louis,	Central Ch., St. Louis, Missouri.
	Bethlehem, " "
	Bethel, " "
	Carondelet, " "
Louisville,	Louisville, 1st. (2) Kentucky.
	do. 2d. " "
	do. 4th. (3) " "

<i>Presbyteries.</i>	<i>Churches.</i>
Louisville,	Big Spring, Kentucky.
West Lexington,	Shelbyville, "
Transylvania,	2d Lexington Church, "
Ebenezer,	Frankfort, (2) "
Lexington,	Hanging Fork, "
Fayetteville,	Covington, "
South Carolina,	Staunton, Virginia. "
Harmony,	Fairfield, "
East Alabama,	Antioch, North Carolina,
South Alabama,	Charleston, 1st, South Carolina.
Cherokee,	Indiantown, "
Chickasaw,	Bethel Church, Alabama.
Louisiana,	Lowndes Church, "
Western District,	Uchee Valley, "
Knoxville,	Mobile, 2d, "
Arkansas,	Valley, "
Oregon Territory,	Selma, "
	Pisgah, "
	Roswell, Georgia.
	Carthage, "
	College Church, Mississippi.
	1st Ch., New Orleans, Louisiana.
	Gross Tete, "
	Memphis, 1st, Tennessee.
	Baker's Creek, "
	Batesville, Arkansas.
	Clatsop's Plains, Oregon.

This list includes one hundred schools, being an increase of eighteen during the year. Two or three, established as missionary schools, and not in regular connexion with churches, have been discontinued. Although the increase has not been large, it is encouraging. Some churches in important localities have made the experiment during the year with success. On the supposition that the schools average about thirty or forty pupils, an aggregate of three or four thousand children are obtaining the rudiments of a Christian education, under circumstances highly favourable to their religious and mental character. The progress of so wise a movement, on a scale better adapted to its objects, is devoutly to be desired. Its commencement is hailed with hope and joy; its prosecution demands the thoughts, prayers, and exertions of the Church.

ACADEMIES.

The gradual increase of Presbyterian Academies shows the earnest spirit at work in providing for the Christian education of the young in the higher departments of learning. The list below shows the names of our Presbyteries which have institutions under their care, together with the place of location. The total number of Presbyterian Academies is thirty-four.

<i>Presbyteries.</i>	<i>Name and location.</i>
Steuben, }	Geneseo, New York.
Wyoming, }	

Presbyteries.

Buffalo City,
Newton,
Luzerne,
Susquehanna,
Blairsville,
Alleghany,
Washington,
Beaver, and }
New Lisbon, }
Columbus,
Coshocton, }
Richland, }
Wooster, }
Zanesville,
Miami,

Oxford,
New Albany,
Madison,
Crawfordsville,
Palestine,
Louisville,
Lexington,
West Hanover,
Montgomery,
Orange,
Fayetteville,
South Carolina,
South Alabama,
East Alabama,
Mississippi,
Knoxville,
Western District,
Do.

Name and location.

Bethany, New York.
Blairstown, New Jersey.
Wyoming Institute, Wyoming, Pa.
Friendsville, Pa.
Elder's Ridge, Pa.
Butler Pa., Witherspoon Institute.
West Alexander, Pa.

Poland, Ohio.
Kingston, Ohio.

Vermillion Institute, Haysville, Ohio.

Miller Academy, Washington, Ohio.
Male Academy, Monroe, Ohio.
Female do. Springfield, Ohio.
High School, Rossville, Ohio.
Female Academy, Charlestown, Ind.
Female Academy, S. Hanover, Ind.
Waveland, Indiana.
Paris, Illinois.
Male and Female, Bardstown, Ky.
Middlebrook, Va.
Halifax C. H., Va.
Christiansburg, Va.
Caldwell Institute, Hillsboro, N. C.
Donaldson Academy, Fayetteville, N. C.
Greenwood, S. C., male and female.
Female Academy, Mobile, Alabama.
Lafayette, Alabama.
Tipton Co., Miss.
Knoxville, Tennessee.
Mount Carmel, Tennessee.
Shiloh, Tennessee.

The benefits to be derived from Christian Academies, and the advantages of placing them under the care of Presbyteries, are so intelligently and succinctly set forth in a paper adopted by the West Jersey Presbytery, that an extract is presented which is deserving of a careful perusal.

I. "It is believed by this Presbytery that an academy of a high order, conveniently located within our bounds, and placed under the fostering supervision and patronage of this body, would prove of *incalculable advantage* to the cause of true religion, and to the general welfare of the whole community in this portion of our State.

The very proximity of such a school to our congregations would present an inducement to many of our youth to pursue a course of liberal study, who would otherwise never entertain such a project; or else would be tempted to abandon it, because of the difficulties in the way of its accomplishment.

Such an institution would afford to our candidates for the ministry a place of preparation for college, in which they would remain under our immediate inspection, during a very important stage of their training.

It would, moreover, serve, to some extent, as a Normal School, in which to prepare teachers for our district and other schools; and in this way assist in raising the standard and improving the tone of common-school education.

It would probably prove a means of bringing to our notice promising candidates for the gospel ministry, who would else have remained in obscurity.

II. By establishing an academy under the auspices of this body, it is believed that these and other important ends would be better attained than by a similar institution, left to mere private and individual enterprise; for,

1st. Its connection with a permanent body, like this Presbytery, would be likely to secure perpetuity to the school itself. Experience has proved that the continuity of academies, whose life depends on mere private enterprise is very liable to be interrupted by causes which seldom affect institutions under the care of permanent or corporate associations.

2d. The ecclesiastical relation of such an academy would almost necessarily secure prominence to religious instruction, as an essential part of the school system; and this instruction would be likely to embrace the positive and distinctive truths exhibited in our standards, instead of the meagre generalities, or the diluted religion, which is taught in some academies, otherwise respectable.

3d. The responsibility of such a school to this body would give to us the power of supervising, and, if necessary, of correcting and improving the course of instruction through which our youth are called to pass at this critical period in their training.

4th. The example, in a school of high character, of the union of intellectual with religious education, could not but be salutary in its influences on other schools of an inferior grade; and thus, in some measure, serve to guard them against the neglect of the religious element in daily education; of which there is great danger, wherever religion is not made a necessary and avowed part of the system of tuition.

5th. As a nursery of the Church, such a school would enlist and concentrate the interests of our people. It would be likely to secure more prayer; to receive from time to time the benefactions of living members of the Church, in the form of apparatus, books, money, &c.; and it would probably be remembered in the bequests of the pious. This is proved by the history of all church institutions."

COLLEGES.

In ascending to Colleges, we seem to attain to a point of view where the perspective is more natural, and the old landmarks more distinctly perceived. Whilst the Church has been re-surveying the lines of her ancient heritage, and of her covenant titles to schools and academies, her possessions in colleges have been comparatively undisturbed by adverse claims.

Decided progress has been made during the year in this department of education. The following is a list of the colleges connected with the Presbyterian Church:

<i>Names.</i>	<i>Location.</i>	<i>Organized.</i>
Washington,	Near Jonesboro', Tenn.	1805
Centre,	Danville, Ky.	1819
Hanover,	Hanover, Ind.	1829
Oakland,	Oakland, Miss.	1830
Lafayette,	Easton, Pa.	1832
Oglethorpe University,	Near Milledgeville, Ga.	1835
Davidson,	Mecklenburg County, N. C.	1835
McDonough,	McDonough, Ill.	1838
Des Moines,	West Point, Iowa,	1846
Carroll,	Waukesha, Wis.	1846
Austin,	Huntsville, Texas,	1849

The last four institutions have college charters, but are at present only organized as academies. Of the above list, Centre, Oakland and Davidson required no aid from the Board of Education.

The following colleges, not ecclesiastically connected with the

Presbyterian Church, have always been under the management of Presbyterians :

College of New Jersey,	Princeton, N. J.	1746
Hampden Sydney,	Prince Edward. Va.	1783
Jefferson,	Canonsburg, Pa.	1802
Washington,	Washington, Pa.	1806
Washington,	Lexington, Va.	1813

In addition to these, there are others which owe their existence mainly to Presbyterian effort, and are more or less, and from time to time under Presbyterian management; but they are not proper subjects of enumeration in the present document.

THEOLOGICAL SEMINARIES.

The number of Theological Seminaries in the Presbyterian Church is now *six* :

Location.	Organized.
Princeton, N. J.	1812
Prince Edward, Va.	1823
Alleghanytown, Pa.	1827
Columbia, S. C.	1831
New Albany, Ind.	1832
Cincinnati, O.	1850

The average number of our theological students for the last five years has been about *two hundred and fifty*.

FUNDS.

The total amount of funds received by the Board of Education during the last ecclesiastical year, to aid indigent candidates for the ministry, and to assist our institutions of learning, was (exclusive of balance of preceding year) \$32,447 95. Of this sum, there were expended,

On account of Candidates, viz :

In their Theological course,	-	-	-	12543	25
" Collegiate do.	-	-	-	8845	76
" Academical do.	-	-	-	2553	44

Total on account of Candidates, - 23,942 45

On account of Schools,	-	-	-	-	1435	00
" Academies,	-	-	-	-	2064	89
" Colleges,	-	-	-	-	2750	00
" Theological Seminaries,	-	-	-	-	843	00

Total on account of Institutions, - 7,092 89

We record with pain the fact, that not more than *one-fifth* of our churches took up a collection for the Board of Education. A greatly increased income might be most advantageously expended in building up and fostering our institutions of learning and religion in different parts of our country. Shall there not be hereafter a more general co-operation ?

ARTICLE XVIII.

DAY OF PRAYER FOR COLLEGES AND FOR THE INCREASE
OF THE MINISTRY.

[The Concert of Prayer for Colleges was first observed in the year 1823. A remarkable blessing seems to belong to its history. God has been pleased to pour out His Spirit upon institutions of learning on several occasions in a way to indicate an answer to the prayers of His people. The General Assembly of the Presbyterian Church has recommended the observance of the day, which is also set apart for the above sacred purposes by various denominations of Christians—the last Thursday of February next.]

THE OBSERVANCE OF THE DAY IMPORTANT.

BY ELIAS CORNELIUS, D. D.

THE last Thursday of February has, for eight years in succession,* been observed as a day of Fasting and Prayer for the Colleges of this country. Numerous instances have occurred in which revivals of religion have followed these seasons of united supplication, and the church and the ministry have in consequence received, and are annually receiving an augmentation of strength. That day rapidly approaches again, and it seems proper to remind those who have hearts to pray, of the immense interest and responsibility which attach to the object and to the occasion. The considerations which follow are but a few of the many which might be suggested, showing the importance of revivals of religion in Colleges.

1. Without continued divine influence the Colleges themselves will become fountains of corruption. Experience proves that no restraints impose so effectual a check upon youthful folly and wickedness, as religion. No system of discipline, however wisely formed, or faithfully executed, can save a College from moral deterioration without the aid of *religious* principle. The ruin of hundreds and thousands of youth in seminaries of learning proves this, beyond a doubt. If parents would save their sons from destruction, let them pray for revivals of religion in Colleges. If officers and instructors would render the seminaries under their care places where pious parents may send their children with a *good conscience*, let them strive unceasingly for this blessing.

2. The influence which Colleges have upon community renders them an object of deep interest to every well wisher of mankind. They decide the character of the literature of a nation. They furnish the educated men of every profession. The mould, into which are cast the minds of future lawyers, statesmen, physicians, and ministers, is fashioned by their influence. A correct moral and religious sentiment pervading a College, is a well of water springing up unto everlasting life—a fountain, the streams of which grow wider and deeper as they flow down through society. But, if vice get the

* This was written in 1831, and is extracted from the American Quarterly Register.

ascendency, the exhalations of a stagnant lake are not so much to be feared and dreaded, as the moral contagion of one of these seats of learning upon the surrounding population. Let the Spirit of God dwell in our Colleges, and his influence be felt by all connected with them, and righteousness will soon become "the stability of our times." The institutions which have been formed by the wisdom and toil of our ancestors will stand amid the convulsions of the world, for they will be founded upon a ROCK; and we shall possess a literature which a Christian people need not blush to own.

3. Another consideration which should enlist in favour of this object the prayers of every friend of Christ, is, that, of all means of increasing the number of well qualified ministers of the Gospel, there are none which promise such *speedy and effectual relief* as revivals of religion in Colleges. There are in the Colleges of the country between three thousand and four thousand students, all of whom will have finished their preparatory and professional studies in from three to seven years from this time. Of these, not a third, probably not a fourth, if even a fifth part, are pious and intend to enter the ministry. Suppose one-half of the remainder are converted and consecrate themselves to the sacred office. In five or six years, there would be brought into the field more than ONE THOUSAND liberally educated and pious ministers of the gospel, over and above the whole number that are *now* coming forward under the patronage of Education Societies, and in all other ways. One general revival of religion in our Colleges will produce this result. Where are they who weep day and night for the wants of Zion? Let them pour out their supplications for the Colleges of the land. Let them go to the throne of grace on the day set apart for this object, and at all other suitable times, and spread their requests before Him who has said, "Open thy mouth wide and I will fill it."

This is the way to multiply ministers of the Gospel, and to aid effectually the cause for which we are labouring. If instead of devising ways to increase the number of *uneducated*, or but *half educated* men, those who feel the deepest solicitude for the speedy supply of the destitute, should, with corresponding faith and energy, direct attention to the spiritual good of hundreds of unsanctified youth in the Schools, Academies, and Colleges of the country, an untold amount of evil would be prevented, and the work of raising up a competent ministry, would be *sooner and better* done, than in any other way. Knowledge is power; and he who acts on any other supposition in such an age as this, must prepare for disappointment. Piety, it is true, eminently devoted piety, is greatly needed, and must be sought with unceasing effort—but a *novice* in human or divine knowledge, is not the man whom the church is called upon to invest with the high duties and responsibilities of a minister of the Lord Jesus Christ; especially when Providence so clearly points out "a more excellent way."

4. It should deeply affect the hearts of Christians, that there are

so few revivals of religion, at present, in our Colleges. For three or four years there have been few instances of an extensive revival in Colleges. Hundreds of youth have finished their collegiate course, without ever witnessing any special attention to religion in the places of their education. How different might have been their prospects, as well as their pursuits for life, had the Church been properly engaged to pray for revivals of religion in Colleges? What numbers will follow them in the same state of alienation from God and his cause, if *effectual* fervent prayer be not offered up for these seminaries of learning? There is something ominous in this suspension of divine influence, and all who feel for the kingdom of Jesus Christ, should set themselves, as did Ezra and Nehemiah, with fasting and prayer, to ascertain the cause of this withdrawal of divine influence, and to seek its return.

5. The recollection of what God has done in past years for our Colleges, and of what he is now doing for his church in the world, should encourage every friend of the Redeemer to pray fervently for the descent of the Holy Spirit upon all institutions of learning. God is the same. His hand is not shortened nor his ear heavy. The signs of the times also indicate that he is about to set up his kingdom in the world; and he will doubtless provide the necessary instruments. In many places he is, at this time, reviving religion in a glorious manner, and converts are multiplied as drops of morning dew. Why should not the same heavenly influence be felt in our Colleges? What can there be to hinder, if, with one heart and voice, we will arise and go to our Father and importunately seek the blessing.

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AN ADDRESS TO PIOUS YOUNG MEN IN COLLEGES AND SEMINARIES.

[The following is a Pastoral Letter, issued by the Board of Education to the candidates under its care, and designed to harmonize with the objects of the day of special prayer.]

Presbyterian Education Rooms, Philadelphia.

Dear Brother in Christ:—We address you as your friends, and, in a subordinate sense, your pastors, sharing with you some of the joys, trials, and responsibilities of the relation in which you stand to the Church. It is the earnest aim of the Board of Education to co-operate with your Presbyteries in maintaining the high standard of ministerial qualification which our Church holds out to her faithful sons.

In this communication, we wish definitely to bring before your mind the importance of making efforts to advance the kingdom of Christ within the sphere of your influence. This duty is binding upon every private Christian, but especially upon one who is looking forward to the office of the holy ministry. The present time, being near to the last Thursday in February—which will be

observed by many Christians as a day of special prayer for the outpouring of the Spirit upon Colleges and Seminaries of learning and religion—is a seasonable time devoutly to examine what more you may do, by the grace of God, to promote his cause.

In order to assist you to answer the question, "WHAT CAN I DO TO PROMOTE THE ADVANCEMENT, OR REVIVAL, OF RELIGION?" we affectionately and humbly beg leave to turn your mind to the following points.

I. In the first place, AIM AT THE ADVANCEMENT OF RELIGION IN YOUR OWN HEART. A revival implies the reviving of individuals. A revival begins with the quickening of Christians. We all have reason to mourn over our many short-comings. Our sins, our sloth, our inadequate representation of religion, impede the cause of Christ. Let us endeavour to "grow in grace"—not fitfully, not transiently, not by earthly impulses, but steadily, continually and in dependence on the Spirit. This work is effectually promoted by using the means of God's appointment, particularly prayer and the Bible. Private duties must be faithfully performed, a devotional spirit carefully cultivated, a close communion with God assiduously maintained, if we would hope to be useful in leading sinners into the way of life. Aim, therefore, dear brother, first of all, at a revival of religion in your own heart.

II. Endeavour to REALIZE THE CONDITION OF THE IMPENITENT AROUND YOU. Remember that

1. *Their souls are immortal.* They are to live for ever. Ponder upon this impressive fact in all its solemn and momentous relations.

2. The impenitent are actually *under condemnation now*. They are transgressors of the Law, and they are rejecters of the Gospel. The doom of an awful condemnation is theirs—a condemnation already begun and in actual force. "He that believeth not is condemned already."

3. *If not religious in early life there is comparatively little hope for them hereafter.* This remark applies to your impenitent classmates, if you have any. Few, very few, are converted after leaving college. Labour then diligently for the young within your influence.

4. *You are to meet the impenitent at the judgment seat of Christ.* An interest in their spiritual state is not left to your discretion; it is demanded by the Lord Jesus Christ, as your Prophet, Priest and King, who will also call to you account as Judge.

5. *Their condition is in a great measure depending upon you.* If you neglect them, who will care for their souls? Who has better opportunities of doing good to some than you yourself now have?

Meditate then, we beseech you, upon the condition of the impenitent. Such meditations will be excited and aided by reading the chapter in Baxter's *Saint's Rest* on the misery of those who lose that rest.

III. In the third place, ATTEND THE REGULAR OR SPECIAL PRAYER MEETINGS THAT MAY BE APPOINTED. It is related of *Melancthon*, that, having some important service to perform and having many doubts and fears about the success of his business, he was greatly relieved by finding a company of poor women who were praying together for the Church. There is power in meetings for prayer. And no wonder; for where "two or three are gathered together" in the name of Christ, *there is He "in the midst of them."* Many a revival of religion has dated its origin in the social prayer meeting. Scenes of glory have been often witnessed there.

IV. CONVERSE with your impenitent friends, neighbours, classmates or others, ON THE SUBJECT OF RELIGION. "Ye are the light of the world." It is a Christian's vocation to testify of the Saviour of mankind. The tongue is never more "the glory of the frame" than when it speaks of Christ. We are social beings; and religion is advanced by social intercourse. There is a mighty power in truth, when uttered with the sympathies and tones of a fellow-creature, pleading for Christ. If you engage in this duty with that seriousness, affection and prudence which it requires, you might by God's blessing do a great deal to promote religion.

V. PRAY FOR PARTICULAR INDIVIDUALS, as circumstances may dictate. If you are particularly interested in any persons, it is reasonable, it is natural to pray for them. How are you likely to be of more service than by pleading the promises in their behalf? This too will animate your own courage, quicken your zeal, and lead you to persevere in the use of means. Prayer for individuals has often been followed by their salvation. Your own conversion may be an example of its prevalence with God.

VI. Another means of doing good is to PUT A SUITABLE BOOK OR TRACT into the hands of those with whom you have intercourse. Some, whose diffidence shuns conversation, may be approached through the medium of a religious volume. When a person is moved by divine grace to feel a concern for his soul, he is very much inclined to read. Seize this opportunity to direct his inquiries. The press, which was a great engine in promoting the Reformation, should be always used as the ally of Christianity. Tracts and books are of incalculable value in leading sinners to Christ, and in perfecting Christians.

VII. We beg you, in this important matter, NOT TO MERGE YOUR RESPONSIBILITY in the mass of other Christians, but to ACT OUT YOUR OWN PART IN THE FEAR OF THE LORD. Each one has something to do in advancing religion. The Holy Spirit does not convert Christians to idleness. Activity is characteristic of religious life. Therefore do not excuse yourself with the plea that God has no work for you. The depravity of the human heart is prone to shift responsibility, and to throw upon others what we ought to do our-

selves. Resist this temptation. If you can find nothing to do, you may well doubt your conversion. If a Christian aims at nothing, he will do nothing, and there is reason to fear that he will come to nothing. We entreat you to live and to work as though you were responsible for a great deal—as indeed you are. Do not give up your individuality as a workman in the harvest field. Sell not your birthright.

VIII. Finally. HAVE FAITH TO BELIEVE THAT GOD WILL BLESS EARNEST LABOURS TO PROMOTE HIS GLORY. To work without expecting a blessing is to dishonour God. Providence and grace reward those who diligently ply the appointed means. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." To distrust God in the discharge of duties He has enjoined, is as great a sin as idleness itself. We have every reason to believe that God will follow with a blessing prayerful endeavours to glorify Him in the advancement of His kingdom. Faith and hope should accompany our love, and so not only prove its sincerity but increase its power.

We have thus attempted, dear brother, to direct your mind to some particulars, which we pray may be useful to you in the daily discharge of the practical duties connected with the advancement of Christ's kingdom.

May the Spirit of our common Lord rest upon your heart with power—make you the instrument of saving souls from death—prepare you for the full work of the ministry on earth, and for his everlasting service and praise, in Heaven!

We are affectionately and truly

Your fellow-servants and friends in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.

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ADDRESS TO STUDENTS WHO ARE NOT PIOUS.

[A letter from Dr. Scudder, of Ceylon, addressed individually to the Young Men in the Colleges and Seminaries of learning in the United States of America, who have not yet chosen the Lord Jesus as their portion.—1836.]

My Dear Friend—You may think it rather a singular circumstance, that one who is above 12,000 miles from America, and who is moreover a total stranger, should be the author of a letter to you. But pass by this and kindly bestow your attention upon what I have to say.—This is the day which has been set apart by many Christians, as a day of fasting and prayer in your behalf. There are various reasons which, as they think, imperiously demand such a course of procedure. Several of these I will mention.

In the first place, they feel that you are waging a warfare with your Creator, which they exceedingly desire to see terminated; a

warfare which aims at no less than the destruction of his government throughout the universe; yea, which aims at HIS OWN destruction. You perhaps start back with horror at the thought; but if you will analyze your conduct, you will find that this is the only legitimate construction which can be put upon it. God has a right to you and yours. He has set up a kingdom in this world, and commanded you as one of his subjects to render him your obedience. The essence of this obedience consists in an entire surrender of the heart to him, and an aim to glorify him in every thought, word, and action. Neither of these have you done. Consequently, you are in a state of enmity with him. You virtually declare that you will not obey his laws. Your language is, "What is the Almighty, that I should serve him?"

In the second place, they feel that such conduct will be *disastrous* only to yourself. God is almighty. He will maintain his authority; and the warfare in which you are engaged will certainly end in your defeat and utter ruin. You have an instructive exhibition of the consequences of such a warfare, in the angels who kept not their first estate. They were expelled from heaven and shut up in hell. Of course God will make no distinction between your conduct and theirs. "The soul that sinneth, it shall die." And remember that if you die in your sins, you die to enter upon a state of wretchedness which is to continue for ever. You will be obliged to wear out eternal ages in bearing the wrath of a righteous and just God; to become a prey to that worm which never dies, and to that fire which is never to be quenched. O, it is this latter circumstance which overwhelms the minds of Christians, and which constrains them to prostrate themselves at the footstool of sovereign Mercy, and plead that God may save you from so tremendous a doom.

In the third place, they feel that you are acting a part, which even you, in your moments of proper reflection, will acknowledge to be exceedingly *ungrateful*. God is your creator, your preserver, your bountiful benefactor. From your earliest years to this moment, he has caused your cup to overrun with blessings. When you have been hungry, he has fed you. When you have been thirsty, he has given you drink. When you have been sick, he has directed to, and blest the means made use of for your recovery. You are alive and well this day, while many who commenced life with you, have been cut down and consigned to everlasting burnings. These mercies from a Being whom you have daily been provoking for many years, you will acknowledge, ought to be rewarded by a different course of conduct. Great, however, as these mercies are, they are small when compared with the great spiritual benefits conferred upon you. When you were under sentence of everlasting condemnation, he parted with his only begotten Son to die for you. Be astonished, O ye heavens! wonder, O thou earth! at this exhibition of divine mercy. Yes, to rescue you from eternal torment, Jesus left the joys of heaven, came down and sojourned upon earth, a man of sorrows

and acquainted with grief. For you he agonized in the garden and hung upon the cross. For you he cried out, My God, my God, why hast thou forsaken me? For you he bowed his head and died.

In the fourth place, they feel that your conduct is not only ungrateful, but highly *criminal*. Though I have touched upon this point before, allow me to dwell a moment more upon it. Tell me, for what were you made? Let conscience, let reason furnish the reply in the secrecy of retirement, when none but the eyes of Him who created you are upon you. Look at yourself, an intellectual being, made in the image of God, and destined to immortality. What do you conceive was the design of God's creating you and endowing you with such powers? Was it that you might live for self, that you might promote your own aggrandizement, that you might obtain the applauses of your fellow men? No. But that you might *glorify God and do good to others*. Will a man rob God? Yet he who withholds from God his affections and services, robs him of his due. Creation is undoubtedly the most perfect ground of property. We say, and very correctly too, that whatever a man makes is his own. Now God made you, and you are therefore his, without the least qualification. He has an absolute right to command your services. Not only are his creatures his property, but all theirs is his: their time, their faculties of soul and body, their learning, their possessions, their very sources of enjoyment are his. He has, therefore, an indisputable right to claim that you and all you have should be devoted to him, and expended in promoting his glory. Consequently, you have no more right to employ your talents to the promotion of your own interests, than to take another man's property. O, let me entreat you to beware how you any longer pervert the talents God has given you.

In the fifth place, they feel persuaded that you may, by embracing the Saviour, be the instrument of *great blessings to others*. In whatever situation you may be placed, whether as a statesman, a physician, a lawyer, a merchant, a farmer, or a minister of the gospel, your influence on the side of evil or good may be immense. If your example is bad, thousands may perhaps imitate it, and curse you for ever in the world to come. If, on the contrary, it is good, many by seeing your good works may be induced to glorify your Father who is in heaven. Especially, should you become a minister of the gospel, it is believed your sphere of usefulness may be very large. You may be made the instrument of rescuing multitudes from the wrath to come. O, that the Head of the church would set his seal upon you for this purpose. O, that you might from this day be induced to count all things as loss for the excellency of the knowledge of Christ Jesus the Lord, and in his strength resolve to become an ambassador of the cross.—I would that you might even resolve to join me in preaching Christ to the Gentiles.—Do you wonder that I feel and express such a desire?—Wonder not.—I have been in a heathen land for many years. My eyes have witnessed the most

abject moral, intellectual, and physical degradation; the most enslaving idolatry, and such vile and polluting abominations, that I dare not even mention them. Involved in all this wretchedness, are hundreds of millions, in this eastern world, without an individual to afford them the least help.—I think of my native land for such help—for those who will come to pour upon their dark minds the light of heavenly truth, and point them to the Lamb of God.—I look at her colleges and seminaries of learning, and see thousands of young men receiving an education, and preparing for—what? Shall I say usefulness? But are you preparing for usefulness? Is that man useful in the sight of God, who does not accomplish all the good he can? You may, as a lawyer, a physician, a statesman, confer some temporal benefits upon your fellow men. But what does true benevolence require? Does it not require and aim at the accomplishment of the greatest possible good? Thou shalt love thy neighbour as thyself, is the command of God. The heathen is your neighbour. Do you not want to save him from intellectual debasement, physical suffering, and, especially, eternal woe? Would you add to the misery of the world? Would you not do all you can to diminish it? Here, then, is a wide field for your talents, your learning, your influence. Who so well qualified as you for diffusing through the world the happiness and glory of the Gospel, and bringing it under the dominion of its lawful Prince, the Prince of peace? Come, my dear friend, join with me, join with others, in efforts to make Jesus Christ known; to save immortal souls from everlasting burnings. O that you felt the force of this motive. Eternity will show the folly, the vileness of living for one's self, and the dignity, the blessedness of living for the good of others.

In the sixth place, they feel that you may become much *happier* by embracing the Saviour, than you can be in your present situation. This opinion, they are aware, is at variance with that of the worldling. He would fain persuade you that Christians are gloomy, unhappy beings, and that happiness is to be found only in his ranks. But you must remember that he is very unfit to sit in judgment upon things of which he knows nothing. Were a Hottentot to see a Herschel so engaged in his contemplations of the heavenly bodies as to be lost to every object around him, he would be ready enough to pronounce him a madman. Let him, however, enjoy his intellectual feast for an hour, and he would long to be a participator with him in his joys. The worldling must taste of the pleasures of religion, before you are to pay the least attention to his opinion. He who addresses you was once a worldling. Religion then possessed no charms. But the scene has been reversed. He has tasted its pleasures, and is happy to assure you, that he would not give one hour of the enjoyment he has found in it, for all the vain pleasures you have ever enjoyed. Nothing, my dear young friend, can be more preposterous, than for one who has no other portion than this world, to talk of enjoying happiness. I should as soon expect to

hear of a man who was going to a place of execution, talking of enjoying happiness. What, a man be happy, who, ere to-morrow's sun arises, may be writhing and weltering in the flames below! Go to the death-beds of those who have given the pleasures of the world a full trial, and learn their utter vanity. "Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly foreboding the blackness of darkness for ever. When the last sickness seizes their frame, and the inevitable change advances; when they see the fatal arrow fitting to their strings, see the deadly anchor aiming at their heart, and feel the envenomed shaft fastening in their vitals, alas, what fearfulness comes upon them, what horrible dread overwhelms them! How do they stand shuddering and aghast upon the tremendous precipice, excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life."

"O time! time!" cried out the wretched Altamont, "it is fit that thou shouldst thus strike thy murderer to the heart! How art thou fled for ever. A month! O for a single week! I ask not for years, though an age were too little for the much I have to do. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn, and find no ray."

In that dread moment when the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help,
But shrieks in vain! how wishfully she looks
On all she's leaving, now no longer her's.
A little longer, yet a little longer,
O might she stay to wash away her crimes
And fit her for her passage! Mournful sight,
Her very eyes weep blood, and ev'ry groan
She heaves, is big with horror; but the foe,
Like a staunch murd'rer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track; but presses on
Till forc'd at last to the tremendous verge,
At once she sinks.

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will*, if you are found on his left hand, I think you will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written will perhaps be hastily read by you, and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come.* If not in a dying hour, they will in the judgment day, and they will make your heart sink within you, when, in common with all whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, pre-

pared for the devil and his angels." And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which is never quenched, to lift up your voice and say, How long, O Lord, yet how long! And when the voice of infinite justice proclaims FOR EVER, with what wailings and bitter lamentations will you look back and remember the transactions of THIS DAY, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

I am your friend in Christ,

JOHN SCUDDER.

REASONS FOR SPECIAL PRAYER FOR AN INCREASE OF LABOURERS.

1. Because the harvest is plenteous, and the labourers are few. Many organized congregations are destitute of the stated administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry, is heard: Send those who will aid us in breaking to the perishing multitudes the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. Because it is the very object for which our Lord Jesus directed special prayer to be offered. The circumstances being similar, the church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. Because compliance with his direction in this respect is a test of discipleship—under the general rule, "if ye love me keep my commandments." The love of Christ should therefore constrain us to obey him.

4. Because the ministry is the gift of God—"No man taketh upon himself this honour, but he that is called, as was Aaron." His special gifts to his church should, therefore, be the subject of her special regard.

5. Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are standing in the market places all the day idle, into his vineyard, and find them ample employment.

6. Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. Because there is no reason to anticipate the promised glory of the church, until the multitudes are greatly increased who shall pub-

lish the salvation of the Gospel—and no reason to anticipate this increase, but in answer to the prayers of his people.

9. Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. Because ministers, like other men, are mortal. And the congregation that has a pastor to-day, may be vacant to-morrow. If, therefore, there be not an increase of labourers, it may be very difficult to obtain a supply.

11. Because to pray for an increase of labourers, is to pray for the best interests, temporal and eternal, of a dying world.

ARTICLE XIX.

RULES AND REGULATIONS OF THE BOARD OF EDUCATION.

[The rules and regulations of the Board are inserted here for information and reference.]

Ministerial Education.

The special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of candidates, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every candidate is required to put himself under the care of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination, as a candidate for the ministry.

ART. 3. The examination of the candidate shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend candidates during the interval of the meetings of Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of, candidates.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the candidate, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, and having been duly received under the care of this Presbytery, is hereby recommended to the Board of Education.

— — —, Stated Clerk.

Name.	Age.	Residence.	With what church connected	1st. 2d. 3d. stage of education.	Place of study.	Lowest amount required	To whom appropriations to be sent, and to what place.

[When the candidate is reported by the Education Committee the above form may be altered to correspond.]

ART. 6. Every candidate, at the time of his reception by the Presbytery, is required to sign a paper in the following form:

"Having solicited the aid of the Board of Education in prosecuting a course of literary and theological studies, that my views and purposes may be fully understood, I subscribe the following declaration, viz: I hereby declare it to be my solemn purpose to devote my life to the Christian ministry; and having examined the Confession of Faith of the Presbyterian Church, I am free to avow that it exhibits my views of the doctrines of the Word of God. I also approve of the Government and Discipline of the Presbyterian Church in these United States. And having examined the by-laws of the Board of Education, I hereby promise to comply with all the requisitions which have any reference to candidates."

This declaration shall be transmitted to the Board, with the Report made by the Presbytery, or its Education Committee.

ART. 7. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 8. Candidates will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no candidate who has been regularly recommended by a Presbytery, in conformity to these rules.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made of the candidate.]

II. ON APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. Every candidate shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 2. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When a candidate is taken under the care of a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 3. The maximum of annual appropriations shall not exceed one hundred dollars to theological students, and seventy-five dollars to all others.

ART. 4. No payment shall be made in advance.

ART. 5. The tuition and boarding fees of the candidates shall always be first paid out of the appropriations of the Board, and the Board will, in no case, be responsible for debts of candidates.

ART. 6. As the appropriations of the Board necessarily fall short of the entire wants of the candidates, so the friends of each candidate, and the candidate himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Each candidate shall be considered as always on probation, and under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every candidate is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any candidate such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Candidates shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease, by a change of circumstances to need aid.

ART. 4. If any candidate fail to enter on, or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund, with interest, all the money he may have received of this Board.

ART. 5. When any candidate shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to each candidate, who desires to receive them.

ART. 7. When the official relation between the candidate and the Board ceases, or is about to cease, the candidate is expected to notify the Board in due time, stating the reason.

ART. 8. When a candidate has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This report is according to a standing order of the Assembly, of long continuance.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the appropriations necessary may exceed the contributions of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate funds for this purpose from the general treasury of the Board.

General Christian Education.

PRIMARY SCHOOLS.

I. *On the organization of the School.*

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the schools, and united with the other devotional exercises.

II. *On applications for aid.*

1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also, the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. *Appropriations.*

1. The maximum of appropriations from the Board shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible, and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D. D.
 Thomas Bradford, Esq. } *Vice-Presidents*.
 James Dunlap,
 C. Van Rensselaer, D. D., *Corresponding Secretary*.
 Wm. Chester, D. D., *Associate Secretary and General Agent*.
 Wm. H. Green, *Recording Secretary*.
 Joseph B. Mitchell, *Treasurer*.
 Frederick V. Krug, } *Auditors*.
 Alexander Osbourn, }

The Board meet on the first Thursday of every month, at 4 o'clock, P. M.

EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*.
 William Neill, D. D. James Dunlap,
 Alexander Macklin, Thomas Bradford, Esq.,
 William H. Green, Matthew Newkirk,
 John Miller, Alexander Osbourn,
 William Chester, D. D. Wilfred Hall,
 C. Van Rensselaer, D. D., *ex off.* Joseph B. Mitchell, *ex off.*

The Executive Committee meet every Thursday, at 3½ o'clock, P. M.

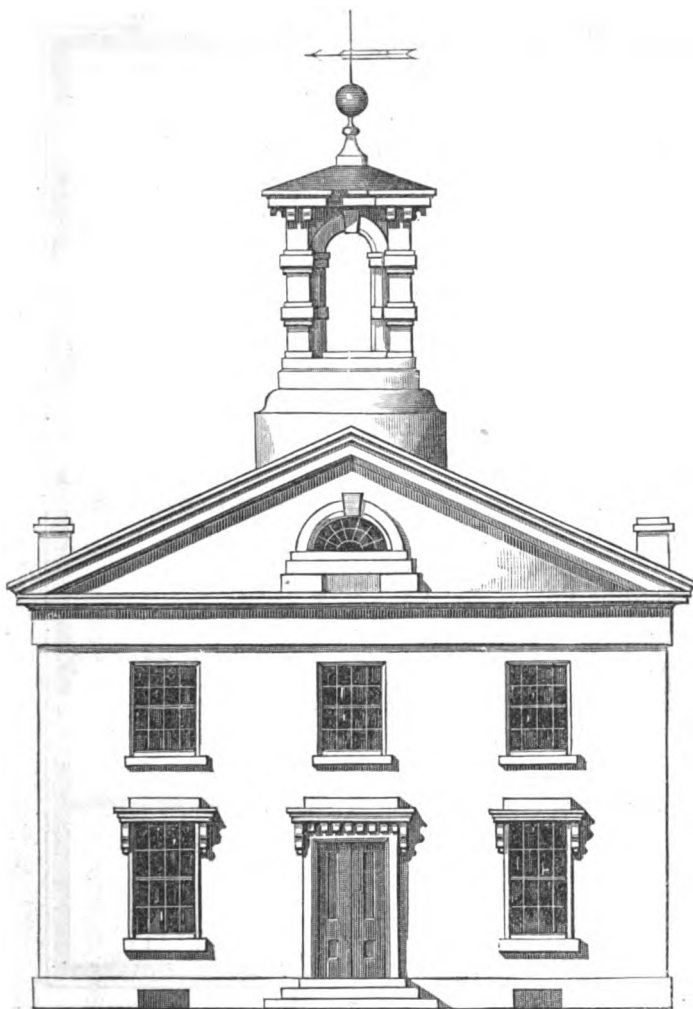
Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to JOSEPH B. MITCHELL, Esq., *Treasurer*, Mechanics Bank, Philadelphia.

Payments may also be made to Mr. William Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburgh; Mr. J. M. Rutherford, Louisville, Kentucky; Mr. Thomas Moodie, Columbus, Ohio; or, at the Presbyterian Education Rooms, 265 Chestnut Street, Philadelphia.

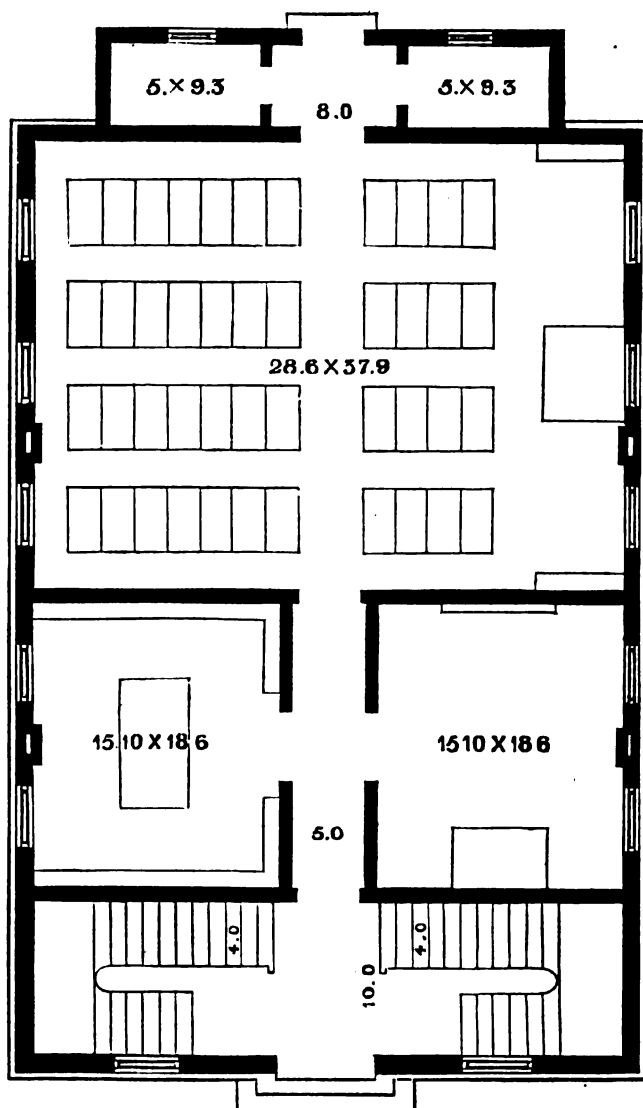
Addresses or Sermons on the subject of Education; *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges; *Catalogues* of literary, scientific, or theological institutions; or any *documents* bearing on this general subject, will be thankfully received at the Education Rooms of the Presbyterian Church, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

PLANS FOR SCHOOLS.



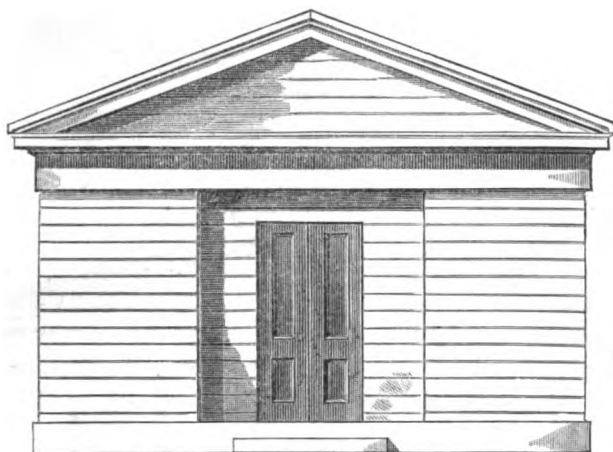
FRONT VIEW OF A PRESBYTERIAL ACADEMY.—NO. I.

Scale 12 feet to an inch.



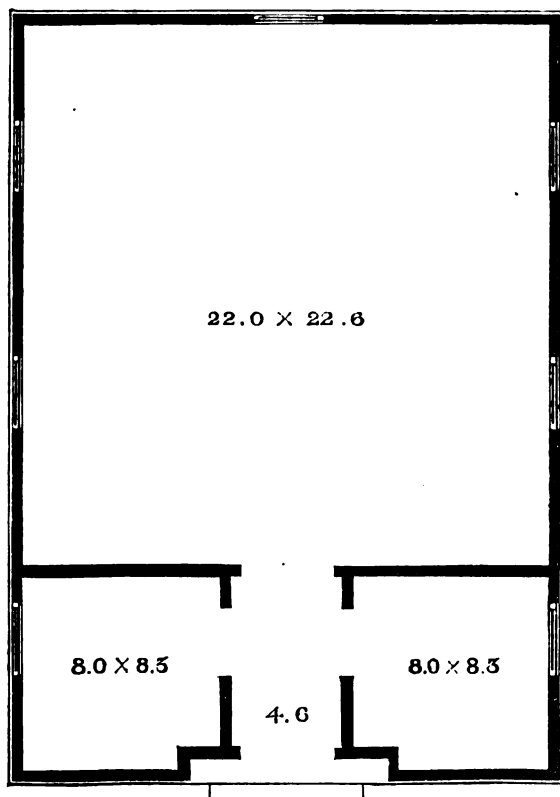
Scale 12 feet to an inch.

This exhibits the arrangements on the first floor of the Academy. The first room on the left is for the library, apparatus, &c.; the room opposite may be used for recitations. The large room is the school-room.—The second story may be either used for a chapel, literary exhibitions, &c.; or be divided as the wants of the Academy may require. The small rooms, in the rear of the school-room, are for hats, coats, overshoes, baskets, &c.



DESIGN FOR A SCHOOL-HOUSE.—NO. II.

Scale 8 feet to an inch.





DESIGN FOR A SCHOOL-HOUSE.—NO. III.

Scale 10 feet to an inch.

