

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

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

VOL. III.

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P R E F A C E.

THE third volume of "HOME, THE SCHOOL, AND THE CHURCH" is submitted to the public, with the hope that it will be found to contain able and useful articles on the great subjects to which its pages are devoted.

At least one biographical sketch will hereafter accompany each volume, with a portrait. The example of Dr. Alexander is presented for imitation, in the present volume, by one of our ministers who was intimate in his household.

Our obligations for original articles of great interest are due to Drs. Hall, Hope, Kollock, Potts, and J. W. Alexander.

The history of our Theological Seminaries will be commenced in the next volume, Providence permitting.

The cause of education in our Church and country is unquestionably of *fundamental importance*. To train up the young in the ways of Christ, and to educate for the ministry those of them who may be called and qualified by the Spirit, are objects worthy of universal and zealous co-operation. May all Presbyterians be found awake to duty in this important day of the spiritual kingdom!

The Board of Education asks that it may be sustained in the hearts and by the hands of those who love our Lord Jesus Christ.

C. V. R.

PHILADELPHIA, December, 1852.

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THE PRESBYTERIAN EDUCATION REPOSITORY.

1853.

ARTICLE L

DEFICIENCIES AND MEANS OF SUCCESS IN CHRISTIAN EDUCATION.*

BY THE REV. E. BICKERSTETH.

CHRISTIAN education is a most important part of every parent's duty, and the root of innumerable future blessings. It is common to hear complaints, that the children of pious parents disappoint the expectations which are usually, and not unnaturally formed; and it is true that this is too often the case; and that in some instances children piously educated, will, when they break through the restraints of education and habit, become excessively wicked; and they may even, like Eli's and David's children, perish in their wickedness. In these extreme cases, there has probably been either some serious neglect of parental duty, or the formation of unhappy connexions with others; at least every Christian parent is dumb before God under such awful dispensations, and is feelingly alive to the conviction of his own sinfulness.

But, after all, the mass of Christian piety in a country will be found to be in the generation of the pious; and though God shows his own sovereignty in raising up, sometimes, an eminent instrument of good from among the most wicked, he also shows the riches and the faithfulness of his own promises: "The generation of the upright is blessed: Train up a child in the way he should go, and when he is old he will not depart from it."

It may be useful briefly to notice some causes of want of success, and also to touch upon the means of a successful Christian education.

I. In considering the causes of want of success we must first notice the *disregard of one of the most important religious principles*, a due knowledge of which lies at the root of all success in this work—that all children are by *nature* born in sin, and the children of wrath; that they inherit from their parents a carnal mind, which is enmity against God. However pious the parent, his nature is cor-

* Part of the *Introduction to DOMESTIC PORTRAITURE* of Leigh Richmond, &c., by the Rev. E. BICKERSTETH. Republished by R. Carter and Brothers, N. Y. 1850.

rupt, and descends to his children. From us they derive that nature, and all success in education must be owing to God blessing our efforts, and giving them His grace, that they may gain dominion over their natural and inbred corruption. The Christian parent will ever be watchful to detect the workings of this corruption, even in those things which may appear to the eye of the world pleasing and delightful. That alone which is *the fruit of the Spirit*, that alone which is superior to nature, will satisfy him. Whilst he will forward and cultivate whatever is lovely and of good report, he will be, above all, anxious that everything of this kind should proceed from Christian principle, and not from the mere love of human praise.

The indulgence of parents, proceeding from an idolatry of their children, is one of the most common sources of ill-success. This was the ruin of Eli's and of David's children, and it is a cause which is constantly operating in a vast variety of forms, such as indulgence in appetite, in dress, in pleasures, in yielding to any obviously improper requests, and in seeking rather to gratify their present wishes than to secure their future, their spiritual, and their highest good.

The inconsistencies of Christian parents in their conduct and conversation, have a most pernicious influence over their children. The spirit of the world—the lust of the flesh, the lust of the eye, and the pride of life—manifested by a parent, are eagerly and most naturally imbibed by children. They are creatures of imitation in all things, but they have a natural aptitude in imitating whatever is wrong. The bad tempers, the haughtiness, the self-will of the parents, are very soon indeed copied by the child. Their admiration of riches, or rank, or talent, naturally engenders similar inordinate views and feelings in their children. Thus our sins punish us in our offspring.

Improper connexions which children are allowed to form with others, whether of a similar or of a superior age, but especially of the latter, often ruin the best-laid plans for education. Children are so soon captivated by delusive and specious appearances of superior wisdom, leading them to despise others, and by the vain promises of liberty and pleasure, that one evening spent amidst the fascinations of worldly society may unsettle and permanently injure their young and inexperienced minds.

Amid the common complaints of want of success in the bringing up of children, complaints which are often heard from Christian parents, a customary resource for consolation and almost for justification in cases of an unhappy description is the doctrine of the sovereignty of God. Often, however, this great and awful doctrine is brought in as a cover to *parental neglect*, when it would be just as reasonable to assign it as an excuse for exposing your child to a pestilence, or for leaving him in sickness without medical aid. Cases, quite numerous enough to form a rule, show, that when certain means are used, the answering results may be expected to follow; and that the failure of the parents' hopes may generally be traced to their

own deficiency in conduct. In speaking, however, of means,—a word perhaps inadequate,—it is desirable to use that word in its utmost extent; to look upon it not merely as comprehending a certain routine of duties, but as embracing the whole obligation of the parent to the child. And the first and main obligation is—love. It is to be feared that the real root of the mischief of which we are speaking, little as it may be suspected, lies in a deficiency here.

Parents ascribe the loss of their children to God's not having willed otherwise; when, perhaps, it would be much nearer the truth to say that they themselves have not willed otherwise. They are wanting in a *deep sense of the real worth* and danger of their children's souls. They wish and hope that they may be serious, good, and religious; but it is a sort of faint, ineffectual wish, not that ardent desire, that unceasing anxiety which filled Legh Richmond's mind; not that love which made St. Paul exclaim, "My little children, of whom I travail in birth again, till Christ be formed in you." From these feeble hopes and languid wishes flow cold and formal prayers, offered as a duty, not as the inmost desire of the soul. There is no *wrestling* for the children with the "I will not let thee go except thou bless me," of Augustine's mother. Nor are there the prayers of *faith*; nor can they be expected to bring down blessings; since the promise is "Whatsoever ye shall ask, *believing*, ye shall receive." They are often offered up from a mere sense of duty, without any expectation, and almost without any sincere desire that they will be answered. With such weak and faint impressions of heavenly concerns, we may expect to find a fast hold kept upon the world. Just in proportion as the one is undervalued, the other is sure to be overestimated. The interests of the present life are eagerly sought after, the affairs of eternity postponed; hence all manner of temptations creep in.

A Christian parent had once, led by prospects of worldly advancement, placed his son beyond the reach of the public means of grace, and in the midst of manifold temptations. The son was shortly after on a visit to his father; and the parent prayed, in his family worship, that the boy might be preserved amidst the various perils of his situation. The youth reflected: What! does my father put me into the devil's mouth, and then pray to God that the devil may not be allowed to swallow me up? Surely, to have occasioned such a reflection from a child, must have been very painful to the parent.

The result of this line of conduct, half Christian; half worldly, is to bring up a race of young persons acquainted with the truths of religion, but without any effectual feeling of its power. They are thus in a worse situation than even the more ignorant; since the sound of the Gospel can hardly reach the latter without some awakening of the conscience,—whereas on the former, everything that can be said falls as a mere repetition of what had been fully known for years, but never deeply or effectually felt.

The spirit of Legh Richmond, his fervent love for his children's

souls, his never-ceasing anxiety, his constant watchfulness, his daily and hourly prayers,—not of *form*, but of *faith*,—furnish unitedly a model, to which the attention of Christian parents may be most advantageously directed.

Resting in *the form of godliness*, without its life and power, is one of the great dangers to which the Church is peculiarly exposed in this day of general profession; and parents had need be very watchful that they do not, unawares, foster the most dangerous self-deception in their children, by giving them credit for genuine regeneration and conversion, where there has been nothing more than excited natural feelings without any real spiritual change. When the young possess nothing more than what naturally amiable dispositions, under religious culture, may easily produce, they are soon overset in the rough sea of this world's trials and temptations. Let parents beware of too soon speaking peace and rest to an awakened mind, or a troubled conscience.

II. The means of a successful Christian education have next to be noticed. And we would not here dwell on subjects which are generally acknowledged, such as prompt obedience and the honouring of parents, but would rather point out things which are too often neglected.

1. The first thing is rightly to know THE TRUE FOUNDATION OF OUR HOPES OF SUCCESS. This is nothing less solid than the sure promises of God's word, many of which are very precious to a Christian parent's heart (such as Deut. vii. 9; Psalm xxxvii. 25, 26, c. 5, cii. 28, ciii. 17, 18, cxii. 2; Proverbs xi. 21, xx. 7, xxii. 6; Isaiah xlv. 3-5, li. 8, lxxv. 23; Luke i. 50; Acts ii. 38, 39). To know, rightly, this foundation, and humbly and simply to build upon it in the acting out of these promises, which were sealed to our children in Christian baptism, through faith, and prayer, and our daily conduct, patiently waiting on God to fulfil them in his own time,—constitute an important first step to successful education.

2. We must join with this a clear view of the only governing cause of success—THE FREE AND RICH GRACE OF GOD OUR FATHER. All his children are born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. Here is the origin, here is the maintaining and continuing strength, here is the final triumph of all our efforts, and to cultivate a habit of constantly looking to, and habitually depending upon God in daily prayer, in every instruction, and in every plan formed for our children, is a main principle for obtaining their spiritual good. The faith and prayers of a parent are specially prevalent with our gracious Redeemer. (Mark ix. 23, 24.)

3. Another material point is to LET OUR EYE BE SINGLE IN SEEKING PRIMARILY THEIR SPIRITUAL WELFARE; an all-directing and controlling principle in education should be to *seek first the kingdom of God and his righteousness*, for our children. This should influence us, as to the place in which we fix them, the company to which we introduce them, the books we wish them to read, the situation we

desire for them, and, in short, as to everything we do concerning them.

4. The DILIGENT AND RIGHT USE OF THE MEANS OF GRACE, is a most important help for children—such as daily reading the scriptures, prayer, habits of self-examination, regular attendance on public worship, and as they grow up, coming forward to the Lord's Supper. But besides all these means, the most important, perhaps, is that constant inculcation of divine truth to which we are so plainly directed in the scriptures: *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; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates.* Particular instruction of the children by themselves, and a mother's private and individual conversation with them, are also of great moment.

5. DISCIPLINE is a matter of constant necessity. A well-disciplined Christian child is the best gift which a parent can bestow on his country; whilst children left to themselves, and with no settled habits of patient and steady application, are likely to be sources of much trouble to their fellow-creatures. Discipline will seek constantly to restrain, check, and subdue all that is wrong, or leading to wrong, and to animate and encourage in all that is right. Every day brings fresh occasion for its exercise, with regard to appetite, pleasures, temper, coveting the things of others, neglecting duties, disorderly practices, and indeed all the varied events of life.

6. PUNISHMENT must not be withheld, but must be varied according to the degree of the fault. It is important, also, that the scale by which we measure the degrees of wrong should be scriptural. Sins directly against God, and moral faults, such as falsehood, passion, and taking anything that does not belong to them, call for the severest punishment, and should never be passed by without chastisement: while accidents from carelessness, though they may occasion us a serious injury, yet should be visited with a lighter penalty, as not being intentional faults. On the mode of punishment the reader will find valuable hints in Mr. Richmond's life.

7. FOSTER AND ENCOURAGE BY WISE AND CHRISTIAN APPROBATION everything that is lovely and excellent. Much may be done in forming the character, by due attention to this; all truth, openness, generosity, self-denial, and love to others; all diligence and application in good pursuits, should have the parental smile of favour; as all those things which are opposite to these should be discouraged by marks of disapprobation.

8. EARNESTLY WATCH AGAINST SEEKING GREAT THINGS FOR YOUR CHILDREN. Oh, the inexpressible folly of aiming to gain for them high connexions, in classes of society above them; and for this end

placing them in situations of danger, that they may form associations with their superiors! What havoc has this made among the children of pious parents! *Mind not high things*, should be our plain rule. *Seekest thou great things for thyself? Seek them not.* God give us grace to attend to these clear directions of his word. If we trust him, his providence will call our children to those scenes in which they may safely and honourably serve others, and glorify his name; and we shall be preserved from the anguish of seeing them bring reproach on the Gospel of Christ.

9. The last thing that I would notice is OUR OWN CONSISTENCY OF CONDUCT, as essential to the full effect of a Christian education. If Christian parents act inconsistently with their blessed principles—if they are irritable, selfish, proud, disorderly, passionate, and covetous—what can be expected but similarly evil tempers in their children. But if they are poor in spirit, meek, mourning for sin, and hungering and thirsting after righteousness, and possess and manifest the other graces of a Christian, it is an immense auxiliary to all their religious instruction. In fact, it is one just retribution of all evil ways, that our children soon manifest similar evil ways; on the other hand, an exhibition of holy conduct enforces every pious exhortation, and strengthens every solid principle which we endeavour to communicate to them.

The writer subjoins a little sketch of principles of education by which he has desired that his own conduct should be governed.

POINTS TO BE KEPT IN VIEW IN A RELIGIOUS EDUCATION.

I. SPIRITUAL PROSPERITY.

1. Pray for them.
2. Ever instil Christian principles.
3. Act in the spirit of the Gospel towards them.
4. Watch over their intercourse with others.
5. Teach them to govern their tempers.
6. See that they diligently attend the means of grace.

II. HEALTH OF BODY.

1. Their minds not to be too much pressed.
2. Exercise to be regularly taken.
3. Watch against their ignorance and carelessness.
4. Temperance in diet to be observed.
5. Things injurious to health to be avoided.
6. Early in bed and early rising.
7. Remember the incessant activity and subtlety of Satan.

III. MENTAL CULTIVATION.

1. To be well grounded in all they learn.
2. Minds to be strengthened by solid works.
3. Habits of reflection to be formed and called forth.
4. See that they understand their lessons.
5. Things useful to be especially attended to.
6. Habits of self-denial to be formed.

IV. MANNERS.

1. Kindness to run through everything, their morals, school-play, walks, behaviour to each other, and all around, parents and servants.
2. To show its true foundation in Christian principle, Romans xii. 10; 1 Peter iii. 8.
3. It is a victory over our natural selfishness.
4. It promotes the happiness of all around us.

V. ACCOMPLISHMENTS.

1. Are of a secondary value.
2. A means of relaxation.
3. They commend religion to others.
4. Be sure that they are innocent.
5. Guard against those which lead them into the world.

VI. THE SAVIOUR ALL IN ALL.

1. In every point show them Christ.
HE, the root of spiritual prosperity;
HE, the physician of body and soul;
HE, the giver of mental power;
HE, altogether lovely in all his ways;
HE, full of gifts and full of grace.
2. Let everything turn the mind to him. In every walk, in every lesson, in every event, in every sin, in every mercy, speak of Christ.
3. Let him be the sun and the glory of every day.

VII. MEANS.

1. "My grace is sufficient for thee."
2. "He will give his holy Spirit to them that ask."
3. "I am thy God, I will strengthen thee, yea I will uphold thee with the right hand of my righteousness."

ARTICLE II.

A PARENT'S PRIVATE THOUGHTS.*

BY THE REV. J. W. YEOMANS, D.D., OF DANVILLE, PA.

I AM a parent. To guide and encourage my faithfulness, I have a maxim of Divine wisdom which has the nature of a commandment with promise: Train up a child in the way he should go, and when he is old he will not depart from it.

The way in which a child should go, is the way of obedience to the Gospel of Jesus Christ. This is the only way of true life; the way to heaven. I must lead my child in the way of duty to God and man. My first and chief effort must be to teach him the know-

* From "The Presbyterian Magazine," 1851.

ledge and the fear of his Maker, and the power and love of his Saviour.

I have been the instrument of Providence in bringing my child into being, and of giving him a life which is never to end. It remains for me to be either the happy instrument of making his endless life an infinite blessing to himself, or the guilty instrument of making it an infinite curse. Shall I train him for everlasting sorrow? In other words, shall I provide for him an education without religion?

An irreligious education for an immortal! What is it? Infinitely worse than the education of an ape for a philosopher. I know what there is of apparent good in an education exclusively secular; what temporal advantages it confers; how it opens a fountain of enjoyment nobler and sweeter than mere sensuality; how it raises reason to its just superiority over brutish instinct, and makes a man seem more like a man. But how can it help a sinner who is astray from God; or what avail towards reconciliation, or what plea prepare for the day of judgment; or what anodyne administer for the pains of hell?

It seems to me now, that *if I were not a Christian*, if I were myself an alien from the commonwealth of Israel and a stranger to the covenant of promise, I could not bear the thought of being charged with the training of an immortal, for whose virtue and everlasting happiness I should be responsible. In that case my own soul would be under condemnation; and that condemnation would be dreadfully aggravated by unfulfilled obligations to my child. How fearful the case of that parent, who is set to be a light to the path of his child, but walks in darkness himself. The parent, by the common laws of the kingdom of grace, is placed between God and the child. Noah had the charge and the covenant in relation to his children, and in his case the law is given and carried out in form. Had Noah neglected to teach his children the word of God concerning the flood, he could not have taken them with him into the ark, and must have seen them perish with the ungodly. So it was with Abraham; and had not Abraham taught the word of God diligently to his children, he could not have realized the promises that he should be the father of many nations, and that in him all the families of the earth should be blessed.

How could I be a cold, dark wall of adamant between the Sun of Righteousness and the soul of my child? I could not pray with him. Nor could I lead him to the Holy Book, to show him the words of eternal life. What though I might fill his memory, and drill his thoughts and his tongue with the words of a formal theology, and hold him to his seat while he repeats a catechism, or a Scripture verse, and shut him in from the street and the field on the Sabbath; or take him with me to the sanctuary, where, perhaps, I should be wont myself, in wandering thoughts or sleep, to while away the hour? What would it profit him? I could not tell him, with the words of the heart, that he is a sinner, and that Christ died for our sins according to the Scriptures. And what, on such a theme, are words which do

not speak the heart? How could I move him by any motion of my own soul, while speaking to him of the love of Christ; how could I surround him with a holy influence; how engage his sympathetic response to that humble and thankful devotion, which might convey from God to him, through me, a subduing and purifying power?

This is the appointed way of the Lord in the ordinary work of his grace. As the elements of vegetable and animal life are carried from their providential source to their place in the living system by air, light, water, and earth, so the elements of spiritual life are ordinarily carried to the heirs and partakers of it by the religious economy of a pious household. There are other means, indeed; but what other means are known to be so uniformly and so widely effectual as this? How, then, must an ungodly parent who thinks of these things be oppressed by his thoughts;—feeling responsibility, but having no heart for his duty; knowing his Lord's will, but being opposed to it in his own. He knows the way of grace in giving the harvest of spiritual life and joy, but has an inward aversion to sowing the seed. He has a burden which he cannot throw off, and which he knows not how to bear. His child must be untaught in the knowledge of his character and destiny, and unimpressed in favour of the Gospel of Christ, until the gracious God shall reach him by some means not belonging to his home. He must starve unless he can snatch a crumb of the bread of life from his neighbour's table. Through all those tender months and years, while the nucleus of his character is taking its form, that immortal spirit must lie wholly at the mercy of its own sinful propensities, of an ungodly example in the parent, of the world that lieth in wickedness, and of the adversary who goeth about as a roaring lion seeking whom he may devour.

With what amazement and despair must a parent who has lived and died in unbelief and unfaithfulness to his children awake to a sense of his responsibility at the last day. If his children escaped the corruption of the world and the wrath to come, it will only aggravate his shame and woe, that their deliverance was in spite of his parental negligence, his bad example, and the forces of wickedness which his faithless guardianship had let in upon them. If they are lost with himself, it will multiply the curse of his own sin to witness for ever the pain of those whom he brought into being, whom he loved as he loved himself, and whom he led down to the gate of that dreadful death. How can such a parent meet the final judgment?

But *I am a Christian*. I have given myself to the Lord. I have become a citizen of the kingdom of heaven; a member of the household of God. I must take my child along with me. His place is where I am. Of such is the kingdom of heaven. My obligations in this respect are such as the following:

1. I must consider my child as the Lord's, and daily consult the Lord respecting him with that view. I am but the instrument of doing the work of Christ in this thing. And his giving me the pa-

rental affections towards the child is kind and wise;—kind, in thus making my parental duty a delight; wise, in thus insuring in some degree the performance of it. But I am the servant of the Lord in it all. The soul for which I labour is his, and I must do my parental duty as unto him.

2. I must make my own Christian endeavours an example for him. The first motions of his rational and moral nature may be swayed by the gentle force of the Christian virtues in his parent. Even the simple, flitting, unuttered thoughts of infancy may be tinged by the rays of Divine love reflected from the parental soul. The smile on my countenance which cheers him, the frown which chides him, the hand which caresses him, may carry the savour of Christian piety to his spiritual sense, may soften the spirit which might otherwise be stubborn, and may win to Christ the heart which might otherwise be alien.

3. I must do my parental work with a conscious dependence on the help of God; as leading my child with one hand, and holding with the other on the throne of grace. God is my strength. I must believe the promise. Its offer of aid implies my dependence; and is only a condescending and delicate hint of my helplessness. The Lord engages his own indispensable interpositions for my success. He insures his rain and sunshine on the field which I sow. He pledges his own constancy towards me, as though an intermission of it would be my sure defeat and disappointment. Is not this a humiliating style of encouragement? Yet mortifying only to pride and self-conceit, which are sin and discomfort in themselves, and no security for either diligence or success. Mine is the instrumentality, his the power. I hold in its due position the lens of my conscientious and unwearied faithfulness; he sends his heavenly radiance through it in brilliant, melting convergency on my child. It is a grievous sin against reason and religion in a parent to forget his dependence on the Lord. If a husbandman were inexcusable for infidelity, or forgetfulness of the laws of that Providence which works in his fields to give him his harvest, how much more a parent for despising the laws of that grace which works in his children to bring them salvation!

4. I have, also, as a parent, the privilege of a hearty and unreserved reliance. I *can* trust the promise. If Noah could look at the rainbow as a beautiful pledge of the Divine faithfulness, and believe that the earth would never again be destroyed by a flood, I may look at the cross of Christ and the unspeakable gift of the Holy Spirit, and believe that my parental labour shall not be in vain. Is not the mercy of the Lord to me a sign of his gracious purpose towards my child? If I were unbelieving and ungodly in all my thoughts and duties as a parent, I could not cherish any well-grounded hope for him. But now the Lord has given me faith in his mercy. He has converted my parental yearnings from the merely natural into the spiritual. All this is a preparation for parental faithfulness.

And it is from him. Has he not thus spoken something like a prediction of his gracious work to be done through these regenerate parental affections? I say at evening, it will be fair weather to-morrow, for the sky is red. When the bud swells and opens, and the leaf and the blossom appear, I know that summer is nigh; for the sunbeam which opens the bud is the same which brings the summer in its time. So while I feel my heart agonizing steadily and deeply towards the salvation of my child and the opening of the life of the Spirit in him, it is surely meet for me to look for the rising of the day-star in his heart. The reliance is a part of the work of that Spirit which gives all our pious tendencies the nature of hope. It is given as a proof of heavenly mercy, and as an instrument of power. It comes as a gift of mercy to make my spirit cheerful and active, and thus, my duty pleasant. For how light and sweet the labour of the husbandman when he sows in high and sure hope. It is an instrument of power; a condition of the Lord's co-operation. Faith, as a grain of mustard seed, was enough to remove the sycamore tree; because faith, however little, makes a man a regular conductor of Divine power. It brings the will of man and the will of God to a unity, makes man and God co-workers, and transforms the natural affections into fruits of the Spirit, by giving them the spiritual quality and direction. By this Divine co-operation, I become the weapon of the Spirit; tempered and burnished according to my faith. I am thus ready for my parental duty, and God is ready with his unfailing help.

5. For further encouragement in my parental piety, I have the assurance that faithfulness in this sphere is the highest of human service, both to church and state. As a servant of the Lord, I must serve my country and the visible church, and in my parental capacity I can serve both most effectually. For the state I have a solemn charge in the education of my child. On what depends the public welfare more than on the right education of children? Even the Grecian republics understood this without Christianity; and some of them took children away from the parents to insure their proper training for the service of the state. But in general this work is left to the parents. I feel my responsibility to make my child a blessing to the commonwealth. I shall do it most effectually by bringing him up in the nurture and admonition of the Lord. No matter to what service my child may be called; whether to the public labours of office, or the humbler and more quiet service of private life; whether to the more exposed employments of providing sustenance and means of improvement, or the more retired occupations of the domestic circle; let the education I provide be in all respects tributary to the public welfare. My family is a part of the state. Let its training be such, that if all were like it, the state would be intelligent, virtuous, and happy.

For the church it is my duty and privilege to raise up a valuable member. What I do wisely for the salvation of my child, I do for

the church of God. For this purpose I employ the means of grace. I am the instrument to impart knowledge and the grace of God to an immortal soul. I superintend the work of God in the soul of one of his children. I have a leading hand in forming his character for usefulness and good report in the church; and in preparing one of the stars which are to shine in the crown of the Saviour for ever. While I say to myself, Who is sufficient for these things? I hear the merciful promise, My grace is sufficient for thee.

Unto thee, therefore, O thou, whom my soul desires to serve and honour, do I lift up my eyes, with an humble but unwavering faith in thy promise. That promise is to me and to my child. In reliance upon it, I go to my work of teaching him thy holy word, and of forming his views of duty by thine own example. I lead his thoughts to thy cross. I teach him to pray in thy name. I pray with him and for him, that thy grace may be upon him; that during his earthly life he may adorn thy doctrine, and in heaven behold and enjoy thy glory for ever.

ARTICLE III.

TIMOTHY, OR THE CHRISTIAN EDUCATION OF THE YOUNG.

BY THE REV. ANDREW THOMSON, EDINBURGH.

"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. 3 : 15.

It is not in camps, and courts, and senates, that the influences of the Gospel are most seen and felt; but in the calm privacies of domestic life, taking hold of the heart of the individual, and awakening in it a new class of affections towards God and man. The scene where those affections are most fully and favourably developed is the family circle. The various social relations are strengthened by a new bond, sweetened by a new tenderness, and regarded with a new fidelity. Home has obtained, through the Gospel, a new meaning and a new attractiveness. And if we would form a just estimate of what the Gospel has done, and is now doing, to promote man's present happiness, we must look, not to some one splendid act of public heroism or of national enthusiasm, but to its powerful, noiseless, every-day influence upon millions of individuals and of homes. This, we repeat it, is the proper sphere of its operation; and when we consider that the greater part of happiness or misery is experienced in our family relations and at our firesides, can we attach too much importance to that wondrous moral instrument which has ingrafted new qualities upon our family relations, and, just in so far as it operates, converts home into a sanctuary and a heaven?

We have been led into this not unimportant train of remark by

the circumstance that our text introduces us to one of those domestic scenes not unfrequent in the New Testament, and shows us a home hallowed and made happy by the faith of the Gospel. It is the home in which was reared Timothy, the young evangelist, Paul's son in the Gospel, who enjoyed so large a share of the venerable apostle's affection, who was favoured more than any other individual with his inspired correspondence, and who almost seems to have received the last breath of the man of God. We are led back to the time when he was yet a child, and when his character obtained that form and direction which so eminently fitted him for future usefulness: "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." We wish now to fix your attention on these words, which bring before us the four following things, viz.:—Timothy's instructors; the season of his instruction; the matter of it; and its tendency and results.

I. TIMOTHY'S INSTRUCTORS.—These are not expressly named in the text, but they are obviously referred to, and the remembrance of them would no doubt be vividly excited in Timothy's mind as he read the apostle's words. We have only to turn back to an earlier passage in this Epistle in order to have our interest in the matter set at rest. At the 5th verse of the 1st chapter we meet with the following words: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." We may look also at Acts, 16 : 1, which supplies us with a few additional particulars: "Then came he (Paul) to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek." When we place these two citations in connexion with our text, they supply us with the following facts, viz.: That Timothy was a native of Derbe or Lystra—most probably of the latter place; that his father was a Gentile, but that his mother and grandmother were of the race of Abraham; and that, whatever may have been the religious character of his father, his mother Eunice, and his grandmother Lois, were persons of unfeigned piety and sterling excellence. On them, there is reason to think, there devolved the principal charge of Timothy's early instruction; and they had most faithfully and assiduously discharged their stewardship; for "from a child he had known the Holy Scriptures."

The fact leads us to notice the parental obligation, and the divine wisdom and benignity shown in the formation of it. The duty of the parent to care for his child—to provide for his sustenance—to train his intellect—to seek the renovation and guidance of his moral nature;—this is a duty growing out of the very constitution of families, and which Christianity cannot so much be said to create as to confirm by new sanctions, and to regulate by new rules. To attempt

escaping such an obligation would not only be to divest ourselves of the Christian, but to become the Atheist—it would be “to deny the faith, and be worse than an Infidel.” The charge is not a matter of mere choice, but of imperative duty; it is a charge which, in common circumstances, cannot, without blame, ever be transferred. The moment that God puts a living child into a parent’s hands, he conveys along with it the most weighty responsibilities—responsibilities the neglect or faithful discharge of which will be followed by an eternity of corresponding results. When the Bible says: “Train up a child in the way in which he should go,” it does but utter, in a more loud, and distinct, and solemn voice, what nature had said before it.

Now mark here, I beseech you, the beautiful illustration which this constitution of things gives us of the divine wisdom and benevolence. Is there nothing to be admired in the circumstance that the training of the immortal mind, in its earliest and most susceptible years, has been committed to those very persons who, of all others on the earth, are most disposed to seek its welfare? An affection which never knows fatigue—which sympathizes with every infant joy or sorrow—which has found a new life in the child’s life, and watches with intense desire and satisfaction the development of its powers—this is to be found in the bosom of every parent, save the very base and abandoned. And to this parent it is that God has committed the sacred trust of its mental and spiritual culture. But there is a double beauty in the arrangement. We learn the most readily from those whom we love and trust. The words of a father and mother are not readily suspected by their child, either of folly or of falsehood. Whatever others may think of them, he is disposed to invest them with a sort of absolute wisdom. Indeed, a child always confides, until he has found himself deceived. Here, then, there is a double vantage, indicating a double benevolence. And may we not expect that, where these favouring circumstances are intelligently and scripturally improved, and the child is trained up in the way in which he should go, when he is old he will not depart from it? Such was the training of Timothy, and such were its blessed fruits. Following the proposed order of our remarks, let us notice,

II. THE SEASON OF TIMOTHY’S INSTRUCTION.—His education was begun in very early life: “From a child he had known the Holy Scriptures,” &c. And instruction, if we would insure success, must be commenced thus early. If we were asked to fix the proper time for entering on the mental, and still more on the moral culture of a child, we should say, Begin your training just as soon as your child is capable of receiving it. It is a different question altogether, and one which it is not our province to discuss or to settle here, how soon the child is to be brought under the systematic discipline of the school or the academy. To decide this question it would be neces-

sary to take into view the bodily and mental constitution of the child. But every one must see that long before the time of systematic education commonly begins, numerous impressions, especially of a moral kind, have already been made; and these, whether favourable or unfavourable, are likely to prove deep, if not indelible. If we are asked, then, to fix the time for entering on the culture of the child's spiritual nature, we answer, Begin as soon as he is capable of receiving spiritual impressions. When am I to teach my child to love truth, and to abhor a lie? Just as soon as he is capable of perceiving the distinction between right and wrong. When am I to convey to his mind the doctrine of a supreme Divinity—the almighty Framer—the benignant Preserver—the Father of all? Whenever the sublime sentiment can even be faintly apprehended by him. And so with the great vital principles of that wondrous restorative economy which it is the design of the Scriptures to reveal—with the history, and character, and work of the Lord Jesus Christ. These must be conveyed to his mind just as soon as he is able to bear it. There is no limit fixing the period of commencing this department of instruction, but the child's own capacity. Now is the seed-time of his immortal existence, which, when once let pass, can never return.

The truth is, impressions of some kind will be made upon the youthful heart, so that the real practical question is, not whether the child shall receive moral impressions or not, but whether the impressions made on it shall be of the right sort or the wrong. There is no period of life in which the imagination is so lively, or the curiosity so excited, or the conscience so awake, or the heart so tender, and, therefore, in which the facilities for occupying and informing with truth are so great. But let the opportunity be let slip, and the seeds of divine truth remain unsown, and the bosom will not continue a blank; but a sad harvest will, in all likelihood, hereafter be gathered of poison and death. The heart will not remain untenanted and uncontrolled; for if the truth do not occupy and govern it, the devil will.

I am afraid that the doctrine of human depravity has sometimes been sadly abused in its bearings on this subject; and men have perversely drawn an excuse for the delay of moral instruction, from the very circumstance that should have quickened them to early and vigorous effort. They have tried to persuade themselves that the work of moral training will be not more difficult ten years hence than it is now, while they will then have the advantage of a more matured and vigorous intellect. Never was there a greater, and seldom has there been a more fatal mistake. We admit the doctrine of natural depravity to its full extent; but then, is there no difference between that tendency to evil with which we are born, when viewed in its native virulence, and when enlarged by years of unchecked indulgence and strengthened by habit? Whether is it easier to pluck up the sapling or the tree? Whether are you more likely to succeed in diverting the current of the rill or of the river? A neglected

child is like so much soil handed over to Satan to cultivate. Oh, yes! if we would see our children, in the days of manhood, walking in the paths of wisdom and holiness—if we would meet them in a future world with congratulations and joy—we must teach them to “Remember *now* their Creator in the days of their youth.”

It is possible, however, to have some vague impression of parental responsibility, and cordially to accede to the opinion that mental and moral discipline, to be effectual, must be early, while the mode and character of our instruction may be grossly defective or injurious. But the text not only suggests the law on this subject, but points to the lesson-book. This will come under our notice by considering,

III. THE MATTER OF TIMOTHY'S INSTRUCTION.—It was divine truth: “From a child thou hast known the *Holy Scriptures*.” His education was conducted on truly sound and liberal principles; for his parents contemplated him, above all, in his relations as moral and immortal, and trained him, not for the hour, or even for time merely, but for eternity. The only part of the Scriptures at that time in existence was the Old Testament; and I can easily imagine how the interesting child would listen for hours to the words of the affectionate Eunice or the venerable Lois, as they depicted before him the lives of the patriarchs; or pursued with him the history of Moses, their great lawgiver, from his cradle on the Nile to the triumphant departure of Israel from Egypt; or followed the Israelites in their forty years' wanderings in the wilderness, under the friendly guidance of the mystic pillar of cloud and fire; or traced their further history in the Promised Land, through centuries of miracle and mercy, returned so oft with rebellion and defection; mingling with all those moral and spiritual lessons which they so naturally and richly suggest, and pointing his thoughts, above all, to the manner in which both history, and type, and prediction, prepared the way and adumbrated the glory of the Christ that was to come. With what glistening eye would the young disciple hear the sacred story! How many and how strange would be the questions he would ask!—questions never addressed to a pious parent's ear in vain. Oh! then it was at a parent's knee that those seeds were sown which afterwards grew up unto eternal life.

What then, it may perhaps be asked—do we propose that education should be exclusively confined to religion? We propose nothing so very unreasonable and preposterous. We know that man is destined, for a season, to be an inhabitant of this world; and we would have him, in all respects, qualified for his sphere. What we condemn is, seeking to have our children all accomplished merely for the present life. What we condemn is, allowing the classic to supersede the catechism, and science to eclipse Scripture. What we condemn, and what, when discovered in the families of professing Christians, has excited in us feelings akin to horror, is the fact that, when passing from childhood into youth, they should sometimes be more fami-

liar with the wanderings of Æneas, and with the battles of Hector and Achilles, than with the ministry, and sufferings, and death of the Son of God and Saviour of the world. We do not quarrel with you for making your child wise in reference to this world; but we do blame you for overlooking the far more important work of making him wise unto salvation. These things ye ought to have done, and not to have left the other undone. Exclude religion from the matter of your instruction, and you are, in all likelihood, preparing your child to become at some future day a more splendid ruin! That, and that alone, is an education worthy of the name, which places the child's immortal interests first, and in the whole scheme of its arrangements "seeks for him *first* the kingdom of God and his righteousness."

And here I would take occasion to remark on a very injurious mistake that, I fear, prevails to some extent on the subject of education—I refer to the opinion, that education solely consists in the *direct* and *formal* communication of knowledge. This is much too narrow a view of the matter. It would be far more correct to say, that all that the child sees and hears in the household is his education; at least, this is strictly true to the extent of his moral training. The direct lesson may be the text, but the parents' conduct is the proof and the commentary. We have no hope of an education in which the two are at variance; we have all hope in one in which they agree. To illustrate this, let us consider,

IV. THE TENDENCY AND RESULT OF TIMOTHY'S INSTRUCTIONS.—They were able to make him "wise unto salvation through faith which is in Christ Jesus." The language of Paul here is remarkable, and must not be passed over without a momentary notice. It evidently teaches that Christ is the great theme of the Old Testament as well as of the New, and that it is in the way of knowing and believing in him as the divinely qualified and divinely appointed Messiah and Saviour that we are made wise unto salvation. Such had been the experience of Timothy. Through the instruction of his parents, while he was yet a child, he had become intimately acquainted with the Old Testament Scriptures; the consequence of which was, that when Paul came to Lystra, in his missionary travels, and proclaimed Jesus as the Christ, his familiarity with ancient type and prediction enabled him at once to see and to appreciate the apostle's argument; and he showed that he had believed Moses by believing Christ. Through the many labours and prayers of his parents, followed by the ministry of Paul, he was now animated by the same unfeigned faith as before had dwelt in his grandmother Lois and in his mother Eunice.

And, in general, it may be affirmed, that where there is similar parental fidelity and prayer, there will, sooner or later, be similar success. Parents often give way to despondency in the matter of their children's education too soon. They expect immediate fruit;

and because this is not always, or even commonly, vouchsafed, they forthwith begin to slacken their efforts. But surely there is enough, both in Scripture and experience, to quicken us on to cheerful and unflinching effort. First, let us realize the solemn fact of our children's immortal existence—let us remember that when yonder sun shall have become dim with age, and this earth shall have perished in its sheet of fire, they shall still be conscious—living—active; and that it will greatly depend on our exertions whether their immortality shall prove to them the greatest blessing or the heaviest woe. Next, let us bear in mind that the Gospel is the only remedy for the moral and spiritual evils under which our nature groans. It alone is able to make wise unto salvation. We may, indeed, present the Gospel, and it shall be refused; but if we withhold it, the universe contains no other remedy. Moreover, is it not true, that in the great majority of instances where the saving truth is instilled by the parent into the tender minds of his children, confirmed by example, and sanctified by prayer, it is, sooner or later, followed and rewarded by the best results? There may occasionally be strange and mysterious exceptions, just as, in the best cultivated orchard, you will sometimes meet with a barren tree, but the exceptions are rare; and then, when we look beyond the enclosure to the uncultivated wilds, all is barrenness together. We repeat it, we have great confidence in the potency of an early Christian education—a confidence based at once on our knowledge of the divine adaptation of the Gospel to the desired end, on observation, and on the express statement of the Word of God. And so it is that even where we have seen the child of godly parents going astray, we have trembled, indeed; but we have trembled less for him than for others whose early days had been spent in scenes of ungodliness. We knew that there were instructions in his mind which he could not forget—which would not forget for him—that a mother's voice would be heard, in its tender whispers, louder than the raging voice of passion—that there were divine seeds in that heart, dormant still, but that must yet spring to life; and that, sooner or later, the cry would be heard from those lips: "My Father, my Father, be thou the guide of my youth."

We have sometimes thought that in the formation of the coral islands in the Southern Seas, we discovered a fit illustration of the history of our Christian tuition of the young. You know that the soil of those islands, after they emerge above the deep, is formed very gradually. Every rising tide leaves its scanty deposit of mud and wreck. There is long barrenness in the slowly accumulating soil, until there is seen gathering over its surface a verdant vegetation, and even lovely flowers spring up from hidden seeds that had been dropped perchance by some passing sea-fowl or bird of prey. Now, you have something of this gradual preparation, followed at length by sudden verdure, in the hearts of children. Every lesson you impart is just the deposit of so much soil. There may be long

and wearisome barrenness, but the propitious moment at length arrives when the labours and prayers of years are graciously rewarded; for the Spirit has given efficacy to the long-slumbering truth, and the life of faith and holiness is begun. He who "from a child had known the Holy Scriptures," is made "wise unto salvation."

Hitherto we have spoken exclusively of the efforts of parents themselves in the training of their children; and we wish it to be understood most distinctly and unequivocally that, as regards the first few years of the child's existence, we place their efforts above those of every other being in the world.

At the same time, we should not be stating the whole truth on this subject, did we not add that, in addition to the parents' instructions, and as powerfully subsidiary to them, the children should very early come under the care of the Church, and pass into the congregational Sabbath school. A congregation without a Sabbath school is not complete in its spiritual machinery. And I scarcely know anything better adapted to second the instructions of the fireside, than a well-organized and efficiently conducted system of juvenile instruction here. A well-appointed band of Sabbath school teachers forms the right arm of a Christian minister. A well-attended, well-conducted Sabbath school is a sure token of present, and one of the surest pledges of future, congregational prosperity.

How bright a day of promise would that be for the Church in this land, when every parent and every pastor solemnly resolved, in reference to the children of his charge, that from a child they should know the Holy Scriptures! Scotland, we believe, would not be an age older, until it was blessed with a universal Pentecost!

ARTICLE IV.

HOME, THE SCHOOL, AND THE CHURCH.*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THREE agencies are chiefly instrumental in preparing the human soul for the duties of this life and of the life to come. The agency of HOME is, by God's appointment, peculiarly great in its forming power. It is to parental training, to a father's counsels, or a mother's instructions, that the most of men are indebted in Providence for the character they possess, and for the hope that enters within the vail. By the familiar fireside, beneath the welcome shelter of the paternal roof, in the midst of the kindly and endearing influences of the homes of childhood, an early impress and direction were given to future destiny.

* Part of the Annual Report of the Board of Education of the Presbyterian Church, for 1851.

Next to home, the SCHOOL has an important agency in developing character for good or for evil. Whether in the country common school of rude appearance, or in the city academy and seminary of higher pretension, wherever an education was obtained, it was *there* that active power was at work to make men what they are. The schoolhouses of youth are looked back upon as the places where the mind, and the heart, and the conscience received deep and enduring impressions.

The other agency is that of the CHURCH. The old family pew has records of immortality for the parents and children who occupied it—records of glory or of shame, which outlast the pulling down of old churches and the putting up of new ones. The salvation of the soul, however much promoted by early training and education, is most frequently consummated in the sanctuary. According to the ordinances of grace, the preaching of the Cross is ordinarily the occasion of revealing the wisdom and the power of God.

It is not maintained that there are no other agencies in forming the human character than those mentioned; but these are believed to be the principal, and they are the agencies which chiefly concern the operations of the Board of Education.

HOME.

“Everything that is moral in a nation, and holy, worthy, and useful in the Church, if not actually formed, is fostered and cherished before the household fire.”

1. One of the great advantages of HOME for the inculcation of religion is, that its instructions begin *early*. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence, which gives a faithful parent the opportunity to bring God, and truth, and duty before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end. Whilst the blessing is with his Spirit, the agency is with his people. That agency primarily consists in *home nurture*, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. “I will be a God to thee, and to thy seed after thee:” “Train up a child in the way he should go; and when he is old he will not depart from it.” The raising of the seed is God's stipulation in the covenant; and the promise for the man is in the training of the *child*. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a *right beginning* is never more clearly exemplified than in the great work of training the human soul for “glory, honour, and immortality.”

2. Home, also, has peculiar opportunities of illustrating by *example*. Divine truth exemplified in the consistent lives of parents, makes a deep impression upon the youthful mind. A child in whose presence religion is daily acted out in all the familiarities of the social circle, is highly favoured of the Lord. Before he understands doctrine, he is made acquainted with practice, and is thus insensibly led on in the way everlasting. The power of godly example, utterly insufficient in itself to counteract natural depravity, is sanctified by Divine grace in the salvation of children and of children's children.

3. Another of the elements which characterize home nurture, is its *facilities for training*. To teach, to give a good example, and to train, are three distinct parts of the work of education. It is important to communicate divine knowledge early, and to illustrate it by example; but it is also important to see that the child applies the knowledge he thus acquires. A parent has constant opportunities at home of forming *correct habits* in children, of directing and restraining their impulses, of superintending their whole conduct, of training them to act out what is right. By means of watchful supervision, seasonable counsel and discipline, vicious ways can be in a good degree anticipated or broken up, and habits of rectitude early cultivated.

4. Then, too, there is a direct power in the *parental and filial relation itself* to give efficacy to home instruction. The tie which binds parent and child is among the sweetest attachments of life. The natural authority of the parent is acquiesced in with deference and affection; and the instructions of a father and mother possess greater influence than those which flow through any other channel.

5. Nor must be omitted among the advantages of home, the fact that its nurture is carried on amidst the *seclusions of domestic life*, comparatively free from the temptations, the turmoil, and the interruptions of the world. God has separated the home-kingdom from invasion by natural boundaries better defined and more authoritative than mountain landmark, or civil and political division.

Considerations like these give to home instruction a prominence among the means that sway the destiny of our race. Religion claims the advantages of the domestic circle as her own covenant rights. She says, "Fathers! mothers! bring up your children in the nurture and admonition of the Lord. Receive them, as God's gracious gifts, for his glory! Their salvation is closely connected with your faithful endeavours. The promise is to you, and to your children, to those children whom you have so often nursed in infancy, kissed with tenderest love, and whose very curls and smiles are grateful to your heart. The promise of immortal life is to you and to them; but it is a promise linked with active duties on your part." "These words which I command thee this day shall be in thine heart. And thou shalt diligently teach them 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." "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

It is a true remark, that "although grace does not come *by* succession, it commonly comes *in* succession." The destiny of children is in a great measure decided by household influences, and Christianity has ever vindicated and honoured home as the scene of her triumphs, the favoured retreat of her enlightening and gracious instructions, made efficacious by the Divine Spirit.

THE SCHOOL.

The SCHOOL, as an instrumentality for the promulgation of religion, has an important place among the means of human instruction. Institutions of education occupy at the present age a more commanding position than at any other period. The advancement of society has brought with it more organized benevolence, more concentration of effort, more enlarged plans. The Jews were, however, by no means destitute of schools and places of public instruction.* In the Jewish schools, as well as in those of the early Christians, instruction in the Scriptures was a primary end, the great design of their establishment. The Pagans of Greece, and Rome, and other nations, had public schools for the education of youth, in which their heathen mythology held a prominent place as a study. In all nations making any pretensions to civilization, the school has been auxiliary to religion. If even Pagans thought enough of their gods to bring religion into their public institutions, surely the followers of the Lord Jesus Christ must be remiss indeed, to abandon an instrumentality so highly adapted to the inculcation of divine truth into the minds and hearts of the rising generation.

At the time of the Reformation, Christianity devoted itself with new interest to the education of the young. Calvin was the means of establishing, at Geneva, a complete system of public instruction, from school to university, a system in which the Church had the selection of teachers, and in which religion was definitely and fully taught. A few years later, Scotland laid the foundation of her parochial institutions, on similar principles, the glory of which abides

* EDUCATION AMONG THE HEBREWS.—Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, "Have you not read what Moses saith?" "Have ye not read in the Scriptures?" thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, "This title then read many of the Jews." But we have proof that may be viewed as still more conclusive. We may quote the law which impliedly enjoins it on parents as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. "The words which I command thee this day," he ordains, "shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt write them upon the posts of thine house, and on thy gates."—*Dr. J. M. Matthews.*

to this day in the Established and Free churches of the land of Knox. In Holland, England, France, and Germany, the reformers acted upon the same general plan of communicating religious instruction in the schools. The Puritans of New England adopted substantially the same system; and it is only within thirty or forty years that the Shorter Catechism has ceased to be a regular part of common-school training in New England. The fathers of the Presbyterian Church were equally zealous for God in their early efforts to educate the young. The schools and academies under their care were strongly imbued with the religious spirit. The General Synod of our Church, in 1766, enacted as follows: "That special care be taken of the *principles and character of schoolmasters*, that they teach the *Westminster Catechism* and Psalmody, and that the ministers and church sessions see *that these things be done*." As long as the Church had education under her care, the school was the helpmeet, formed out of her own side, to train her children for the Paradise of God.

For the last thirty years, however, the State has, in this country, assumed the control of the work of education; and, as a natural consequence, religion has ceased to be a part of elementary instruction. The Presbyterian Church, unwilling that "the children whom God has graciously given her," should be brought up without religious influences, is endeavouring to return to the old system, and to organize schools of her own, in which the truth of Christ shall be taught in connexion with secular learning. But "*why* should Christianity be taught in an institution of learning? Why should religion be introduced at all into education?"

1. In the first place, because Christianity should *infuse its life-giving spirit and truth into every instrumentality designed for the benefit of society*. In a Christian land, every organization aiming at the public good, that leaves out of view religion, dishonours Christ, and can have no sure promise of his blessing. He, who took up little children in his arms, has said, "Feed my lambs." If it is our duty as a Christian nation to recognise God in our halls of state and national legislation (where the meetings are at least opened by prayer), surely it is our duty to do so in those departments which more peculiarly owe their origin to religion,—the departments of organized benevolence, including that which embraces the nurture of the young. Indeed, the education of the young more properly belongs to the Church than to the State. The Church may, for the public good, surrender her children to be educated by the State, provided the latter can do the work according to Bible principles; but no one will deny, especially in this country, that when the Church thinks that the State fails to educate in a way accordant with God's word, the Church has a perfect right to undertake the education of her own children in her own way. Every individual has this right, and so has every church. If the State refuses to give the proper religious instruction in the public schools, the Church is bound to undertake the work herself—and

that, on the broad ground that the public institutions of a Christian land should pay homage to the truth of revelation.

2. A second reason for introducing religion into seminaries of learning is founded upon the *moral nature of those who are to be educated*. We have a moral constitution as well as an intellectual one; unending life as well as present life. Education properly embraces the *whole nature* of the child. The plan, therefore, that proposes to educate the moral in connexion with the intellectual nature, instead of deserving the stigma of bigotry and sectarianism, is really *philosophical* as well as *religious*. The true object of education is to prepare our children for all their duties to God and to man—to develop the heart and conscience as well as the mind—to take the comprehensive range which embraces all the powers, the intellectual, the moral, and the physical. No parent would patronise a school where the health, the physical nature of the child, received no attention. This is a proper part of education, a branch that cannot lawfully be neglected. But shall the conscience of the child receive no training? Is this the only part of education that our schools can discard without exciting the indignation of the community? Surely the moral and the immortal belong to the soul of a child. Our schools ought to educate youth according to the nature which God has given them, not in fragments, but according to the unity of the divine workmanship.

It is the glory of Scotland's statute of 1559, that its preamble distinctly states that the object of her parochial system of education was "the godly upbringing of the youth of this realm." It was a great and wise saying of John Knox, "Put up the School with the Church." A true system of education must recognise religious aims. That education is faulty which only draws out the mind, but cares nothing for the conscience; it is faulty philosophically, it is faulty religiously.

3. In the third place, religion should accompany education, because education is a *process demanding the constant direction of a true law*. Education does not consist in merely storing the mind with knowledge; it trains the mind itself to the use of knowledge, and evolves and disciplines its powers by a constantly transforming and quickening influence. The mind is not like the inactive vase which simply receives the flowers which beautify it; but, like the flowers themselves, it germinates by a living principle. The character of its thoughts and feelings depends upon the elaborating processes which education has established within the soul.

Now it is maintained that religion, and not human wisdom, should regulate as far as possible this whole work, and give it a right direction from the very starting-point of life. Education should anoint religion upon the throne of the soul, and assist in maintaining its regal rights and dominion. Christianity can be excluded as a regulating principle only on the plea that it has nothing to do with education—a plea of infidel ingenuity or political expediency which the

Church cannot admit. It is clear that if religion has anything to do with the training of the human soul, the critical time is the season of youth, when character may be hopefully and permanently formed. It is also clear that the principle, which should give law to education, should not only be a religious one, but be applied day by day, just because the process of education is going on day by day. The soul needs the steady nurture and guidance of religious truth as much as the grass and the corn need the light of the sun. The inculcation of religion directs and strengthens the laws which should govern the process of education; and as everything depends upon this training process, religion, which is its true directing power, should exert a constant influence day by day.

4. A fourth reason for employing the school in carrying on the religious education of children is its *practical availability*. Surely no place is better adapted for training, than the training-place itself. How easy is it for a Christian teacher to admit religious instruction into the school, where all other instruction is given! This is the very time and place to add religion to whatever else is taught, to preserve the harmonies of education, to dignify all branches of knowledge by the addition of that, without which none are of real value. The school is available for religious instruction on account of its regularity and system. It is just as easy to assign hours for special religious instruction, as it is for instruction in any department of secular knowledge. Nor will religious instruction interfere with the intellectual progress of the school. Aside from the fact that religious acquisitions are intellectual in the highest sense of the word, there is a tendency in religious studies to promote good government, and to encourage diligence. Moreover, the exercises of religious instruction, and of prayer, and of singing, give a variety and character to the occupations of the schoolhouse, which leave upon a child the happiest impressions.

When the mind is expanding in the daily pursuit of elementary and general knowledge, it is a hopeful thing to introduce religion along with it in friendly familiarity. But if the mind be allowed to receive its education without the accompaniment of religion, it is exceedingly difficult ever to secure the homage and the influence which properly belong to religion. The old maxim holds true, that "early friendships are the most cherished and the most lasting." A youth, who has been trained up with religion as his friend, will rarely forsake it in after life; and, next to home, there is no place more available than the school to bring religion and learning into pleasant and transforming communion.

5. A fifth reason in favour of giving to the school its true position among the institutions of the Church is, that religious instruction in school *adds to the value* of the religious instruction of the most favoured home, and helps to supply the deficiencies, or the utter neglect, of homes less friendly in their religious influence.

Some say, "give religious instruction at home." By all means.

But let it not stop there. Let the school go on with it, and the academy, and the college. Let all the institutions of education carry forward the teachings of the fireside. Let the sweet child who has been taught by his mother to say his prayers and to repeat his catechism and to sing his hymns, be met at the school with the same persuasive remembrances of God and immortality. Let not his education be Christless as soon as he leaves the parental roof. It is the very time he needs religion most. He is immortal wherever he goes, and immortal things should be kept before him with a perseverance that pleads a divine promise for a blessing. However thorough a parent may be at home in the religious education of his children, he will find that a truly Christian school is adapted to impress divine truth upon their hearts, and to lead them on far more rapidly than if this aid was not afforded.

It must also be considered how little time, after all, even pious parents actually give to these weighty matters,—especially where business with its tyrannical claims calls away the father from morning to evening, and where many a mother has cares which often render impossible the execution of purposes for which her heart yearns. Pious parents would generally find religious schools important auxiliaries to their own imperfect efforts in religious education.

Another urgent fact is, that *many parents impart no religious instruction at all to their children*. This is, alas! too extensively the case. Shall such children grow up in our congregations in comparative ignorance of Christ? They may, it is true, go to the Sabbath school, and be much benefitted by its instructions. But what is an hour or two on the Sabbath, if followed by neglect during all the hours of all the other six days? There is no dispensation in the Bible to teach religion only once a week; and least of all, to do so as a plea to palliate the omission of duty day by day. "This ought ye to have done, and not to leave the other undone." Even irreligious parents are commonly grateful to others for the religious instruction of their children, and would be not only willing, but glad to send their children to religious schools. The benefits of such schools would extend to every class.

6. A *sixth reason* for the inculcation of religion in our institutions of education is its connexion with the *salvation* of our youth, as proved by experience.

All aims of Christian training concentrate in this, the highest aim in heaven and on earth, even the salvation of the soul. If religion be wisely inculcated upon the human mind and heart from early life at home, on through the different stages of public instruction, such use of the means of grace will not ordinarily be in vain. Why is it that the children of Christian parents unite with the Church so much more frequently than those not piously trained, and that revivals of religion so often visit Christian schools and colleges, to the exclusion almost of any others? It is because the truth of Christ is kept before the mind in a way adapted to secure its homage; because the

commands of God are obeyed, his Spirit invoked, his ordinances regarded. "Line upon line and precept upon precept" obtains the blessing of promise upon promise. The system of education that attends to religion in its appropriate season reaps sheaves of rejoicing on the field of youthful culture.

One of our religious journals states that the pastor of a large church in Ohio kept for several years a table of statistics, embracing the principal facts pertaining to his Sabbath schools and Bible classes. In these tables were columns of attendance and of punctuality, and also columns exhibiting how many scholars recited perfectly the Shorter Catechism and other lessons. An inspection of the tables for a series of years shows that conversions were very nearly in the ratio of punctuality. Almost every one who attended eighty or one hundred lessons became a hopeful convert. In five years 175 members of his Bible classes united with the church. This remarkable statement proves two things directly in point, viz., that the inculcation of Bible truth is, under God, blessed to the salvation of the soul; and secondly, that this blessing is in a degree proportionate to the judicious assiduity of its inculcation.

It deserves notice that in regard to persons religiously educated there is more or less hope of their conversion in after years. There may even be an interval of open profanity, as in the case of John Newton, which may be succeeded by a life of consecration to Christ in the beauties of holiness. As Dr. Witherspoon remarks, "The instances of conversion in advanced life are very rare: and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy but had been long stifled by the violence of youthful passions, or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness turning at the close of life to the service of the living God."

The Providence of God abundantly utters the testimony of his goodness in sealing with the Spirit faithful instruction in early life. Educational institutions, wisely improving the proper opportunities of bringing the truths and duties of religion before the rising generation, engage in a work that God blesses with the richest spiritual results.

The introduction of religion into institutions of learning is thus enforced by strong considerations. It is right in itself as an expression of the spirit of Christianity; it is demanded by the moral nature of children, and the very process itself of education; it is comparatively easy in practice; affords great help in strengthening and enlarging the religious teachings of home, and in supplying the deficiencies and neglects in cases where children learn little or nothing

of God; and secures, in Providence, the great end of preparation for another world as well as this.

Happy the Church that can point to her religious schools and institutions, and say, "There are the children whom God has graciously given!"

THE CHURCH.

The third great agency for the salvation of mankind is the CHURCH. "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." The Church is a spiritual organization, established by God himself for the preservation of his knowledge among men. It is exhibited throughout revelation as the special object of divine favour. Guarded by the watchful providences of nearly six thousand years, Zion still has salvation upon its walls and praise upon its gates. Among the elements of the Church's power are its truth, its stated Sabbath convocations, its divinely appointed ambassadors, and its special promises of the Spirit.

1. "The Church of the living God" is "the pillar and ground of truth." The sacred oracles belong to Zion. They are the charter of her legalized existence—and she is their preserver and teacher from age to age. In no place does the truth of God carry more authority to the conscience of men than in the sanctuary.

2. The Church has the advantage of her stated *Sabbath-day* assemblies to preach her lessons of immortality. It is a most efficacious arrangement of grace, that sets apart one day in seven, and commits to the Church its spiritual improvement. Children, trained to come to the sanctuary, associate solemnity and reverence with the acts of worship, and catch many impressive glimpses of the meaning of divine ordinances—of prayer, and sermon, and hymn, and sacrament. The world on this day intermits the activities of its secular industry, and with one accord the people come together to hear. This *congregating power* of the Sabbath, added to its general influences of solemnity, gives to the Church a wonderful adaptation as the instrument for instructing mankind.

3. God has, moreover, given "*apostles, prophets, evangelists, pastors, and teachers*," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "By the foolishness of preaching He saves them that believe." The plan of commissioning ambassadors to "preach the Gospel to every creature," is the plan of divine contrivance.

There is something in the teaching of the living minister that gives truth itself a deeper meaning. Ministerial influence, great as it is in the sanctuary, pervades also the scenes and relations of domestic life. The faithful pastor carries the testimonials of the Church into his private visitations. He counsels and warns the impenitent; he directs the minds of inquirers to the cross of Christ; he edifies Christians; he comforts them that mourn; he catechises

the children ; he prays with families ; he is at the head of every good word and work ; he visits the sick, and communes with the dying, and buries the dead : in short, the Christian pastor concentrates immense influence as a divinely appointed teacher—an influence which belongs to him in his relations to the Church.

4. One other element of the Church's power is the *special promise of the Holy Spirit*. Grace visits households and visits schools, but chiefly in churches does God display His saving power. "He loves the gates of Zion more than all the dwellings of Jacob."

"His mercy visits every house
That pay their night and morning vows ;
But makes a more delightful stay
Where churches meet to praise and pray."

The revival at home or in the school, if it did not begin in the meetings of the church, is usually carried on and perfected amidst the Sabbath and week-day assemblies of Zion. "Of Zion it shall be said, This and that man was born in her." On the day of Pentecost a mighty spiritual power descended to make the preached word a "savour of life unto life" to the multitude, and throughout every age, grace accompanies the preaching of the Cross to the salvation of them that believe. God in a peculiar manner "dwells in Zion," and is "the glory in the midst of her." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The Holy Spirit is poured out upon the ordinances of the Church, according to the decrees, the promises, the prophecies, and the providence of God.

Sustaining, as the Church does, this divine relation to the salvation of men, her influence must always be sought and honoured among all the other agencies of public instruction.

Sanctuary privileges being of inestimable value in saving the soul, the work of training up ministers for the sanctuary is one of exceedingly great magnitude and responsibility. It invites the co-operation of the good, the wise, the enterprising, the liberal, and the prayerful in Zion. It demands the most earnest supplications to the Lord of the harvest, accompanied by all the honest and efficient efforts implied in the right use of the right means.

The Board of Education have thus endeavoured briefly to direct the attention of the General Assembly to HOME, the SCHOOL and the CHURCH, as three great and principal agencies in the regeneration of mankind. Presbyterians have ever borne, and must continue to bear, an unwavering testimony to the importance of concentrating pious care and labour upon our youth in their relations to the enlargement and glory of Zion. In proportion as our homes, our public institutions of education, and our churches shall exalt the methods ordained of God for the training and perfecting of the saints, may His blessing be expected through successive generations, rising up to pursue "the chief end of man."

ARTICLE V.

THE TEACHING OFFICE OF THE CHURCH.*

BY THE REV. CHARLES HODGE, D.D.

"Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—MATT. 28 : 19, 20.

WE learn from the first chapter of Acts, that Christ showed himself alive after his passion, by many infallible proofs, being seen of the Apostles forty days, and speaking to them of the things pertaining to the kingdom of God. We have four, more or less independent, histories of these forty days. Circumstances mentioned by one historian are omitted by another, so that all must be collated in order to obtain a full account of the parting instructions of Christ to his disciples. The passage just recited, however, contains the substance of his last injunctions. According to the Evangelist Matthew, our Lord, on the morning of his resurrection, appeared to the women who visited his sepulchre, and said to them, "All hail! Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them, and when they saw him, they worshipped him. It was on that mountain, and to those worshipping disciples, that Jesus addressed the words of the text.

If special interest and authority are due to any one communication of Christ more than to others, they must attach to words uttered under these peculiar circumstances. He had finished his work on earth; he had risen from the dead; he was on the eve of his final departure; he was now constituting his Church; he was in the act of delivering its charter. He then and there gave his disciples their commission, prescribed their duties, and gave them the promise of his perpetual presence.

To whom is the commission given? What duty does it prescribe? How is that duty to be performed? What are the powers here conveyed? And what is the import of the promise here given? These are questions on which volumes have been written, and on whose solution the most momentous interests depend.

I propose to call your attention to only one of these questions, viz., How is the duty prescribed in this commission to be performed? or how is the end here set before the Church to be accomplished? We answer, by TEACHING.

* A Sermon by the Rev. Charles Hodge, D.D., preached in the church on University Place, New York, on Sabbath evening, May 7, 1848, at the request of the Executive Committee of the Board of Foreign Missions of the Presbyterian Church.

This appears in the first place, from the nature of the end to be accomplished, and from the express words of the commission. The command is, to make disciples of all nations. A disciple, however, is both a follower and a learner. If the nations are to be made the disciples of Christ, they must know his doctrines and obey his commands. This is to be done by baptism, and by teaching. The command is, to make disciples of all nations, by baptizing and teaching. These are, therefore, the two divinely appointed means for attaining the end contemplated.

Baptism, as a Christian ordinance, is a washing with water, in the name of the Father, of the Son, and of the Holy Ghost. Its main idea is that of consecration. The person baptized takes God, the Father, to be his father, Jesus Christ, his Son, to be his Lord and Redeemer, and the Holy Ghost to be his sanctifier. That is, he accepts the covenant of grace, and professes allegiance to his covenant God. Every one, therefore, who is baptized, becomes a disciple. He is enrolled among the professed children of God, and worshippers of Christ.

Baptism, however, in the case of adults, implies faith. It is, in fact, the public avowal of faith. And faith supposes knowledge. No man can take God to be his father, unless he knows who God is. Nor can he take Christ to be his Redeemer, unless he knows who Christ is, and what he has done. Nor can he take the Holy Ghost to be his sanctifier, unless acquainted with his person and office. Knowledge lies at the foundation of all religion, and therefore Christ has made it the great, comprehensive duty of his Church, to teach. She does nothing unless she does this, and she accomplishes all other parts of her mission, just in proportion as she fulfils this, her first and greatest duty.

II. In the second place, the paramount importance of this duty appears from the kind of knowledge which is necessary to make men the true and worthy disciples of Christ. It will not be denied that the Church is bound to teach what God has revealed in his word. If, then, we would understand the nature of the duty Christ has enjoined upon his Church, we must consider that system of truth which he has commanded her to communicate to all nations. It comprehends a knowledge of the being and attributes of God, and of his relation to the world. These, however, are the profoundest themes of human thought; the most difficult subjects to be rightly comprehended, and yet absolutely essential to all true religion. The God, moreover, whom we are to make known, is revealed as the Father, Son, and Holy Spirit. He must be received and worshipped as such, by every man who becomes a Christian. This cannot be done without knowledge, and this knowledge can only be communicated by teaching. Even in a Christian country, it requires early and long-continued instruction, to imbue the mind with any correct apprehension of the nature of God, as he is revealed in the Bible. Among heathen nations, the task must be an hundred fold more

difficult. The pagan mind is prepossessed with false conceptions of the divine Being: the terms by which he is designated, are all associated with degraded ideas of his nature. The very medium of instruction has to be created. A proposition which, to our minds, and in our sense of the words employed, expresses truth, must of necessity convey error to the minds of those who attach a different meaning to the words we use. What is God to the mind of a heathen? What is law? What is sin? What is virtue? Not what we mean by these terms, but something altogether different. Without a miracle, correct knowledge can be communicated to such minds only by a long process of explanations or corrections. The heathen have a great deal to unlearn, before they can learn anything aright. Their minds must be emptied of the foul and deformed images with which they are filled, before it is possible that the forms of purity and truth can enter and dwell there.

The same remarks are applicable to what the Bible teaches concerning man; his origin, his apostacy, his present state, his future destiny. No man can be a Christian without a competent knowledge of these subjects. They are, however, subjects in themselves of great difficulty; the prepossessions of the heathen are opposed to the Scriptural representations on these topics; all their previous opinions and convictions must be renounced, before the truth concerning the nature and condition of man can be communicated to their minds.

Again, to be Christians, men must understand the plan of salvation; they must know Jesus Christ, the constitution of his person, and the nature of his work; they must know how we are made partakers of the redemption purchased by Christ, and the nature and office of the Holy Spirit.

Again, to be Christians, men must know the law of God, that perfect rule of duty which unfolds the obligations which we owe to him as creatures, as sinners, and as the subjects of redemption. But the heathen, alas, have been taught to call evil good, and good evil, to put sweet for bitter, and bitter for sweet. Their moral perceptions are darkened, and their moral sensibilities hardened; so that the acquisition of correct knowledge on their part of the pure law of God, must be a tedious and gradual operation.

Such is a meagre outline of the knowledge which the Church is bound to communicate, and without which the nations cannot be saved. We have no adequate conception of the magnitude or difficulty of the task. We forget that we have been slowly acquiring this knowledge all our lives; that our mothers gave us our first lessons in this divine science before we could speak; that from our infancy it has been constantly inculcated in the family, in the sanctuary, and in the school-room; that this heavenly light has always beamed around us, and upon us, from the Bible, from the institutions of the country, and from innumerable other sources. Can the heathen, then, learn it in a day? Because the English language is

familiar to us, can it be taught to foreigners in an hour? If we undertake the work of making disciples of all nations, we ought to understand what it is we have to do. It is no work of miracle or magic. As far as we are concerned, it is a sober, rational enterprise. We undertake to change the opinions and convictions of all the inhabitants of the world on the whole department of religious and moral truth, the widest domain of human knowledge. This is the work which Christ has assigned to his Church. And it is to be accomplished by the ordinary process of teaching; not by inspiration, nor by miraculous interference of any kind. It is, indeed a stupendous work, and no man can address himself to it in a proper spirit, who does not so regard it. It would be comparatively a small matter to bring all nations to speak our language, and to adopt the civil and social institutions of our country. Stupendous as is the work assigned us, we cannot flinch from it. It must be done, and we must do it.

There is another aspect of this subject which must not be overlooked. The system of truth of which we have spoken cannot be taught in abstract propositions, as though it were a mere philosophy. It must be taught by the Church, just as God has taught it in his word; in history, in types, in allegories, in prophecies, in psalms, in didactic assertions, in exhortations, warnings, and precepts. No man can understand the truths of the Bible, without understanding the Bible itself. He must know the history of the creation, of the fall, and of God's dealings with his ancient people. He must be acquainted with the Mosaic institutions, and with the experience of the saints, as recorded in the Psalms. He must know the history of Christ, as predicted by the prophets, and as recorded by the Evangelists. He must hear Christ's own words, and read for himself what the apostles have delivered. If we teach Christianity, we must teach the Bible, and the whole Bible. We must convey the truth to others in the very facts and forms in which God has communicated it to us. The two are absolutely inseparable; and woe to those who would attempt to divide them. Who would undertake to tell men, in their own way, and in their own forms, what they think the Bible means, by popular discourse or otherwise, instead of teaching the Bible itself. Let us, then, Christian brethren, calmly look our work distinctly in the face. The precise, definite task which Christ has enjoined upon his Church is, to teach the Bible, and the whole Bible, to every creature under heaven.

It never could have entered into the mind of any man, that this work could be accomplished in any other way than by a regular process of education, were it not for some vague impression, that the work of the Holy Spirit in some way supersedes the necessity of the ordinary methods of instruction. This is a fatal delusion. The Bible teaches us, that the Spirit operates with and by the truth upon the hearts of men. As far as we know, either from scripture, or observation, he never operates on the minds of adults in any

other way. The knowledge of the truth is therefore a preliminary condition to the experience of this divine influence. This knowledge the Spirit does not communicate. He has revealed it in the Word. It is the business of the Church to make it known. The office of the Church and that of the Spirit are therefore perfectly distinct. Both are necessary. Neither supersedes the other. The Church teaches the truth; the Spirit gives that truth effect. He opens the mind to perceive the excellence of the things of God; he applies them to the conscience; he writes them upon the heart. But the truth must be known, before it is thus effectually applied to the sanctification and salvation of the soul. It is therefore in perfect consistency with the doctrine of the Spirit's influence, that we assert the absolute necessity of knowledge, and therefore of instruction.

III. A third argument in support of the doctrine, that the great duty of the Church is to teach, is drawn from the fact, that the Church, from the beginning of the world, has, by Divine appointment, been an educational institute. This is, and ever has been her distinctive character. She is indeed an association for the worship of God, and for the cure of souls, but she is peculiarly and distinctively an organization for maintaining and promoting the truth.

To the ancient Church were committed the oracles of God, not only to be preserved and transmitted, but to be taught to the people. The whole ritual service was a mode of teaching. The morning and evening sacrifice was a daily lesson on sin and atonement. Every rite was the visible form of some religious truth. Every festival was a commemoration and a prophecy. The Sabbath was a perpetual annunciation of the creation of the world, and of the being of a personal God. There were thus daily, monthly, and yearly services, all designed for the instruction of the people. The sabbatical year, and the year of jubilee were prolonged periods for setting forth the great truths of morals and redemption. Besides all this, there was a distinct order of men, one-twelfth of the whole population, set apart for this purpose. The priests were devoted to the service of the Temple, the august school of God, and the Levites scattered over the whole land. Into this system the synagogues were incorporated, where the Scriptures were read and expounded to the people. It must also be borne in mind that the whole literature of the Hebrews was religious. Their only histories were the record of God's dealings with his church; their poetry was devotional or didactic; their fictions were divine parables; their orators, inspired prophets. We cannot conceive of a set of institutions better adapted to imbue a whole nation with religious knowledge than those ordained of God under the old dispensation.

Another very instructive fact is this: when God designed to extend the offer of salvation beyond the limits of Judea, he subjected the surrounding nations for three centuries to a course of preliminary education. Two hundred and eighty years before Christ, the Scriptures, or at least the Pentateuch, were translated into Greek, the

language of the civilized world. Jews were congregated in every city of the Roman empire. Synagogues were everywhere established, in which the true God was worshipped and his word expounded. Hundreds and thousands of devout proselytes were gathered from among the heathen, and instructed out of the law and the prophets, and taught to look for the salvation that was to come out of Zion. A broad foundation was thus silently and laboriously laid for the Christian Church in every part of the civilized world. It was the special mission of the apostles to go over the Roman empire, and, selecting those points where the ground had been thus previously prepared, to establish churches as centres of light to the surrounding regions. They always, when they entered a city, went first to the synagogue, and there endeavoured to convince the Jews and proselytes that Jesus was the Christ: and that there was no other name given under heaven whereby men must be saved. Sometimes the whole assembly with their elders believed, and became a Christian church. At others, only a portion embraced the Gospel. Those the apostles separated and organized into a new church or Christian synagogue.

We are apt to forget all this, and to think the work of the apostles was analogous to that of our modern missionaries. It was, however, essentially different. The apostles preached in a great measure to the worshippers of Jehovah, to men whose hearts and consciences had been educated under his word and institutions; to men who had comparatively little to unlearn; whose general views of the nature of religion were correct, and who were in earnest expectation of the salvation which the apostles preached, and with whom they could communicate in a competent language. We need not remark on the different character and condition of the people among whom the modern messengers of the Gospel are called to labour; men whose minds are dark, degraded, and inaccessible, having no ideas in common with us, and no terms of correct religious import. Our missionaries have to do the long preparatory work, which the apostles found done to their hands. We should therefore commit a fatal error, if we should infer from the itinerant character of the apostles' labours, that our missionaries should pass in like manner from city to city, abiding only a few months at any one place. It would be most unreasonable to expect that this mode of operating would now be attended with a success analogous to that which followed similar labours of the apostles, under circumstances essentially different. The great fact, however, is undeniable and most instructive, that God did prepare the way for the apostles, by subjecting the population of the chief cities of the Roman empire, for nearly three centuries, to a preliminary process of religious culture.

As then God made the Church under the old dispensation an educational institute; as he prepared the way for the dissemination of the Gospel, by previously causing Judaism to be extensively diffused, so also in the organization of the Christian Church, he gave it a dis-

tinctive educational character. Christ appointed a set of men as teachers; he made provision for their being continued; he promised to be with them in all ages, and to give them by his Spirit the qualifications for their work. When the apostles went forth, it was in the character of teachers. They everywhere established churches, which were schools presided over by διδασκαλοι. Aptness to teach was made an essential requisite for the office of a Presbyter. Ministers were commanded to give attendance to reading, to exhortation, to doctrine or instruction, that their profiting might appear unto all. In support of the doctrine that the great business of the Church is to teach, that this is the divinely appointed means by which she is to make disciples; we appeal, therefore, not to this or that particular passage of Scripture, but to the whole design or organization of the Church as laid down in the word of God.

IV. What God has thus clearly taught in his word, he has not less impressively taught by his providence. If the history of the Church teaches any one lesson more distinctly than any other, it is, that just in proportion as she has been faithful as a teacher, she has been successful in promoting the Redeemer's kingdom; and just in proportion as she has failed in teaching, she failed in everything pure and good.

In proof of this point we appeal, in the first instance, to the contrast between the Romish and Protestant portions of Christendom. The characteristic difference between the Popish and Protestant churches is, that the former is a ritual, and the latter a teaching church. In the former, the minister is a priest, in the latter, he is an instructor. The functions of the Romish priesthood are the offering of sacrifices, the administration of rites, and the absolution of penitents. Public worship in the Romish church is conducted in a language which the people do not understand, and consists largely in ceremonies which they do not comprehend. The Scriptures are a sealed book among them, and the necessity of knowledge to faith or holiness, is expressly denied. The consequence is, that under the dead uniformity of outward show, there is in the Romish church a mass of ignorance, heresy, irreligion, superstition, immorality, such as probably never existed within the pale of any Christian communion on earth.

On the other hand, among Protestants, the minister is a teacher. He leads indeed in the worship of the sanctuary, and he administers the sacraments, but his great official business is to minister in word and doctrine. The sacraments in his hands are not magic rites, but methods of instruction, as well as seals of the covenant. It is in Protestant countries, accordingly, we find knowledge and religion in a far higher state than in any other portions of the world.

Again, if we compare different Protestant countries, we shall find that religion flourishes uniformly and everywhere exactly in proportion as the Church performs her duty as a teacher. In England, notwithstanding the abundant provision made for the support of the

clergy, yet from the enormous extent of many of the parishes, and from the predominance of the liturgical element in the constitution of the established church, a large part of the population have been left uninstructed; and were it not for the exertions of other denominations, would be in a state little better than heathenism. In Scotland, on the other hand, religion is more generally diffused, and has a stronger hold on the mass of the people, than in any other country in the world. The reason is that the church of Scotland has, from the beginning, been pre-eminently a teaching church. Notwithstanding the trammels of an establishment and patronage under which she has acted, she understood her vocation; she recognised her duty to teach the people, and the whole people, Christianity as a system of doctrines and duties, and she has therefore succeeded in making Scotland the most religious country in the world.

It matters not, however, where we look, wherever we find a teaching church, there we find religion prosperous, and wherever we find a ritual, an indolent, or a ranting, or merely declaiming church, there we find religion degenerated either into superstition or fanaticism.

As a final appeal on this subject, we refer to the history of missions. There are only three methods by which Christianity has ever been established among heathen nations. The first is that adopted by the Apostles, who established churches in various important places, where the ground had been long under a process of preparatory culture, which churches became centres of radiation for the surrounding people. From such centres the Gospel was extended in ever widening circles, until their circumferences met, and encompassed the whole Roman world.

The second method is that in which, by force or fraud, a people has been brought to submit to Christian rites, and to an external compliance with the forms of Christian worship. Thus the Franks were converted under Clovis, and the Saxons under Charlemagne; and thus was Christianity introduced into Mexico and Peru, and by the Jesuits into Paraguay, China, and the Indies. The characteristic of this method is, that it is conversion without instruction. It implies no change of opinions, no change of heart, no change of life. It is simply a change of name and external ceremonies. In some cases, this nominal conversion is followed, sooner or later, by instruction, and a real reception of the Gospel is the ultimate result. The Saxons, who long remained baptized heathen, are now the stamina of the Lutheran and Reformed churches. In other cases instruction does not follow, and then the consequence is, that the people remain Christians only in name; or, when the external pressure is removed, they relapse into heathenism. The Indians of Mexico and Peru are no more Christians now than they were in the days of Cortez and Pizarro; and the once flourishing missions of the Jesuits, with their thousands, and even millions of converts, have perished, without leaving a trace behind them.

The third method of propagating the Gospel is a process of education ; that is, actually teaching the people, so that they come to know God, and Jesus Christ, his Son, and the way of salvation through him. Unless God works miracles, unless he subverts all the revealed or known methods of his operation, this is the only means by which the nations can be converted. This is the method which all Protestant churches have been forced to adopt, and it is the only one that has ever been successful. No instance can be produced of the establishment of the Gospel in a heathen land, by any other means. This was the course pursued by the faithful Moravians in Greenland, in the West Indies, and in this country. They uniformly established permanent missions, and laboriously taught the people. This was the method adopted by Elliot and Brainerd. To this mode of procedure, after many experiments and failures, the missionaries were obliged to resort in Tahiti, the Sandwich Islands, in India, and South Africa.

It is a very humble and self-denying work thus to teach the first principles of the oracles of God ; it is a very slow process ; there is no eclat about it ; it is very trying to the faith of the missionaries and to the patience of the churches. But it is God's appointment. It is as much a law of his gracious dispensations that the minds of men must be imbued with the divine knowledge before the Spirit quickens them into life, as it is a law of his providence that the seed must first be properly deposited in the earth before, by his rain and sun, he calls forth the beautiful and bountiful harvest. No man expects to raise a crop of wheat by casting seed broadcast in swamps, forests, and jungles ; and just as little reason have we to expect a harvest of souls, or the secure and permanent establishment of the Gospel in heathen lands, by any such short and easy method of disseminating truth. God will not depart from his wise ordinations to gratify either our ease or love of excitement. If we would bring our sheaves to his garner we must go forth with tears, and patient labour, bearing the precious seed of truth.

This is the true apostolic method. The apostles converted the world by teaching. They established churches at Jerusalem, at Antioch, at Ephesus, and at Rome, just as we are now labouring to establish churches at Lodi, Lodiana, Furrukhabad, Agra, and Allahabad. The only difference is, that the apostles found the ground cleared, broken up, and prepared for the reception of the seed, while our poor missionaries, with but a small portion of their strength or grace, have to go into the jungles and forests, and clear the ground as well as sow the seed. The same God, however, who wrought effectually in the apostles, is mighty in the weaker messengers whom he has sent to do this harder work. In both cases the excellency of the power is of God, and not of man. But do not let us add to all the other trials and discouragements of our missionaries, the heavy burden of our impatience. Let us not forget that the work to be

done is, of necessity, in its first stages a very slow work—that the harvest does not follow immediately after seed-time.

That teaching, then, is the great vocation of the Church; that by no other means can she make disciples of all nations, is evident, 1. From the express command of Christ, in the commission given to his disciples. 2. From the nature of that system of doctrines, the knowledge and cordial belief of which are essential to salvation. 3. From the nature, design, and constitution of the Church, as revealed in the Scriptures, and 4. From the whole history of the Church, and especially from the whole history of missions.

It may, however, be asked, *what is meant by TEACHING?* What is this educational process which is so necessary to the propagation of the Gospel? We answer, it is that process by which men are brought really to know what the Bible reveals. The end to be attained, is the actual communication of this divine knowledge. There are, of course, different methods of instruction, some better adapted to one class of learners, and some to another; no one of which should be neglected. The principal agencies which God has put into our hands for this purpose, are the pulpit, the school-room, and the press. All these are employed in Christian countries, and all must be used among the heathen. The danger is, that a disproportionate importance be given to one of these methods of instruction, to the neglect of the others. The great temptation is to overvalue the first. This arises from several sources.

1. In the first place, we are apt to attach to the word *preaching*, as used in the Bible, the sense which it now has in common life. We mean by preaching, the public and authoritative enunciation of the Gospel; whereas, in the Bible, the word comprehends all methods of communicating divine truth. When Paul says, "It pleased God, by the foolishness of preaching, to save them that believe," he does not mean that the public oral proclamation of the Gospel is the only method of saving sinners; but that God had determined to save men by the Gospel, and not by the wisdom of this world. Human wisdom is entirely inadequate to that end, as the world by wisdom knew not God, and therefore God determined to save them by the Gospel, which Paul calls the true, or hidden wisdom. Any method by which that wisdom is communicated, comes within the compass of that foolishness of preaching of which Paul speaks. The parent, the teacher, the author, are all preachers in the Scriptural sense of the word, so far as they are engaged in holding forth the word of life. The power is in the truth, not in the channel or method of communication. It is this transferring to the Bible the modern restricted meaning of the word *preaching*, which has led many good men to undervalue other methods of instruction. They suppose that all the Scriptures say about preaching, is to be understood of the oral enunciation of the Gospel, whereas it relates to the inculcation of divine truth, in any and all ways by which it can be conveyed to the human mind.

2. But secondly, we do not make due allowance for the difference between the state of the heathen, and that of our own people. Because the majority of persons in a Christian land are prepared, in a good degree, to understand a public discourse, we are apt to take it for granted that this method of instruction is equally adapted to the heathen. A moment's reflection, however, is sufficient to correct this mistake. A certain degree of previous knowledge is requisite, to enable us to profit by public discourses; and we accordingly find, the world over, that the effect of public preaching is just in proportion to the previous religious training of the hearers.

3. In the third place, as we know from Scripture and experience, that many single sentences of the word of God contain truth enough to save the soul, and as the Spirit of God does sometimes make one such sentence fasten on the conscience, and from that single germ, by his inward teaching, evolve enough of the system of truth to enable the sinner to receive Christ, to the saving of the soul, it is very natural for us to be anxious to scatter the truth as rapidly and as widely as possible. And this is a good and sufficient reason why, even in heathen countries, the public proclamation of the Gospel should never be neglected, but on the contrary, should be as assiduously employed as possible: we know not but God may give some one truth saving power in some poor sinner's heart. Of the seed sown on the wayside, among the rocks or thorns, it is possible that some one grain, here and there, may take root and bring forth fruit. But no harvest is ever raised in that way. Neither has any heathen nation ever been converted by the itinerant proclamation of the Gospel. To raise grain enough to feed our families, or to sustain a nation, we must plough and harrow, as well as sow; and to save souls enough to found a church, or to convert a nation, we must slowly and laboriously indoctrinate the people in the knowledge of the Bible.

The mistake to which we have referred, is one into which the missionaries themselves almost uniformly fall, at the beginning; and those new to the work, are apt to think that their more experienced brethren rely too little on preaching, and too much on the slower methods of instruction. A missionary from Ceylon told me that soon after his arrival in that field, he ventured to suggest his doubts on this subject to the oldest, and certainly one of the ablest and most devoted of his brethren. That elder brother was then ill, lying on his bed, opposite an open window. He said to his doubting brother, "From that window, you can cast your eye over a number of villages, embowered in trees: as I lie here, I can in my mind go from house to house through all those villages, and tell you the names and character of every family. In a course of years I visited them so often, I so often conversed with them, and preached to them, that I know them all, and know them intimately; yet I never saw any fruit from all that labour. Their minds were so darkened, their moral feelings so degraded, that the truth could gain no access,

and made no impression. We were literally forced to adopt the method of regular teaching; and you see the result. A Christian nation is rising up around us." Another missionary from the same field, who had been twenty-five years on the ground, expressed his firm conviction that if God would continue to bless their labours for the next five-and-twenty years as he had hitherto done, the whole Tamul people would be as thoroughly Christianized as any nation in Europe.

Let it, however, be distinctly understood, that we advocate no exclusive method of instruction. The business of the Church is to teach, and to teach in all the ways by which the truth of God can be conveyed to the understanding; but that work must be accomplished.

We have endeavoured to show that teaching is the great duty of the Church, and how she ought to teach; the only other question is, *WHAT is she to teach?* Is she to teach secular knowledge? The proper answer to this question undoubtedly is, that the Church is bound to teach the Bible, and other things, only so far as they are necessary or important to the right understanding of the Bible. This exception, however, covers the whole field of human knowledge. The Bible is a wonderful book. It brings everything within its sweep. Its truths radiate in every direction, and become implicated with all other truth, so that no form of knowledge—nothing which serves to illustrate the nature of God, the constitution of the universe, or the powers of the human soul, fails to do homage and render service to the book of God. We cannot teach the doctrines of creation and providence, without teaching the true theory of the universe, and the proper office of the laws of nature; we cannot teach the laws of God, without teaching Moral Philosophy; we cannot teach the doctrines of sin and regeneration, without teaching the nature and faculties of the soul. Christianity, as the highest form of knowledge, comprehends all forms of truth.

Besides this, every false religion has underlying and sustaining it, a false theory concerning God, concerning the world, and concerning the human soul. If you destroy these false theories, you destroy the religion. The Hindu religion cannot stand without the Hindu astronomy and cosmogony. Science undermines the pillars of heathenism, and frightens its votaries from its tottering walls. The native population of Calcutta is beginning to quake, under the silent operation of Dr. Duff's school in that great city. They feel the ground trembling beneath their feet, and they are well aware if the truth in any form is taught, the whole system of error must soon crumble into dust. On the other hand, the true religion necessarily supposes a true theory concerning God, the universe, and the soul; so that you cannot teach the Bible, without teaching what is commonly called human science. All knowledge comes from God, and leads to God. We must remember that ignorance is error, and not merely the absence of knowledge. The mind is never empty. If it has not right views, it has wrong views. If it has not right appre-

hensions concerning God, the universe, and itself, it has wrong ones. And all error is hostile to the truth. It is right, therefore, to pull up these noxious weeds, that the seeds of divine truth may the better take root and grow.

While, therefore, the Church is mindful that her vocation is to teach the Bible, she cannot forget that the Bible is the friend of all truth, and the enemy of all error. The Church is the light of the world. She has the right to subsidize all departments of knowledge, those principalities and powers, and force them to do homage to him, to whom everything that has power must be made subservient. She has always acted under the consciousness that knowledge is her natural ally. She is mother of all the universities of Europe. Harvard, Yale, Nassau Hall, and a numerous progeny besides, are all her children. She knows she is most effectually fulfilling her vocation, and honouring her Divine Master, when she is most effectually bringing men to know Him, from whom all knowledge flows, and to whom all truth leads.

It is, Christian brethren, an infelicity incident to the prominent exhibition of any one truth, that other not less important truths are, for the moment, cast into the shade. Because we have insisted on the importance of communicating a knowledge of the truth, it may seem as though we forget that the truth is powerless, without the demonstration of the Spirit. Must we ever undulate between these two cardinal points? Because the Spirit alone can give the truth effect, must we do nothing? Or because the Spirit operates only with, and by the truth, are we simply to teach, and forget our dependence upon God? Cannot we unite these two great doctrines in our faith and practice? Cannot we believe that it is the office of the Church to teach, and the prerogative of the Spirit to give that teaching effect? Cannot we be at once diligent and dependent, doing all things commanded, and yet relying exclusively on the power of God for success? In his commission to his Church, Christ says: "Go teach, and lo! I am with you always, to give your teaching effect." Here, then, is at once our duty and our hope.

ARTICLE VI.

THE HISTORICAL ARGUMENT FOR CHURCH EDUCATION.*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THERE have been at least two notable periods in the history of the world, when education has been summoned to undermine the religion of Christ.

* A part of the Annual Report of the Board of Education of the Presbyterian Church, for 1848.

Shortly after the establishment of Christianity in the Roman empire under Constantine, JULIAN THE APOSTATE ascended the throne. Among the measures of presumptuous impiety, devised to arrest the progress of the Gospel, the Emperor prohibited Christians from teaching in public schools. Gibbon, an historian not partial to religion, thus describes the policy of Julian :

“As soon as the resignation of the more obstinate teachers had established the unrivalled dominion of the Pagan sophists, Julian invited the rising generation to resort with freedom to the public schools, in a just confidence that their tender minds would receive the impressions of literature and idolatry. . . . If the greatest part of the Christian youth should be deterred by their own principles, or by those of their parents, from accepting this dangerous mode of instruction, they must, at the same time, relinquish the benefits of a liberal education. Julian had reason to expect that in the space of a few years, the Church would relapse into its primeval simplicity ; and that the theologians who possessed an adequate share of the learning and eloquence of the age, would be succeeded by a generation of blind and ignorant fanatics, incapable of defending the truth of their own principles, or of exposing the various follies of polytheism.”*

The crafty plan of Julian, to make education subsidiary to the triumphs of Paganism, was characteristic of the man who defied God by undertaking to rebuild His holy temple. The Apostate not only attempted to build up what God designed should never rise, but he attempted to pull down what God designed should never fall.

Between eleven and twelve centuries later, Christianity appeared upon the earth with a Reformation that renewed its ancient glories. This great religious movement, sustained by the Spirit and the Providence of God, went from nation to nation with a rapidity and success that confounded the impiety of the age. In less than forty years, the Reformation was in the ascendant, or hopefully advancing in almost every nation on the continent of Europe. At this crisis THE JESUITS, like the magicians of old, attempted with their enchantments what the people of God had achieved through the truth. They made use of the tremendous power of Papal education to regain their lost pre-eminence. The Emperor of Germany, coinciding with the plans of Loyola, expressed his conviction that “the only means of propping the decaying cause of Catholicism in Germany, was to give the rising generation pious Catholic teachers.” According to Ranke, in his history of the Popes,

“The Jesuits laboured at the improvement of the *universities*, and in a short time they had among them teachers who might claim to be ranked as the restorers of classical learning. They devoted an equal assiduity to the direction of the *Latin schools*. It was one of their principal maxims that *the character and conduct of the man were mainly determined by the first impressions he received*. They

* Gibbon's *Decline and Fall*, chap. xxiii.

those persons who, when they had once undertaken this subordinate branch of teaching, were willing to *devote their lives to it*. Schools for the poor, and modes of instruction suited to children, and also catechising, followed, which satisfied the mental wants of the learners by well-connected questions and concise answers. The whole course of instruction was given entirely in that enthusiastic, devout spirit, which had characterized the Jesuits from their earliest institution. The children who frequented the Jesuits' schools were soon remarkable for the firmness with which they rejected the viands on fast-days, while their parents partook of them without scruple. It was once more regarded as an honour to wear the rosary; while relics, which no man had dared for years to exhibit publicly, began once more to be held in reverence. The sentiments, of which these acts were demonstrations, thus carefully instilled in schools, were disseminated through the whole population by means of preaching and the confessional."

"Such were the steps by which Catholicism, after its conquest might have been deemed accomplished, arose in renovated strength. The greatest changes took place without noise, without attracting the serious observation of contemporaries, *without finding mention in the works of historians*, as if such were the inevitable course of events."

The power of education, so fatally wielded against the Reformation in Germany and elsewhere, is well understood by the Man of Sin, who, from that time forward, has vigorously employed the same agency to sustain himself on the throne of his usurpation.

OUR OWN COUNTRY is, perhaps, in danger of adding a third period to the preceding two, in which education has assumed the attitude of opposing the interests of evangelical religion. No such purpose has doubtless been deliberately entertained by the community at large; yet the exclusion of sound religious instruction from our public schools—which is a characteristic of the times—must necessarily operate against the cause of Christianity. The experiment is one of peculiar hazard, both to the Church and to the State. Mere intellectual elevation has never yet, in any age, or in any land, commanded the resources necessary to secure and perpetuate the well being of society. The determination to dishonour religion, and to cast it out from our institutions of learning, has only lately manifested itself in a form indicating uncompromising hostility to the teaching of evangelical churches. Such a state of things, however, now exists unhappily to a great extent. A few illustrations of this remark may not be out of place.

The Secretary of the Board of Education of Massachusetts uses the following language:

"To prevent the school from being converted into an engine of religious proselytism—to debar successive teachers in the same school from successively inculcating hostile religious creeds, until the children, in their simple-mindedness, shall be alienated not only from creeds but from religion itself—the Statute of 1826 specially provided that 'no school book should be used in any of the public schools, calculated to *favour any particular religious sect or tenet*.'"—*Report of 1838*, p. 61.

One of the ablest periodicals of New England—published in Connecticut—thus testifies to the present condition of religious education in New England generally, and in Connecticut in particular:

"This plan [of 'avoiding religious teaching altogether'] is no new plan. It has been practised essentially in the common schools of New England for thirty or forty years. In a few, perhaps, the Catechism has been taught, though we have known no such case within thirty years. . . . So that we may say that the plan of giving no direct religious instruction has, in its essential features, been practised generally in the schools of New England for thirty years."*

The quotations that follow, refer to the State of New York:

"It is very true that the government has assumed only the intellectual education of the children of the State, and has left their moral and religious education to be given at the fireside, at the places of public worship, and at those institutions which the piety of individuals may establish for that purpose."—*Report for 1842*, p. 138.

"On the principle of what may be termed *absolute non-intervention*, we may remove all the apparent difficulties which surround the subject under consideration. In the theory of the common school law, it is fully and entirely maintained; and in the administration of that law, it is sacredly observed. No officer, among the thousands having charge of our common schools, thinks of interposing by any authoritative directions, respecting the nature or extent of moral or religious instruction to be given in the schools."—*Do.* p. 139.

"No school shall be entitled to a portion of the school moneys, in which the religious sectarian doctrine or tenet of any particular Christian or other religious sect shall be taught, inculcated or practised. But nothing herein contained shall authorize the Board of Education to exclude the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools provided for by this act—but it shall not be competent for the said Board of Education to decide *what version*, if any, of the Holy Scriptures without note or comment, shall be used in any of the said schools—provided, that nothing herein contained, shall be so construed as to violate the rights of conscience as secured by the Constitution of this State and of the United States."—*Laws of 1844, Sect. 13.*

Evidence to almost any extent might be adduced to show that, as a general thing, State education does not inculcate the doctrines of Christianity. Even where the statute contains no express prohibition of evangelical instruction, the practical operation of a system under political management, overlooks religion almost as a matter of course. Those States, which have framed their school system more recently, follow New England and New York in the mode of administration; so that education, as supported by law in this country, is practically defined to exclude the doctrines of the Word of God from the public schools.

This state of things cannot be endured any longer. The Presbyterian Church in the United States is compelled in self-defence to adopt measures for the education of her youth under her own superintendence. The principles which should guide a Church in arranging and carrying into operation a scheme of public instruction, should be derived from the Scriptures. Great evils have accrued from the secularizing spirit infused into education through the worldly policy of the State. Bible principles must be maintained faithfully and fearlessly. Some of these scriptural principles may be briefly stated as the basis of the historical argument for religious education.

* New Englander, April, 1848, p. 246.

BIBLE VIEW OF EDUCATION.

The Scriptures, which give light on all departments of human duty, do not leave unnoticed that peculiar providential arrangement by which the destinies of one generation are connected with the character and conduct of the preceding. Revelation furnishes many instructions of grace and truth to unfold and enforce the obligations of the Church in the great work of training the human soul.

1. One of the principles of education, enjoined in the Bible, is that *children, as God's creatures, must be trained for His glory.*

As the Providence of God gives existence to children, so the word of God directs that they shall be brought up "in the nurture and admonition of the Lord." The entrance of a soul into the world involves the most solemn destinies of this life and of that which is to come. The whole nature, moral, intellectual, and physical, is to be carefully cultivated and watched over, so as to secure a symmetrical development. A system of education that leaves out of view the "godly upbringing" of the rising generation, forsakes the scriptural basis. "The fear of the Lord is the beginning of wisdom"—is the true end of all knowledge and attainment.

The amount of religious instruction, to be employed in a system of education, must be determined with a wise reference to all the duties of life. Christianity does not overlook the highest mental acquisitions. In accomplishing the great purposes of education, it aims at providing thorough religious and secular instruction from the elementary to the highest departments of knowledge. Whilst the Bible does not depreciate mental proficiency, it insists upon attention to moral and religious truth. If any part of daily knowledge may be omitted with impunity, it cannot be that part which relates to the knowledge of God. The charter of the Church is the Bible; her children are immortal. The scheme of grace, which brings salvation to men, magnifies religion as a necessary ingredient, and the best ingredient, in every plan of education.

2. Another principle of education, derived from the word of God, is that *religious instruction should be begun early.*

The intellectual nature must not be allowed to anticipate the moral; but religious truth must shine forth and mingle its rays with the early dawn of the mind. Advancement in knowledge of any kind greatly depends upon early cultivation. But the condition of our moral nature is such as to require in a special manner the illuminating, preventive, and quickening influences of religion. "Train up a *child* in the way he should go, and when he is old, he will not depart from it." The fulfilment of the promise depends upon an early beginning, even in childhood; and if the work is postponed, there is no promise of success. In the same spirit our blessed Lord left to his Church the injunction: "Feed my *lambs*." "Suffer *little children* to come unto me, and forbid them not; for of such is the

kingdom of heaven." The divine love and care of the rising generation are signally illustrated in the positive provisions to instil early into the youthful mind the principles of piety and truth. In direct conflict with this divine method is the general system of State instruction in this country. The wisdom of the world arraigns itself against the wisdom of God.

3. It is a scriptural principle that religious instruction should be *perseveringly* inculcated.

The obligation to discharge the duty, and the hope of discharging it successfully, require Christian assiduity and fidelity. Every wise opportunity is to be embraced, in order to unfold to children the truths and duties of our holy religion. "*Thou shalt teach them diligently to thy children, when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up.*" Religious instruction cannot properly be limited to the household or to the sanctuary. The spirit of the precept contemplates every agency that is brought to bear upon education. The school occupies a much higher place among the means of culture at the present time than it did among the Jews. It is in *some* respects the most important of all the instrumentalities that work out the destinies of the young. It, therefore, needs to be pervaded by the principle of religion. Home, the school, and the church should be all employed according to their respective opportunities in inculcating religious truth.

4. Another scriptural principle of education is that *the Bible is the great text-book of human instruction.*

An intellectual and moral education is as incomplete without the word of God, as an education in the languages is incomplete without grammar, or in mathematics without arithmetic. The great principles of human duty, the rules for two worlds, the axioms of endless life, are stated with more perspicuity, impressiveness and attraction in the sacred pages of revelation than anywhere else. The Scriptures having been expressly given for the intellectual and moral elevation of mankind, their study should by all means form a part of daily Christian instruction. The duties of this life—industry, justice, benevolence, obedience to parents, truth, chastity, temperance, cannot be authoritatively inculcated except in connexion with the teachings and sanctions of the Bible. And those high duties of "repentance towards God, and faith in the Lord Jesus Christ," are the peculiar treasures of the sacred oracles. "From a child thou hast known the Scriptures" is one of the glories of household and of public education.

There is a wonderful adaptation in the Bible to the human soul. Dr. Rush, in a very able "Defence of the Use of the Bible in Schools," written in 1798, well remarks: "The interesting events and characters, recorded and described in the Old and New Testaments, are accommodated above all others to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, the moral powers, are all occasionally ad-

dressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them, is to be devoid of every principle of pleasure that exists in a sound mind." The religious influences of the Bible, as a practical study, commend it as the text-book of Christianity, in our schools, academies and colleges.

5. A system of Scriptural education must be *administered practically upon the principles of the covenant*.

The children of the Church have been baptized in the name of the Father, Son, and Holy Ghost. They are recognised by the standards of the Presbyterian Church as her youthful members. The covenant obligations of their parents, assumed in the fear of the Lord, give an increased practical solemnity to the whole work of education. It is true indeed that all the children in our congregations are not baptized children; but it is also true that the Church should see that all her youth, of whatever class or condition, in all her families, are brought as far as possible, under the power of godly training.

Christian education, in its mode of administration, (1) possesses a *tender concern for the souls of children*. It is directly antagonistic to the system which regards the youth of our land simply in their relations to human society. The faithful instructor values his rights and privileges as a Christian, in displaying an affectionate solicitude for the spiritual welfare of those with whom Providence has so closely and influentially associated him. (2.) A *pious example* is a precious auxiliary, provided in the Bible, to the work of instruction. Parents, schoolmasters and ministers are called upon to exemplify what they teach. (3.) *Prayer* with, and for, the children identifies itself with the successful prosecution of education. The Holy Spirit can alone give such efficiency to the use of means as shall secure the blessings of a sanctified intellectual and religious culture. (4.) *Faith in God for His blessing* is required as a steady principle in the hearts of those who have to do with youth. Whilst faith may look upward for a rich and speedy reward, it is also her province to abide patiently God's time and method of dispensing His favours. The results of education, like "the full corn in the ear," are gradual in their progress. Nevertheless the promise is sure to those who faithfully discharge the duties of the precept: "Train up a child in the way he should go, and when he is old, he will not depart from it." (5.) An *aim to promote the glory of God* belongs to the vocation of those who train the human soul. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." The high office of educating immortal spirits for the duties of this life and the life to come, demands a holy consecration to the service of Him "who filleth all in all."

These principles, derived from the word of God, are believed to be safe and authoritative guides to the Presbyterian Church, in establishing her system of education.

Nor let it be said that these principles, whilst they may serve to

direct Christian *parents* in the training of their children, assume too high ground for *public schools*. For, in the first place, parents surrender their children to the instruction of others, simply because they cannot so well attend to the duty themselves. In committing their children, therefore, to others, parents are bound to secure the inculcation of the same truths that would be taught at home, were it in their power to engage personally in education. *Secondly*, the principles of education are not, and cannot be, changed by the transfer of children from home to the school. Teachers are as much under obligations to act upon Bible principles as parents themselves. Education, by whomsoever conducted, must take revelation as its standard. *Thirdly*, the public school has too important an influence on the character to be occupied with secularities to the exclusion of religion. "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 impressions 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."

The principles of the word of God for the regulation of education have a general application to all places and all institutions for the instruction of youth; whether to the family school or the public school, to the primary school or the college, to Scotland or the United States, to this age or to past or future ages.

THE HISTORICAL ARGUMENT.

In confirmation of the truth and practicability of conducting education on Bible principles, the Board beg leave to refer the Assembly to *the general practice of the Church*. The historical statements that follow will not only serve to place in their true light the present relations of the Presbyterian Church to this whole subject, but will also tend to confirm the wisdom of our measures, and to excite to persevering efforts in maintaining the high position we now occupy.

THE PRIMITIVE CHURCH.

Christianity, in its pure form, has never been inattentive to education. The circumstances of its early history presented many obstacles to the prosecution of this work on an extensive scale, and in a systematic manner; yet there was a gradual development of religious zeal in its behalf. The idea of public education was by no means a new one. The schools connected with the Jewish synagogues had been instituted for the purpose of educating youth in the knowledge of the law, and of giving public expositions of its doctrines and precepts. The Gentiles also had their schools and academies. It is certain that the Christian Church, which was modelled after the

Jewish synagogue, did not omit its wise measures for the promotion of the knowledge of God. In favourable localities schools were set up simultaneously with the regular administration of the ordinances of the Gospel.

"There is no doubt," says Mosheim, "that the children of Christians were carefully trained up from their infancy, and were early put to reading the sacred books, and learning the principles of religion. For this purpose, schools were erected everywhere from the beginning. From these schools for children we must distinguish those seminaries of the early Christians, erected extensively in the larger cities, at which adults, and especially such as aspired to be public teachers, were instructed and educated in all branches of learning, both human and divine."*

The plurality of presbyters in the early Church gives support to a very common opinion that a part of them were engaged in giving instruction. Various texts of scripture seem to intimate that the office of teacher was a distinct and separate office, provided by divine appointment.† The Swiss, French, and Scotch churches entertained this opinion, and adopted it in their public standards.‡ So did the Westminster divines.§ Dr. Owen, in referring to this view, remarks:

"I acknowledge that this seems to have been the way and practice of the churches after the Apostles; for they had *ordinary catechists and teachers in assemblies like schools*, that were not called to the whole work of the ministry."||

Schools for catechumens were among the prominent institutions of the primitive age. Their chief aim was to impart a knowledge of the Scriptures; but it was necessary of course to teach reading, grammar, and other branches of secular learning. The catechetical schools were the ancient day-schools of the Church. The necessity for such institutions was the more imperative from the fact that education throughout the Roman empire was subservient to the advancement of Paganism.

"Education, as originally designed, was more or less intimately allied with the ancient religion. The grammarians, the poets, the orators, the philosophers of Greece and Rome, were the writers whose works were explained and instilled into the youthful mind. The vital principle, as Julian asserted, in the writings of Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isocrates, Lysias, was *the worship of the gods*. Some of these writers had dedicated themselves to Mercury, and others to the Muses. *Mercury and the Muses were the tutelary deities of the Pagan schools*."¶

* Mosheim's Eccles. Hist., Vol. I. p. 98.

† 1 Cor. xii. 28; Eph. iv. 11, 12; Rom. xii. 7.

‡ The *Scotch Book of Discipline* says, "The office of Doctor or Catechiser is one of the two ordinary and perpetual functions that travel in the word." "They are such properly who teach in schools, colleges, or universities."

§ The *Westminster Divines* say, "The Scripture doth hold out the name and title of teacher as well as of the pastor." "A teacher, or doctor is of most excellent use in schools and universities, as of old in the schools of the prophets."—*Book of Discipline*. "As the Christian Church seems to have been modelled after the synagogue, we may presume that the office of Teacher was not materially different in the primitive Church from that of Scribe, Doctor, or Teacher in the Jewish."—*Howe on Theol. Ed.*, p. 62.

|| Owen's Works, Vol. XX. p. 468.

¶ Milman's History, p. 856.

Under such circumstances, Christianity naturally paid early attention to the care of the rising generation. So far as the power of the Church extended in those days of opposition to her authority, schools were established to educate her youth in the knowledge of the Scriptures, and to "bring them up in the nurture and admonition of the Lord." In process of time, these institutions became numerous, and many of the higher class were provided with libraries. Sometimes the schools were taught in the churches, or adjoining buildings.* The edict of the Emperor Julian, prohibiting Christians from teaching in schools, proves that this great department of effort, had, at that period, extensively engaged the attention of the Church, and moreover, that the instructions of Christian teachers differed widely from those of Pagans.

These statements serve to give a specimen of the spirit that existed in the primitive Church, feeling its way under the guidance of religion towards the godly education of youth. The value of such instructions became, of course, impaired as Christianity degenerated, but their origin was undoubtedly in the great commission, "Go, TEACH ALL NATIONS." This commission includes the training of the young, as well as the general proclamation of the word of life.

THE MIDDLE AGES.

It is interesting to catch glimpses of the great idea of Christian education, even in more corrupt periods of the Church. For example, the Sixth Council of the Church, held at Constantinople, A. D. 680, enacts :

"Let the Presbyters have schools in country towns and villages, and if any of the faithful wish to have their children instructed, they must not be refused. Let not the Presbyters exact any reward, or take anything, unless the parents make them a charitable present, by way of a voluntary offering."

Under the Emperor Charlemagne, a new impulse was given to the cause of learning and education. Bishops were ordered to "set up schools to teach both grammar and the knowledge of the Scriptures." Here the old idea of Christian institutions is still visible. The Council of Toul, held in Lorraine, makes a similar decree :

"That schools of the Holy Scriptures and human learning be erected, *in order that the fruits of both kinds of learning, divine and human, may increase in the Church of God.*"

During the long, dark night of the middle ages, the Church, with her monasteries and holy places, was still the depository of learning. She guarded the relics of sacred lore, "even though she slept over them while guarding them." Without entering into the details of this period, the Board cannot but recur to the fact that the establish-

* Bingham says : "I take notice of schools in this place, because we find them sometimes kept in churches, or buildings adjoining to the church. Socrates speaks of the schools of grammar and rhetoric, which it seems were then taught in some apartment belonging to the Church."—*Antiquities*, Book 8, Chap. 7.

ment, on the island of Iona, of the Culdees (ancient Presbyterians of Scotland), exerted a most extensive influence in behalf of Christian literature and education. The conventual schools were succeeded by the universities, which gradually arose in the Providence of God to sustain the cause of learning, preparatory to the Reformation. The idea of dissociating religion and learning had, of course, little scope during those ages in which the Church was almost the exclusive patron of literature and science.

THE REFORMATION.

The Reformation which restored to the Church the true doctrines of the word of God, aroused likewise a new zeal for Christian instruction. The Bible being the great standard of Protestantism, a principal aim of the Reformers was to make the people acquainted with divine truth, and to raise up teachers to expound it. For this purpose, institutions of learning were necessary. Luther, Zuingli, Farel, Melancthon, Calvin, Beza, Knox, and other Reformers, had an agency, more or less extensive, in advancing both religion and general knowledge. The old Universities were reformed into institutions for the promotion of religion; and the opportunities of public instruction were gradually multiplied in different countries.

GENEVA.

Measures for Christian education seem to have been first matured into system and order at *Geneva*. Calvin—great in the Church of God—was great in the Republic of Geneva. The very year in which he entered the city, 1536, was signalized by the establishment of a school.* On his return to Geneva from Strasburg, in 1541, this great Reformer resumed his arduous duties of Theological Professor, and of counsellor in matters civil and ecclesiastical. “One of the cares necessarily connected with the establishment of a church, was the founding of a good institution of learning. For this purpose, Calvin secured the services of two eminent instructors.”† Other schools were from time to time put into operation to meet the wants of the community. Calvin also aimed at higher institutions for the more mature preparation of educated youth for the service of Church and State. He proposed in 1556 to establish a large Gymnasium, [or College] and an Academy [or University]. The poverty of the little State, and the disturbed condition of its public affairs, occasioned much delay. The Gymnasium was founded in 1558, and the Academy in 1559. These institutions were controlled by the clergy, who selected the rector, professors, and teachers, and presented them to the Council for their sanction. The teachers were supported by the State, and instruction was given to all who chose to avail themselves of it. From the intimate theocratic union of Church and

* Henry's Life of Calvin, Vol. I. p. 173.

† Henry, Vol. II. p. 27. The instructors were Corderius and Castellio.

State in Geneva, every school and institution of learning was "parochial" in the highest sense of that word.

The little Republic of Geneva thus presented in 1559, nearly three centuries ago, a complete educational system, consisting of common schools, a grammar school, a college, and a university—sustained, in part at least, at the public expense—and in which religion was taught in connexion with secular learning.

This account of Genevan institutions is confirmed by the testimony of one of our celebrated American historians :

"We boast of our common schools. Calvin was the father of popular education, the inventor of the system of free schools."*

The glory, however, of Calvin's plans, was not merely that they were wisely and freely adapted to all the people, but that they aimed at instructing them in the knowledge of divine things, as the best preparation for time and eternity.

SCOTLAND.

John Knox, the great reformer of Scotland, was providentially driven from that kingdom in 1554, and took refuge in Geneva in 1556. Returning to his native land in 1559, with the highest estimate of Calvin's character and measures, he was forward in devising a plan of Christian education, very similar to the system he had seen in operation in the Genevan Republic.†

The first Book of Discipline, framed by John Knox and his worthy coadjutors, and presented to the first General Assembly of the Church of Scotland, held in 1560, contemplated two great agencies to advance the kingdom of Christ. These were churches and schools. The professed object of education was "the godly upbringing of the youth of this realm."‡ The First Book of Policy recommends that

* Bancroft.

† Knox was pastor of the English Presbyterian church at Geneva, was intimate with Calvin, and was no doubt consulted, as a colleague in the church, about the plans of education which Calvin was at that time maturing. Knox arrived in Geneva in 1556, which was the very year that Calvin publicly brought forward his plan for a Gymnasium and Academy. The high opinion Knox had of Calvin and Geneva may be inferred from the following extract of one of his letters, written from Geneva to England, to his friend Mr. Locke. "In my heart I could have wished, yea, and cannot cease to wish that it might please God to guide and conduct yourself to this place, where, I neither fear nor shame to say, is the most perfect school of Christ that ever was in the earth since the days of the Apostles. In other places, I confess Christ to be truly preached; but manners and religion, to be so sincerely reformed, I have not yet seen in any place beside."—*McCrie's Life of Knox*, p. 129. An intimate friendship existed between Knox and Calvin until the death of the latter in 1564. Do. p. 94.

‡ The following extract shows the general aim proposed by the Kirk:

"The youth-head and tender children shall be nourished and brought up in vertue, in presence of their friends, by whose good attendance many inconveniences may be avoyded, in which the youth commonly fall. The rich and potent many not be suffered to spend their youth in vain idleness, as heretofore they have done. But they must be exhorted to dedicate their sonnes, by training them up in good exercises, to the profite of the kirk and common wealth, and that they must do of their own expence, because they are able. The children of the poor must be supported and sustained on the charge of the kirk, tryall being taken, whether the spirit of

there be a schoolmaster "able, at least, to teach the grammar and Latin tongue, in every parish where there is a town of any reputation; in landward [or interior] parishes, the reader or minister is directed to take care of the youth of the parish, to instruct them in the rudiments, particularly in the Catechism of Geneva." Dr. McCrie, in his *Life of Knox*, thus describes the plans of the Reformers:

"The compilers of the First Book of Discipline paid particular attention to the state of education. They required that a school should be erected in every parish, for the instruction of the youth in the principles of religion, grammar and the Latin tongue. They proposed that a college should be erected in every 'notable town,' in which logic and rhetoric should be learned along with the learned languages. Their regulations for the three national universities discover an enlightened regard to the interest of literature."^{*}

The Reformers encountered many difficulties from the nobles and landholders, who were unwilling to bear the expenses of the new system. The Kirk, however, persevered in completing her education scheme. Among the Articles sent by the General Assembly in 1565 to the Queen's Majesty, and ratified, was

"That none be permitted to have charge of Schools, Colleges, or Universities, or yet privately or publicly to instruct the youth, but such as shall be tryed by the superintendents or visitors of the Church, sound and able in doctrine, and admitted by them to their charges;" and also that certain funds that are mentioned, "be applied to the sustentation of the poor, and uphold of schools in the towns and other places where they lie."

In 1595, every Presbytery was enjoined to see to "the visitation and reformation of grammar schools in towns, and to deal with the magistrates for augmenting the salaries of the masters." Although the first statute, establishing parochial schools *by law* and specifically enjoining their support, was not passed in Parliament till 1633, yet the system had been during this interval in successful and extensive operation throughout Scotland, under the care of the Church.† The

docility be found in them or not. And for this purpose, most discreet, grave, and learned men, be appointed to visit schools, for the tryal of their exercise, profit, and continuance. A certain time must be appointed to reading and learning of the Catechism; and a certain time to the Grammar and Latin tongue; and a certain time to the art of Philosophie, and the other tongues; and a certain time to that studie in which they intend chiefly to travel, for the profite of the common wealth; which time being expired, we meane in every course, the children should either proceed to further knowledge, or else they must be set to some handicraft, or to some other profitable exercise; providing alwaies that first they have farther knowledge of Christian religion, to wit, the knowledge of God's law and commandments; the use and office of the same; the chief articles of the beleefe; the right form to pray unto God; the number, use, and effects of the sacraments; the true knowledge of Christ Jesus, of his offices and nature; and such other points, without the knowledge whereof, neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lord's table; and, therefore, their principles ought and must be learned in the youth-head."

^{*} Page 213.

† For example, Dr. McCrie, in his *Life of Melville*, says; "The record of the Synod of that part of the diocie of St. Andrew's quiklyeth benorth Forth, contains a report of the visitation of parishes, in the years 1611 and 1613. This report affords per-

law of 1633 was confirmed and amended in 1646, making additional provisions for "a commodious house for a schoole, and a stipend to the schoolmaster" in each parish. On the failure of the heritors (or landholders) to provide a school or salary, the *Presbytery* was authorized to "nominate twelve honest men within the bounds, who shall have power to establish a schoole, modifie a stipend for the schoolmaster and set down a stent for the heritors, which shall be as valid as if done by themselves." This act, which was rescinded at the Restoration, was re-enacted in 1696, and forms the basis of the present system. All the previous acts were finally concentrated by the British Parliament in the Act of 43 Geo. III. Legal provisions now exist for a school-house in every parish of Scotland, for the salary of a schoolmaster, and for his dwelling-house and garden. The minister and heritors elect the schoolmaster and determine the branches of literary studies according to the wants of each parish; every schoolmaster, so elected, is to carry an extract of his election to the Presbytery, who shall thereupon take trial of his sufficiency for the office in respect of religion and the branches of literature before fixed upon; and their judgment as to his qualifications shall not be reviewed, or suspended, by any court, civil or ecclesiastical. The schoolmaster is required to sign the Confession of Faith before he enters upon the duties of his office. The Presbytery regulates the vacations, and is competent to receive complaints against the schoolmaster, and pass such sentence as they may think proper, which decision is final. In case the heritors neglect to appoint a schoolmaster within four months after a vacancy, the Presbytery may proceed to fill the vacancy, according to ancient practice.

These parish schools were framed to co-operate with the Church in training up immortal beings to glorify God upon the earth. This is the key to the whole education system of Scotland, as projected by the Reformers, and as still in practical operation. The knowledge of Christ is early and thoroughly incorporated with all the plans for youthful instruction, "from the highlands to the lowlands," and "from eastern coast to western."

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

ENGLAND.

Public education in England has never occupied a very high rank. But the Church, at the Reformation, took various wise measures for

haps one of the best means of ascertaining the exact state of schools within a short time before the first legislative enactment on this subject. It appears that the parishes which had, were *double in number* of those which had not schools. When they were wanting, the visitors ordered them to be set up; and where provision for the master was defective, they made arrangements for remedying the evil." Two-thirds of the parishes, therefore, had schools in operation before provision was made by law for their support in 1633, and some years before the settlement of New England by the Pilgrims, in 1620. See note, p. 65.

the religious instruction of children. In 1548, Calvin wrote to Somerset, the Protector, recommending, that a summary of doctrines, and a catechism for the use of children, be published. "It becomes you," he said, "to be fully persuaded that the Church of God cannot be built up *without a catechism*." "King Edward's Catechism" was composed soon after, and then Nowell's (both "Calvinistic.") The Church of England, in her first Liturgy of 1549, required children to be confirmed "so soon as they can say in their vulgar tongue the articles of the faith,* the Lord's prayer, the ten commandments," and a very short catechism.

Among the injunctions proclaimed by Queen Elizabeth in 1559, were the following :

XXXIX. "That every schoolmaster and teacher shall teach the Grammar set forth by King Henry VIII. of noble memory, and continued to the time of Edward VI., and none other." [Usually known by Lily's Grammar.]

XL. "That no man shall take upon him to teach, but such as shall be allowed by the ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion."

XLI. "That all teachers of children shall stir and move them to love and do reverence to God's true religion, now truly set forth by public authority."

XLII. "That they shall accustom their scholars reverently to learn such sentences of Scriptures, as shall be most expedient to induce them to all godliness."†

In 1561, the Bishops, at their session at Lambeth, agreed "that beside the catechisme for children which are to be confirmed, an other summewhat longer may be devised for communicants, and *the thirde in Laten for scholes*."‡ This catechism was undertaken by Dean Nowell, and finished in 1562, but not published until 1570. It was "published again," says Strype, "in 1572, and in Greek and Latin in 1573, and so from time to time had many impressions, and was used a long time in all the schools, even down to our days,"§ or the end of the seventeenth century.

* The Articles of the faith are supposed to mean here nothing more than the "Creed," which word was substituted at the revision in 1662.—*Liturgiæ Britannicæ*, p. 254.

† Cardwell's Documentary Annals, Vol. I. p. 194, 5.

‡ Cardwell's Annals, Vol. I. p. 265.

§ Strype's Parker, Vol. II. p. 18.

"A catechism for the use of those who enjoyed the benefit of a liberal education, had been much wanted. In 1547, the Catechism of Erasmus had been ordered to be used in Winchester College and elsewhere. In 1553, the Catechism of King Edward, usually ascribed to Bishop Poinet, was directed by royal authority to be used in all the schools. But other compilations obtained from the continent, such as the smaller and larger catechism of Calvin, first published in Latin in the years 1538 and 1545, and afterwards republished in various forms and languages; and the more popular Catechism of the Helvetic Reformers, such as Ecclampadius (1545), and more especially Bullinger (1559), had been adopted by many teachers, and occasioned many complaints as regards a uniform system of religious instruction. Even in the year 1578, when the deficiency had been corrected by the publication of Dean Nowell's Catechisms, and the exclusive use of them had been enjoined in the canons of 1571, the *Catechisms of Calvin and Bullinger* were still ordered by statute to be used, as well as others, in the University of Oxford."—*Cardwell's Annals*, Vol. I. p. 266.

The following are among "Articles to be inquired upon," issued by Archbishop Whitgift in 1583, and again 1585.

"You shall inquire whether any schoolmaster of suspected religion, or that is not licensed to teach by the bishop or ordinary, doth teach in any public or private place in this diocese."*

VIII. "Whether doth any one in your parish teach children publicly, or in any man's house privately; is such licensed by the ordinary; is he known to resort to public service, and to be of sound religion; doth he teach the catechism to his schollars, which was set out for that purpose; and doth he train up his schollars in knowledge of true religion now established, and in obedience to the prince or no?"†

These requirements and injunctions prove that the English Church provided scriptural instruction, according to her own standards, for youth in schools. Her system of education, to the extent of its provisions, was evidently upon the same basis as that of the other Reformed churches.

FRANCE.

The hostility of the Government of France, which afflicted the Reformed Church with a series of persecutions, operated very unfavourably upon the establishment of a regular system of education. The aim, however, of the French Church was similar to that of Scotland. Her provisions for education were made under her own superintendence. Calvin, who drew up her Confession of Faith, had a great influence in the arrangement of her whole ecclesiastical affairs.

The following are extracts from the Ecclesiastical Discipline of the Reformed Church of France, adopted in 1559.

Art. 1. The churches shall consider it their imperative duty to establish schools, and shall take order for the instruction of their youth.

2. The regent and schoolmasters shall sign the Confession of Faith and the Ecclesiastical Discipline, and the towns and churches shall receive none without the consent of the consistory of the place.

5. In every church the scholars shall be specially examined on the word of God under the direction of the Pastors, and at such times as may be convenient.

The National Synod or General Assembly of the Church, frequently enjoined upon the churches attention to education. Thus in 1572,

"The deputies of every province are charged to advise and press their respective provinces to look carefully to the education of their youth, and see to it that schools of learning be erected, and scholastic exercises, as propositions and declamations,

* Cardwell, Vol. I. p. 404.

† Cardwell, Vol. II. p. 7.

The power of the ordinary (or judge who has jurisdiction in matters ecclesiastical) in granting license to schoolmasters, had been declared in the injunctions of Queen Elizabeth, No. 40; in the canons of 1603; in the statutes 23 Eliz. c. 1, and 1 James I. c. 4; but the further power of requiring such schoolmasters to subscribe a declaration of conformity to the Liturgy of the Church of England was given for the first time in the famous Act of Uniformity, 13 and 14 Charles II. c. 4, A. D. 1662.—*Cardwell*, Vol. II. p. 274.

be performed, that so their youth may be trained up and prepared for the service of God, and of His Church in the holy ministry."

The French Church not only established schools but colleges and universities. The universities were five in number—at Montauban, Montpellier, Nismes, Saumur and Sedan. As an evidence that education had made considerable progress in the Reformed Church of France, one of the stipulations in the Edict of Nantes was that the Government should annually grant about twelve or thirteen thousand livres to their universities, and one hundred crowns to each of the provincial academies, or colleges.

At the Revocation of the Edict of Nantes, the universities of the Protestants were suppressed, and their whole public system both of religion and education was broken up.

HOLLAND.

The education system of Holland was early established upon religious principles, and was placed under the care of the Church.

"By the synodical assemblies of the Church of Holland it is directed that the consistories in every congregation, shall provide good schoolmasters, who shall be able not only to instruct children in reading, writing, grammar, and the liberal sciences, but also to teach them the catechism, and the first principles of religion. Every schoolmaster was to be obliged to subscribe the Confession of Faith of the Belgic churches, or the Heidelberg Catechism. With regard to instructing children in the catechism, a threefold attention to it is solemnly enjoined in that church, viz. First, *Domestic*, by *Parents*; second, *Scholastic*, by *Schoolmasters*; and Third, *Ecclesiastic*, by *Pastors*, assisted by other members of their consistories; and all whose duty it is to inspect, are 'admonished to make this an object of their very first care.' It is further provided, that no person shall be appointed to the charge of any school who is not a member in full communion with the Reformed Belgic Church, and who shall not previously have subscribed the Confession of Faith and Catechism of the Church, and solemnly promised to instruct the children committed to his care in the principles contained in the standards of the Church. More than this;—it is enjoined, that every schoolmaster shall employ two half days in every week, not only in hearing the children repeat, but in assisting them to understand the catechism. And to insure fidelity in these teachers, it is made the duty of the pastors and elders of each church, frequently to visit the schools; to encourage and direct the teachers in the proper method of catechising; to examine the children 'with mild severity,' and to excite them to industry and piety, by holy exhortation, by seasonable commendations, and by little appropriate rewards."*

The present education system of Holland, although it has departed, like the Church of Holland, from the standards of the Reformation, still preserves religious instruction among its provisions for the young.†

* Dr. Miller's Report, 1840.

† "While the necessity for religious instruction in schools has been strongly felt, it has been made to stop short of the point at which, becoming doctrinal, the subjects taught could interfere with the views of any sect. Bible stories are made the means of moral and religious teaching in the schools, and the doctrinal instruction is given by the pastors of the churches on days appointed for the purpose, and usually not in the school-room."—*Bache's Report*, p. 207.

GERMANY.—PRUSSIA.—THE LUTHERAN CHURCH.

The interest in education, which characterised the other Reformed Churches, displayed itself also in the Lutheran Church. Luther, as Professor at Wittemberg, was himself conspicuous in advancing the cause of learning as well as religion.* Some incipient measures to promote general education were taken in Prussia at an early period. In 1540, visitors were appointed to inspect town schools; in 1545, a Board was created on church and school matters; and in 1573, a committee, consisting of the parish clergyman and magistrates, were appointed to superintend schools. The chief public enactment, however, on this subject, was a decree issued in 1717, by Frederick William, enjoining upon parents to send their children to school, providing for the payment of teachers, for the education of poor children, and for catechetical instruction by the parish clergyman.† The following account of the schools in the Lutheran Church is given by Dr. Mosheim, one of its ministers, who flourished about 1750.

"The young are not only required to be taught carefully the first principles of religion in the schools, but are publicly trained and advanced in knowledge by the catechetical labours of the ministers. And hence in nearly all the provinces, little books, commonly called *Catechisms*, are drawn up by public authority, in which the chief points of religious faith and practice are explained by questions and answers. These the *schoolmasters and ministers* follow, as guides in their instructions. But as *Luther* left a neat little book of this sort, in which the first elements of religion and morality are nervously and lucidly explained, the instruction of young children throughout the Church very properly commences with this; and the provincial catechisms are merely expositions and amplifications of *Luther's Shorter Catechism*, which is one of our symbolical books."‡

In 1763, Frederick the Great made various regulations on the subject of schools. Among them was one requiring children to remain at school until they made satisfactory attainment in the knowledge of Christian doctrine; and another requiring catechetical instruction for one hour, besides Sunday teaching. Lessons were also to be given in the Bible. Previous statutes were reduced to order and new ones made in 1817. These constitute the basis of the present system. Now, all children between the ages of seven and fourteen are required to go to school. Each parish has in general an elementary school. When the inhabitants are of different religious persuasions, each denomination has its own school; and if not, provision is made for the religious instruction of the children by their own pastors.§

The schools of the Lutheran Church in Saxony are conducted on

* "The school which Frederick had founded, and into which Luther had introduced the Word of Life, was the centre of that wide-spreading revolution which regenerated the Church. The Bible was the supreme authority at Wittemberg, and there its doctrines were heard on all sides."—*D'Aubigne's Reformation*, III. 121.

† *Bache's Report*, p. 221-2.

‡ *Mosheim's Ecclesiastical History*, III. 148-9.

§ *Bache's Report*, p. 223, 8.

the same general principles. The books used for religious instruction are the Bible, Luther's Catechism, and the Hymn Book.*

THE CONGREGATIONAL CHURCHES OF NEW ENGLAND.

In New England, education was originally pervaded by a strong religious spirit. The Puritans exalted God, both in Church and State. Their government, like that of Geneva, savoured of the theocratic character of the ancient Jewish institutions. Of course, education which was placed under the direction of the State, retained all the peculiarities of the Church.†

The Puritans, many of whom had been educated at Oxford and Cambridge, and who as a body were remarkable for their intelligence and learning, were of course acquainted with the educational measures which had been in operation for more than half a century in Scotland, and in other Reformed Churches. The outline of the plan they established, embraced parochial schools, academies or grammar schools, and a university. This was the substance of Calvin's plan of 1556 at Geneva, and Knox's plan of 1560 in the General Assembly of the kirk of Scotland—a plan, which the Puritans followed, not merely in its formal outlines, but in the prominence given to religion. The preamble to one of the earliest statutes of Massachusetts on grammar and other schools, in 1654, is as follows :

"It being one chief project of Sathan to keep men from the knowledge of the Scripture, as in former times keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, so that at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers—to the end that learning may not be buried in the graves of our forefathers in Church and commonwealth, the Lord assisting our endeavours, &c., It is ordered," that a grammar school be set up in every town having one hundred householders, &c.

In the 3d section of the same statute, it is provided that "*heterodox schoolmasters shall not be allowed.*"

There can be no mistake as to the character of the educational system of men, whose statutes give such clear views of their intentions. The Scriptural idea is made boldly prominent, that learning is chiefly valuable in its relations to religion.

Another statute of Massachusetts, enacted in 1671, ordains,

"Forasmuch as it greatly concerns the welfare of this country that the youth be educated not only in good literature, but in sound doctrine, it be recommended to the serious consideration and special care of the overseers of the College, and the select men of the several towns, not to admit, or suffer any such to be continued in the office of teaching, educating, or instructing youth or children in the college or schools, that have manifested themselves unsound in the faith, or scandalous in their lives, and have not given satisfaction according to the rules of Christ."

* Bache's Report, p. 273.

† "The most perfect harmony subsisted between the legislature and the clergy. Like Moses and Aaron, they walked together in the most enduring friendship."—*Trumbull's Connecticut*, Vol. I. p. 288.

In the first constitution of HARVARD COLLEGE, established in 1642,* the objects proposed to be attained in its foundation are set forth to be "piety, morality, and learning." The following account of the course of studies in the college at Cambridge in old times, is taken from President Quincy's history :

"The students were practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretic observations on the language and logic of the sacred writings. They were carefully to attend God's ordinances, and be examined on their profiting; commonplacing the sermons, and repeating them publicly in the Hall. In every year and every week of the College course, every class was practised in the Bible and catechetical divinity."

In 1693, the Board of overseers, in making inquiries about the religious instruction in the College, were informed that "the Greek Catechism is recited by the Freshman class; Wollebius's Divinity and Ames' Medulla, by the other classes on Saturday."

When YALE COLLEGE was founded by Connecticut, in 1701, the petition set forth

"That from a sincere regard to, and zeal for, upholding the Protestant religion by a succession of learned and orthodox men, they proposed that a collegiate school should be erected in this colony, wherein youth should be instructed in all parts of learning, to qualify them for public employments in Church and State."

What was understood by the Puritan trustees to be included in "*all parts of learning*," may be inferred from their ordering that

"The Rector (President) shall take effectual care that the said students be weekly (at such seasons as he shall cause to appoint), caused *memorier* to recite the Assembly's Catechism in Latin, and Ames' Theological Theses (Medulla), of which, as also Ames' Cases of Conscience, he shall make, or cause to be made, from time to time, such explanations as may, through the blessing of God, be most conducive to their establishment in the principles of the Christian Protestant religion."†

The Assembly's Catechism—which a Synod of New England decided at Cambridge, in 1648, the year after it was formed, to be "very holy, orthodox, and judicious in all matters of faith," and which, as late as 1752, was ordered by the trustees of Yale College to be a test of qualification in Professors,‡ was generally circulated in New England, and formed a part of the instruction of youth at home, in school, and at College. So thoroughly identified was the Assembly's

* MASSACHUSETTS passed the first law about the college in 1636. A law for the support of schools was enacted later, in 1654. CONNECTICUT passed the first law for schools in 1648; and this is claimed by some to have been "the first common school law passed in the world!" See Hist. of Conn. by T. Dwight, Jr., p. 242. This claim is frequently put forth. But the Plymouth Colony taxed its inhabitants for schools before any other American colony. The precise date of this law is not ascertained. It appears that even the legal enactments of Scotland (which is quite a secondary question) antedate those of both Massachusetts and Connecticut, with the exception, perhaps, of the small Plymouth Colony. If there is any error here, its correction is invited.

† Trumbull's Connecticut, Vol. I. p. 475.

‡ Do. Vol. II. p. 817.

Catechism with Puritan elementary training, that it became a part of "*the New England Primer*."

Dr. Dwight, in writing about the duties of overseers of schools in Connecticut, as late as 1813, says :

"It is the duty of overseers to . . . superintend and direct the instruction of the children in religion, morals, and manners; . . . particularly to direct the daily reading of the Bible, by such children as are capable of it, and their weekly instruction in some approved Catechism."*

In short, there can be no doubt whatever, that the entire system of education in New England from common school to college was conducted, for several generations, on strictly religious principles.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

The fathers of the Presbyterian Church in this country laboured under great disadvantages, compared with the New England Puritans, in regard to their measures of education. In the first place, there was a great want of homogeneity in the population, where their congregations were located; their churches were for many years few and feeble, chiefly country churches, and located in the different States of New York, New Jersey, Pennsylvania, Delaware, and Maryland. The laws of the States, moreover, showed no favour to Presbyterians.

In the year 1739,† when the number of ministers was about fifty, the Synod of the Presbyterian Church took measures for a Synodical Academy. In 1743, the school was definitely established at New London, Pa.,‡ under the following regulations :

1. "That there be a school kept open, where all persons who please, will send their children and have them instructed *gratis* in the languages, philosophy, and divinity.
2. "In order to carry out this design, it is agreed that every congregation under our care, be applied to for yearly contributions, more or less, as they may afford, and as God may incline them to contribute, &c.
3. "Mr. Alison (a minister) is chosen master of such school"—(by the Synod, and Trustees appointed by do.)§

Here we have the model of just such academies as the General Assembly is now aiming to establish throughout the bounds of our Church. The Synod's academy was one in which religious and secular knowledge were united—under the instructions of a Christian teacher—superintended by the Church—and with provision for the

* Dwight's Travels, Vol. IV. p. 273.

† The first Presbytery in the United States was formed in 1705, and consisted of only seven ministers.

‡ This school was afterwards transferred to Newark, Del., and became the nucleus of the college at that place.

§ Records of the Synod of Philadelphia, pp. 174, 185. In writing to President Clap, of Yale College, in 1746, the Synod say, "It was agreed that the said school should be opened under the inspection of the Synod, where the languages, philosophy, and divinity should be taught gratis to all that should comply with the regulations of the school, being persons of good conduct and behaviour."—*Records*, p. 185.

education of the indigent. Previous to the establishment of this academy, the Log College of Tennent had been in operation on the same general principles. A number of other private schools were also in operation, which sustained a certain relation to the Synod, and which must have been conducted in a similar manner.*

In 1748, the present charter of the College of New Jersey, now located at Princeton, was granted by George II. to the Presbyterians who applied for it, viz.—“sundry of our loving subjects, well-disposed and public-spirited persons.” The charter recognises incidentally the religious aim of its founders,† who were the Tennents and friends of the old “Log College.” The connexion between the College and the Synod is witnessed by the fact that the Trustees, in 1751, petitioned the Synod to send agents abroad to Scotland to solicit benefactions,‡ and again petitioned in 1752 for “a public collection from all the congregations belonging to the Synod,”§ which was repeated in 1755,|| and in 1769.¶ In 1768, “a supplication was brought in [to the Synod] from the honourable board of trustees of the New Jersey college, praying assistance in supporting a Professor of Divinity,”** which was granted. John Blair was the Theological Professor at this time, having been appointed in 1767. In 1769, Dr. Witherspoon, who had arrived the preceding year, assumed the duties of Theological Professor; and there can be no doubt that his instructions were imbued, as at Harvard and Yale, with the doctrines of the “Assembly’s Catechism, Ames’ Medulla, and Wollebius’ Divinity.” Samuel S. Smith was appointed Professor of Theology in 1783, and Henry Kollock in 1803. When Dr. Kollock retired in 1806, no further appointment was made, as the subject of a Theological Seminary began to be agitated, and an institu-

* Records, p. 185.

†“And whereas by the fundamental concessions made at the first settlement of New Jersey by the Lord Berkley and Sir George Carteret, then proprietors thereof, . . . it was, among other things, conceded and agreed, that no freeman within the said province of New Jersey should at any time be molested, punished, disquieted, or called in question, for any difference in opinion or practice in matters of religious concernment, who do not actually disturb the civil peace of said province; but that all and every such person or persons, might from time to time, and at all times thereafter, freely and fully have and enjoy his and their judgments and consciences in matters of religion, throughout the said province,” &c. This allusion to the “fundamental concessions made at the first settlement of New Jersey,” seems to be prefixed to the charter as a reason why King George should grant such privileges to Presbyterians. The next section provides that persons of “every religious denomination” may receive an education at the College (and not be excluded as they were at Oxford and Cambridge), a provision in accordance with “the earnest desire of the said petitioners,” who, like all Presbyterians, have always opened their institutions, literary or theological, to persons of “every religious denomination.”

‡ Records, p. 243. In compliance with this petition, the Synod, in connexion with the Trustees, appointed two of its ablest ministers, Gilbert Tennent and Samuel Davies, to go abroad. The address which the Synod sent to the General Assembly of the Church of Scotland, shows that the institution was Presbyterian in its character, and that its aim was “to promote religion and learning in these provinces.”—Records, p. 256. The Assembly of the Church of Scotland ordered a national collection for Princeton College, which amounted to £2529 sterling, or about \$12,000.

§ Records, p. 257.

|| Do. p. 268.

¶ Do. p. 396.

** Do. pp. 386, 399.

tion of this character was soon after established. During all this time, the candidates for the ministry of the Presbyterian Church were educated at Princeton, this being indeed one of the primary objects of the College.

Among the most famous schools at the North, in operation during the last century, were those of the Rev. Samuel Blair, at Fagg's Manor, and of Dr. Finley, at Nottingham. The general character of the literary institutions of this period was decidedly religious.

At the South, where the churches were chiefly missionary churches, the Presbytery of Hanover, in Virginia, resolved in 1774, to establish two academies for the education of their youth; one in Prince Edward, and one in the Valley, near Lexington. These institutions, under the patronage of the Presbytery from the beginning, afterwards grew up into Hampden Sidney and Washington Colleges, and have ever been nurseries of piety and learning for the Presbyterian Church.*

The Presbyterians of North Carolina, principally Scotch-Irish, were always zealous for education. A number of flourishing academies were put in operation under their auspices, and taught by distinguished men, as Drs. Caldwell, Hall, M'Corkle, Wilson, &c. The earliest academy was commenced before the Revolution, in 1760.

"Almost invariably, as soon as a neighbourhood was settled, preparations were made for the preaching of the gospel by a regular, stated pastor; and wherever a pastor was located, in that congregation there was a classical school—as in Sugar Creek, Poplar Tent, Centre, Bethany, Buffalo, Thyatira, Grove, Wilmington, and the churches occupied by Patillo in Orange and Granville."†

Efforts were made to establish a college at Charlotte; and a charter was granted by the Colonial Legislature in 1770, and again in 1771, but it was both times revoked by the King and council.‡ The character of the early Presbyterian schools in North Carolina may be inferred from the fact that they educated many of the principal persons both in Church and State. More than *fifty* of the scholars in Dr. Caldwell's school in Guilford became ministers; *twenty* in Dr. Hall's, of Iredell; *twenty-five* in Dr. Wilson's, at Rocky River, &c. As corroborative of the evangelical character of these institutions, it may be added that nearly fifty years ago, in 1802, the Synod of North Carolina "enjoin on each Presbytery of which it is composed, to establish within its respective bounds, one or more grammar schools, except where such schools are already established."

In South Carolina, after the Revolution, the Presbyterians established at Winsboro a College, called Mount Zion College. This took

* Dr. Davidson's History of Kentucky, p. 39, &c. Liberty Hall, now Washington College, was originally under the care of Hanover Presbytery, and the other Academy too.

† Sketches of North Carolina, by the Rev. William H. Foote, p. 518.

‡ The cause of this opposition is explained, in the judgment of Mr. Foote, by a clause in the charters of the Newbern and Edenton Academies (the only two schools incorporated before the Presbyterian College), viz: "*Provided always, that no person shall be permitted to be master of said school but who is of the Established Church of England,*" &c.

the place of the Academy at Charlotte, and was a flourishing and useful institution. Dr. Waddell and other Presbyterian ministers were extensively useful as instructors in academies at the far South.

A few words about the commencement of efforts for education in the "*Great Valley of the West*," must have a place in this historical sketch. Before the Declaration of Independence in 1776, the Rev. John McMillan first visited the Valley of the Mississippi, "probably the first regularly ordained clergyman who had crossed the Alleghany Mountains to become permanently located in these western wilds."* In 1781, he opened a grammar school in his own log-cabin study, where some of the ablest men were educated for the pulpit and the bar. In 1790, the log-cabin grammar school was merged in the Canonsburg Academy, which subsequently became Jefferson College.* The great object of Father McMillan was to assist in educating young men for the ministry; and of course religion formed a part of the instructions in his academy.

The first grammar school in Kentucky, called the Transylvania Seminary, was established by Presbyterians, in 1785. It was first opened at the house of the Rev. David Rice, at or near Danville. In consequence of the election, by the trustees, of a doubtful character as instructor, the Presbytery of Transylvania determined to establish a grammar school and public seminary of their own. This was incorporated as "The Kentucky Academy," and was located at Pisgah. In 1798, the Presbyterians unfortunately again consented to put the institution beyond ecclesiastical control, and merged it into the "Transylvania University," at Lexington. The experience of Presbyterians in Kentucky is strongly in favour of the present measures of the Assembly.†

The first academy in Tennessee was established in 1788, by Dr. Samuel Doak, a Presbyterian minister; and became incorporated as Washington College in 1795.

During the whole of the last century, religion and education were in intimate and harmonious union, throughout the Presbyterian Church. This fact will further appear from the following resolutions passed, in 1766 and 1785, by the Synod of New York and Philadelphia, which was the highest judicatory of the Church until the formation of the General Assembly, and by the General Assembly in 1799. Particular attention is invited to these resolutions.

RESOLUTIONS OF 1766.

"Resolved, That special care be taken of the principles and characters of school-masters, that they teach the *Westminster Catechism* and Psalmody; and that the ministers, church sessions, and foresaid committees (where they consistently can), visit the schools and see these things be done; and where schools are composed of different denominations, that said committees and sessions invite proper persons of said denominations, to join with them in such visitations."‡

* Oration by T. J. Bingham, Esq., p. 7.

† Dr. Davidson's History, chap. xii. This chapter contains an unanswerable argument in favour of the union of CHURCH AND SCHOOL.

‡ Records of the Presbyterian Church, p. 359.

RESOLUTIONS OF 1785.

"Resolved, also, that it be enjoined on all our congregations to pay a special regard to the good education of children, as being intimately connected with the interests of morality and religion; and that, as schools under bad masters, and a careless management, are seminaries of vice rather than of virtue, the session, corporation or committee of every congregation, be required to endeavour to establish one or more schools in such place, or places, as shall be most convenient for the people; that they be particularly careful to procure able and virtuous teachers; that they make the erection and care of schools a part of their congregational business, and endeavour to induce the people to support them by contribution, being not only the most effectual, but, eventually, the cheapest way of supporting them; that the Presbyteries appoint particular members, or if possible, committees, to go into vacant congregations to promote similar institutions: that the corporation, session, or committee of the congregation, visit the school, or schools, at least once in three months, to inquire into the conduct of the master, and the improvement of the children, and to observe particularly his care to instruct them, at least one day in the week, in the principles of religion; that the Presbyteries in appointing ministers to supply vacant congregations, require it as an indispensable part of their duty, to visit at the same time the schools, and require at the next meeting of the Presbytery an account of their fidelity in this respect, and of the state of the schools; and that, in these schools effectual provision be made for the education of the children of the poor; and that, at the visitations of the schools, one or two of the most ingenious and virtuous of the poor children be annually selected, in order to give them a more perfect education, and thereby qualify these ingenious charity scholars, to become afterwards useful instructors in our congregational schools."*

ASSEMBLY'S RESOLUTIONS OF 1799.

"Above all that they (the ministers) be faithful in the duties of family visitation, and the catechetical instruction of children and youth. And that in order to aid these views, they endeavour to engage the sessions of the respective congregations, or other men most distinguished for intelligence and piety in them, to assume, as trustees, the superintendence and inspection of the schools established for the initiation and improvement of children in the elements of knowledge; to see that they be provided with teachers of grave and respectable characters; and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees, under the deep conviction that the care and education of children, the example set before them, and the first impression made on their minds, are of the utmost importance to civil society as well as to the Church."†

These resolutions throw important light on the early state of education in this country, and confirm the general identity of views between our own and the other churches of the Reformation.

GENERAL CONCLUSION.

The general conclusion, derived from this historical review of the practice of the Christian Church in various ages and countries, may be summed up in the following particulars:

1. Education has always received its *impulse* from religion.
2. Education has been generally considered the *proper work of the Church*.
3. The *doctrines of the Bible* have been from time immemorial in-

* Records, p. 513.

† Minutes, p. 182.

culcated in connexion with secular knowledge, in the schools of Christian communities.

4. The scheme of banishing religion from public schools and institutions of learning, is an *experiment*, lately commenced in this country.

ARTICLE VII.

EDUCATION IN THE CONGREGATIONAL CHURCHES
IN ENGLAND.

THE Congregational Board of Education, formed in 1843, held its usual Anniversary Meeting in London, in 1851. A number of addresses were delivered by various speakers, from which we select the following paragraphs, as exhibiting the spirit and principles of our Congregational brethren in England. It is interesting to notice the identity of views, in many respects, between the Scotch Presbyterians and the English Dissenters.

The *Chairman*, SAMUEL MORLEY, ESQ., of the Annual Meeting of the Congregational Board of Education, held in Crosby Hall, London, 1851, spoke to the following effect:

"The special object of the organization was to stimulate this particular Denomination to increased effort in the work of education. The basis of our Association is, that education, to be worth anything, must be religious; and that, as such, it must be voluntary. We utterly repudiate, as a Denomination, the help of the State towards supporting the ministrations of the pulpit; and we equally repudiate that help towards the instructions of the school. For myself, I am prepared to go much further than this. I believe that it would be our wisdom, as a nation, to keep the Government utterly away from the mind of the people. Even if it were possible to separate religious and secular education,—which I believe it is not,—it would still be wise for us to say to the Government, 'Mind your own business, and leave to the people themselves the performance of that work which seems more properly to belong to them.' The subject of popular education never presented more interesting aspects than it does at the present moment.

"The difficulty with which we have to contend is twofold. First, the indifference of parents, and their indisposition to send their children to school; and, second, the expenses which have attended the support of the school arrangements. With respect to the first, my belief is, that the indifference manifested by the people,—and I speak of the great body of intelligent artisans—there is a lower class, with whom there is much difficulty also, but I do not now refer to them,—I believe that the indifference which exists among this class results from their utter revulsion from the sort of education which is frequently offered. We have found that in the schools to which we have sent really efficient teachers,—and we have now nearly eighty teachers fully and successfully occupied,—there is no lack of scholars. So far from the charge for educating being a difficulty, we have found that double, and even treble, the usual sum has been far more readily paid for a good education, than a small sum for that which was inferior; fully proving that the poor are fully able to appreciate a good article. The Board feels, therefore, most strongly, that it would be the most undesirable thing to pauperise the people in reference to this subject. Some persons are contending for a free education for the children of the poorer classes. I am prepared to

deny, on their behalf, any such right; and I would submit, that by far the more effectual method of raising their condition, would be to lessen the burden of taxation which presses upon the working-man. I would do so as a financial reformer. I have no wish to introduce into this meeting a purely political subject; but I believe what I am saying has a direct bearing on this matter. I would seek to lessen the expenses of Government, equalize the burden of taxation, and to reduce those charges which now press so heavily on the necessities of life, and thus enable the poorer part of the population to provide an education for their own children. And my belief is, that it would be better if the committees of schools did not interfere in the management of the education given, but leave that to an intelligent master or mistress, and judge of the results. Much might be done, also, if persons of influence in their respective neighbourhoods would interest themselves in the education of those poor people who live around them; occasionally visiting them, telling them of the blessings of education, and urging them to send their children to school. I believe that by this means the parent might be benefited and the children blessed. The Board of Education is pursuing something like the plan I have named. There are now under training between thirty and forty male and female teachers. We believe the great want of the day to be thorough earnest teachers. We are subjecting the teachers to a more lengthened training than is usual in other institutions. We believe that no one can be fitted for such a work in less than twelve months, especially where the previous education has not been of a very favourable character. We have met with extraordinary success hitherto in this particular branch of our work, and we are able to speak confidently, and say that we have sent out well-qualified teachers. My own opinion is, that those who desire to educate the people should do as a tradesman would do—make his goods acceptable on account of their quality. I would say to the educator, as I would to a baker; supply the best possible article in this neighbourhood. Then, where there is a school established, let all the friends of the poor unite in hearty sympathy, and seek to benefit the people; remembering that they, even the poorest, are travelling towards the same bourne as ourselves. We should seek to elevate them, by removing all depressing hindrances. I do not wish you to go to the people with a patronising air, but seek to make them independent, that, as poor men, they may be enabled to say, ‘I owe nobody and no Government anything in relation to this matter; but, by God’s blessing, I have been enabled to educate my own children.’ Now, that is just about the spirit in which we are pursuing our work; and I appeal to all the friends who are present, in some form to connect themselves with us. We are seeking to secure a larger constituency, and we should be glad if all who are able would come to assist us in this important work.”

THE REV. JOHN CORBIN then made some remarks:

He said that “When the advocates of secular education talk about the connexion of ignorance and crime, and in the most extravagant manner represent their system as being about to shut up prisons, to empty our penitentiaries, and to disband our police; it is needful that the persons who listen to such folly should be told, that there are other causes in operation that produce crime far more than ignorance; that so far and so long as these causes are allowed to operate, no amount of education that can be given will prevent crime, and, least of all, that education which systematically and by law shuts out the sacred sanctions of religion from the minds of the instructed. But while, in self-defence, and for the purpose of removing wrong impressions, we do thus sometimes appear on the arena of controversy; still let us all bear in mind that our arguments will never be so effective as when flanked and sustained by corresponding actions. Let our motto be—controversy when needed, but action always; controversy for the few, but action for all. The Board is engaged in a great work, and that as good as it is great.”

The REV. JOHN KELLY, of Liverpool, was the next speaker:

"We of this Board, connected with the Congregational body, advocate, as is well known, the union of religion with secular education. Now I know that it is not difficult to put this matter in a ridiculous light; and some of these gentlemen are very fond of doing so. With thoughtless persons such clap-traps, for they are nothing more, are wonderfully successful. They ask us, Is it necessary to teach religion in order to understand arithmetic? Cannot a child be taught to read without learning a sectarian dogma? But are they not aware that this way of putting it may be turned against themselves? They of course profess to teach morals; and I would ask them, Is it necessary to teach morality, in order to make a child understand that two and two make four? Are they so blind, that they cannot see that the very kind of objection which they urge against the religious, is the very objection which stands with equal strength against the moral instruction for which they contend, and for which, indeed, with their views, they must contend, to be consistent with themselves, or to give their scheme the least chance of going down with others? But this way of talking overlooks altogether one of the main reasons why we deem religion so important. The truth is, that what is the desideratum with us, and what is all but universally acknowledged as a desideratum, is not so much the amount of moral and religious instruction which may be directly communicated to the young in these schools, as the religious spirit which ought to be infused into the work of education; and the guarantee which religious men furnish, that nothing shall be even indirectly taught, unfriendly to what is by far the most momentous subject which can engage the attention of men. I hold, that education, in any proper sense of that term, cannot exist apart from the exercise of a right religious and moral influence on the minds of the people. And the moment that you dissociate the two, and help to foster the idea that education and religion are different things, you put a stigma on the latter, and you do what in you lies to set religion at a discount. You shut out, at the same time, the best educators from taking part in the work. You will not get the men really best qualified for the service to undertake it on these conditions. A man under the influence of these religious principles will not be confined to any mere secular system of education; you take from him the very power to do his work effectually, if you put a stern negative on the very best influence which that man can exert, even on the general progress of his pupils. If it is said to him, on entering on the discharge of his duties, 'You are not to do this and that—you are not to exert any religious influence on the minds of the children placed under your care;' he will naturally say,—'I cannot do justice to my employment on these conditions—you tie up my hands,—you deprive me of the main element of my strength; I will go and seek a sphere for the exercise of my talents elsewhere.' You thus root out of these schools the very men who are ready to do the most effective service in training the minds of the young.

"Again, I have serious objections to the principle on which this secular system is based. It is nothing more nor less than the principle of communism. I know that some persons feel very sore at such a charge. If a man disclaim it, I accept his disclaimer at once. But now, I have to do at present with the principle avowed. It is affirmed, that it is the duty of the Government to educate the people, as it is the right of the people to be educated by the Government,—of course, these two things go together. They are correlatives. Now, if I understand this correctly, it self-evidently involves the principle of communism, whether its advocates acknowledge it or not. That a free people have a right to get education at the expense of the State, is an assertion which appears to me to proceed on the principle which the Red Republicans of France consistently carry out. If an attempt is made to vindicate it—if I am told that it arises from the fact, that in order to prevent crime in the community, education must be given, and that as the Government are appointed to watch over the community, it is their duty to impart education—I reply, very well; but every person must see, that if this argument is good for anything, it is good for a great deal more. Logically, you ought to reduce the principle in question to this general form,

that whatever contributes to prevent crime it is the duty of the Government to furnish to the people at the public expense. Just see where this will carry you. To say nothing of the ample protection which it throws over religious establishments, look at its further bearings. If the want of education is a cause of crime, it is not the only cause by a great deal. The want of employment is also a cause, so is the want of food, and so are many other things. And when they tell me that on this principle the people have a right to education, I say you cannot stop there. If it be a right at all on such grounds, it is a right to employment, a right to food, a right to comfortable house accommodations, and a right to many things else, involving the whole question of communism. I stand here a most determined enemy to that principle. I know none more destructive to the independence and happiness of the humbler classes themselves. I know none more sweeping in its operations against everything that is good and noble in our land; and therefore I hold that these gentlemen may be unwittingly, but are in reality, taking up ground involving consequences of a very serious and solemn kind,—consequences from which, if fairly put before them, they would instinctively shrink.”

The REV. GEORGE SMITH addressed the meeting as follows :

“I have arrived at the conclusion, that whatever it may be right for other parties to attempt or to accept, we, as a denomination of Protestant Dissenters, can accept and work no other plan or scheme of education, as a whole, but that which is now under our consideration. The operations of the Board commend themselves to my judgment by the unencumbered simplicity and distinctness of its great principles, by the scriptural religious character of its education, and by the advantages which have already resulted from its operations. There is nothing absolutely new in the principles which lie at the foundation of this Institution. In undertaking to give a religious education to the people, we follow the example of the great and good men who were the fathers of our nonconformity: Dr. Owen, Dr. Watts, Dr. Doddridge—names honoured in the annals of enlightened Protestant dissent—names never to be forgotten, but to be handed down from age to age, till the end of time:—these men, in days of darkness and danger, of trial and persecution, laid the basis of religious education, intended for the people, and given in connexion with our churches. We, their descendants, are only acting in harmony with the principles thus expounded and enforced, when we seek to educate the people, or rather endeavour to assist the people in educating themselves—not merely in secular knowledge, but in the fear of Almighty God, in the great verities of the Christian faith, in the things most surely believed among us. In contemplating the possibility of a purely secular education it occurs to me, as an insurmountable objection to its adoption, that it would be necessarily partial and imperfect. Education must embrace the whole nature of a child, and have some respect to his entire being in time and eternity. It is, therefore, partly physical, partly mental, and partly moral. It is now recognised as a fact, in all well-conducted educational establishments, that while they attend to mental cultivation, they must also have regard to the development of the physical power of the pupils. We do not want a race of sickly, puny children, with all the delicacy of hot-house exotics, but we want a band of strong earnest youths, trained to encounter the difficulties of life, and fitted, by the education they receive, to discharge the active duties of citizens and men. These, then, are two of the parts of education which would be left incomplete if the work terminated here, for we are to educate the heart and the spirit for heaven and for God. I feel that in pursuing this noble object in a Christian spirit, we, as Dissenters, can accept no aid whatever from the Government.

“With regard to certain schemes of secular education, which propose to ignore religious teaching, and yet to enforce a strict morality, I must be permitted to say, that I cannot see how moral principles can be taught in a Christian country apart from the inculcation of the religion of Jesus Christ. If I am told to adopt general principles only, in stating and enforcing truth, I ask, are those principles to be deduced from the Bible, and to be drawn thence by chil-

dren in a study of the Holy Scriptures, in the English language and the Protestant version? If so, this involves injustice to Roman Catholics, who disbelieve our version of the Bible. If even another version of the Christian Scriptures could be made, which should meet the views both of Papists and Protestants, still the compulsory use of it would be unjust to the Jew; and far be it from me to coerce the conscience even of a Jew, or of any other man. But the fact is, that we cannot teach morality without religion. The Bible is the manifestation of God's will, a revelation of His truth, and is the only complete and consistent rule of morality. If we adopt the ethics of moralists, who have no respect for revelation, we shall find that an act which one man eulogises as a virtue, another condemns as a vice. Hence the imperative necessity of an ultimate standard of appeal, and in its absence we shall have all sorts of errors, and no certain holy principles of truth inculcated on the youthful mind. Even if we could invent or discover some perfect code of morals apart from the Bible, we could have no powerful constraining motive by which to appeal to the child. We must not say anything concerning the will of God as the fountain rule of virtue, but must draw our arguments for morality from some other source. To be consistent, the teacher must not speak of the love of Jesus, or the hope of eternal glory; of future punishment, or of the Holy Spirit helping the infirmities even of a little child, by teaching it to pray aright in the name of our Saviour. All this must be kept out of sight, and the children must be sent to seek the living among the dead. But in the schools established by this Board, the open Bible is placed in the hands of the pupils, and the blessing of heaven is prayerfully invoked on the instruction of earth.

"An objection brought to our operations appears to me worthless. We are said to be sectarian; this is incorrect. We are denominational, but not bigoted, exclusive, or persecuting. Other bodies of professing Christians have their schools stamped with a peculiar character, and why should not the Congregationalists? Beside, the objection, if it proves anything, proves too much. Our missions at home, in Ireland, and in the colonies, are all denominational. Our chapel-building efforts and our academical institutions are of this order. Why, then, should we be found fault with for carrying out the same principle into the vital department of juvenile education? This Board is not aiming to cover the land with schools, and to monopolise the power and privilege of educating the people; but is rather endeavouring to assist our churches to take a fair share in the important work, and thus to perfect our machinery of Christian benevolence in the separate neighbourhoods in which they are planted."

[The Congregationalists in England, as appears by the preceding extracts, are deeply and earnestly enlisted in behalf of religious or denominational education. May the blessing of Heaven attend their zealous efforts!—Ed.]

ARTICLE VIII.

THE COLLEGE A RELIGIOUS INSTITUTION.

BY THE REV. GEORGE JUNKIN, D.D.*

GENTLEMEN OF THE BOARD OF TRUSTEES,
FRIENDS AND FELLOW-CITIZENS:

MORE than eighteen centuries ago, the Great Teacher uttered these memorable words, "My kingdom is not of this world." Such language might long since have led the human intellect to a clear and

* An address delivered February, 22d, 1849, on the occasion of the author's Inauguration as PRESIDENT OF WASHINGTON COLLEGE, VIRGINIA.

definite judgment on the great problem of Church and State. And yet, the problem is but very partially solved. Oceans of blood have been shed in the discussion all over Europe and Asia, and the question is still unsettled. What mean the death-fires of the ten general persecutions, during the first three centuries? For what noble end did cruel Nero, and bloody Domitian, and ambitious Trajan, and pious Antoninus, and fierce Severus, and ferocious Maximinus, and unrelenting Decius, and amiable Vespasian, and "the good Aurelius," and the monster Dioclesian, steep the imperial purple in the richest blood of the empire, and set the colour in the tears of mourning millions? Did not all these persecutions arise out of the assumption of the pagan and modern Erastian idea, that the civil government has dominion also in matters of religion? And did not the Church herself, when, in the fourth century, the State coveted her embrace whom it formerly persecuted, forgetting her Master's doctrine, willingly consent to the unholy alliance, and thus fall from the sublime independence of her virgin purity?

But the Church was not the only sufferer by this violation of her Master's precept. Civil society, too, experienced many evils; for in little more than three centuries, it lost its independence, and the Church became mistress of the world, and the ruling spirit of despotism. Hence, many long and bloody persecutions of the true, by the corrupt, secularized Church. Here, too, we find the cause of most of the wars that desolated Europe for ages; especially the bitter and sanguinary controversy concerning the right of investiture; and the most humiliating spectacle, in our own day, of ecclesiastical benefices exposed to public sale by various of the nobility of England.

But we Americans, it is often said, understand this perplexed subject much better than it is understood in the old world. It may be so: and if not, we must be slow to learn; for our fathers crossed the flood for the glorious privilege of worshipping God without molestation here in the wilderness. Still, it may well be questioned, whether even we have fully worked out the problem. To test this matter, let me propose a question very appropriate on this occasion. The inauguration of a President of a College, is it a religious, or a civil ceremony? Does it belong to the State, or to the Church?

If, my friends, you hesitate, as I perceive you do, in view of this inquiry, you feel at once, that the boundary line is not yet clearly defined, between the kingdom which is, and the kingdom which is not of this world. We have not yet—at least popularly, whatever the law may have done—decided, whether a college be a civil, or a religious institution. And this is the precise point to which I ask your attention, on this day of the auspices. Shall I not have your most kind indulgence, in this present attempt to feel my way along an untrodden path? And should any misstep betray my feet into the toils of error, shall I not obtain your forgiveness, both for the error and the temerity which may have occasioned it?

In this confidence, let us proceed, and let us begin with the very

term *inauguration* itself. It is borrowed from the ancient Romans. Numa Pompilius, seven hundred years before the Christian era, instituted the order of priests called *augurs*. Here we see the blending of the civil and religious powers: in other words, here is the investiture of the religious officers by the civil authority—the same which caused such tumult and bloodshed in the eleventh century and onward. But when in office, the functions of the augurs were confessedly religious. They were both priests to offer sacrifices, and prophets to foretell coming events and utter divine oracles. No great enterprise could be undertaken, until and unless the augurs pronounced a favourable omen. And, “as the favourable signs were known to the augurs alone, their scruples were a pretext for the government to put off an inconvenient assembly.” Thus, virtually, they could prorogue parliament, arrest an army, and prevent an election. And thus, these priests were a necessary adjunct of introduction into civil office; and hence our ceremony of inauguration. Beyond question, it lies within the province of religious, rather than of civil affairs; and their intermixture among the Romans was a Church and State union. If a College, with us, were a civil institution—an affair of government—then the inauguration of a President, through a religious ceremony, would be under civil control, and involve the idea of a Church and State union. But, inasmuch as our highest legal authorities have decided (as will hereafter appear), that a College is not a civil institution—a governmental affair—such inauguration is a *religious*, and not a *civil* ceremony.

Let us now proceed to examine this subject upon the broad grounds of immutable morality. And, first, we lay down the doctrine, that man is under a twofold dispensation; the human race is under a dispensation of law—of pure, original, simple law: it is also under a dispensation of remedial law. A brief analysis of the functions of each, will furnish the data upon which our solution depends.

By law we mean, a *rule of duty*, accompanied with a penal sanction. Were our question more general, did it cover any part of physics, a wider definition might be requisite; we might say, “law is a mode of existence, or an order of sequence.” But, as it lies wholly within the sphere of morals, the entire ground is covered when we say, law is a rule of duty, attended by a penal sanction.

A rule of duty implies the relation of ruler and ruled. There must be an intelligent, moral being, clothed with authority, to prescribe to another intelligent, moral being, what he shall do, and what he shall not do. The latter is the subject, or person ruled over; the former is the sovereign, or ruler. In the premises, the latter is man, the former, God. The will of our Creator, made known to us for the purpose, is law to us. No higher obligation can be conceived; no deeper foundation of morals can be laid. All attempts to pass beyond the Supreme Lord, and to find a basis for moral obligation in the nature of things, is vain. Is there a nature of things independent of the Author of things? Who gave its nature to the universe?

The nature of all things in general, and of every particular thing, is the sum of those qualities with which the Creator has invested each and all. These are common ideas. Everywhere, men consider the will of the sovereign made known to the subjects, as law. "The will of the legislature," says Chancellor Kent, "is the supreme law of the land, and demands perfect obedience." Men often question the wisdom of a law, but never its reality and obligation; unless it contravene a superior authority. If a legislative body violate the constitution under which they act, their will is not law; and there is a recuperative energy in our system to declare its nullity. But, within the appropriate sphere, the sovereign's will is law.

Penal sanction is a necessary adjunct of law, and springs, really, from the benevolence of the legislator. It is the specification of punishment—of suffering, attached to the violation of precept, and is a prophylactic remedy against crime. The rationale of it—which also exhibits its benevolent character—is this: it appeals to self-love, in the shape of fear, for the purpose of enforcing obedience. Lest respect and love to the lawgiver might not be adequate to secure obedience, it is strengthened by the *fear* of evil—of punishment, which is love to self.

Such are the common elements of moral laws: they characterize all legislation, human and divine; and in regard to both, it holds good, that man is under a dispensation of simple law. But a dispensation of law, where its subjects have transgressed, is necessarily a dispensation of wrath: and, that this is the condition of the human race, is everywhere admitted. The world's history is proof of it; and the revelations of God abundantly confirm the mournful truth. Hence is apparent, the necessity of some means to check the flood of vice and consequent misery, which must otherwise soon desolate the earth. Therefore, it has been common with writers on ethics, to call civil government, a necessary evil. "Had we never apostatized," says one, "from our primitive innocence, nor transgressed the laws of our Creator, there would have been no use for government. If the impulse of conscience were uniform and sufficiently forcible, mankind would need no other law than the law of the Supreme Being, and no other governor than him, who is the *Prince of the kings of the earth*. An habitual and invariable disposition in all men, without defect, to *do justice and love mercy*, would have excluded the necessity of human rules for their direction, or human sanctions for their terror. Government, then, like dress, is a badge of lost innocence; and as our shame makes the one, so, our wickedness makes the other necessary."* These words of truth and soberness, we are pleased to borrow from that profound thinker and energetic actor, to whom history has awarded the honour of having laid the foundations of that Institution, whose interests have assembled us together to-day.

If, then, the depravity of man render civil government necessary, the question may arise, whether it be remedial. And if by *remedial*

* Rev. William Graham's Essay on Government, p. 4.

were meant, an *abatement* merely, of some of the evils of this life—the checking of violence, injustice and oppression, the protection of the virtuous, and the encouragement of every good work, it must be apparent, that, in this sense, civil government is a valuable *remedy*. But this is not the sense in which we use the term. When we speak of a remedial dispensation, we mean, one which dries up the *fountains*, as well as the *streams* of corruption; one which does not merely repress, and thereby conceal, but which cures the moral maladies of man. What then, if it be not remedial in this higher sense, are the functions of civil government?

In the first place, we answer, negatively, that to create moral laws and obligations, is not one of them. It has no power over moral principles, but to apply them in particular cases. In other words, God's moral constitution overlooks and controls all the movements of man's legislation and administration. Whatever moral principles are contained in human laws, are derived from the divine. In matters of indifference—things neither right nor wrong of themselves—human legislation has free scope; but in matters of essential morality and religion, it has no power. "But, in the name of reason," says Mr. Graham again, "what has civil government to do with religious principles, or preachers either? If man transgress the laws by overt acts, let them be punished, without any regard to their religious principles, or the office they sustain. Actions, not opinions, are the immediate objects of human laws, and God alone is the judge of the religious principles of men, and to him they are accountable for their opinions, not to civil governors." This doctrine is universally received, at least in theory, over all this broad land.

In replying positively, we would say, that the whole functions of civil government may be summed up in a word—the *administration of justice*. If the generally received opinion be correct, that government is the creature of necessity—that it grows out of the disposition of man to oppress his fellows, then it must be evident, that to administer justice, is its main end. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men." To preserve the right to life, liberty, and the pursuit of happiness, then, the American people have declared to be the end of government: that is, civil government is the agency which society appoints for the protection and guardianship of persons, property, and freedom. This it does, not by prescribing in detail the duties of citizens, but by defining infractions of natural right, and affixing to them appropriate penalties, and inflicting the same by physical force. Nor let it be supposed, that the right to institute government, has its origin in the wrongs of humanity. Right cannot have its foundation in wrong: we mean this only, that the *occasion* and *necessity* then call for it. The *right*, and the *duty* have their proper basis in our social constitution, which is

given to us by the Creator, so that in reality, man is created with the law of society in his very being, and the necessary result of this, is civil government, which is, therefore, an ordinance of God. "By me kings reign and princes decree justice." The Son of God is the Governor among the nations; it is by his authority, that "princes rule, and nobles, even all the judges of the earth." "For there is no power but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, an avenger to execute wrath upon him that doeth evil." To punish wickedness by physical force, to vindicate the justice of law, to protect virtue and innocence, to secure life, liberty, and the pursuit of happiness;—these are the great functions of civil government. Its purview is limited to time: it has nothing to do with the destinies of eternity, except referring to them, for the purpose of strengthening the terrors of justice.

Quite different from these, are the functions of the law remedial; or that system by which all the evils incident to the former, upon its violation, are proposed to be remedied. The grand and formal object of its enactment, revelation and administration, is to dry up all the fountains of corruption in the human heart, and so, in human society; to rescue man from all penal evil and restore him to perfect purity and holiness, under the dominion of the law he had broken.

In order to this, it is clear, that the penal requirements of the law, to which this is a remedy, must be complied with. The divine attribute of justice must be vindicated, in the face of the moral universe. To meet this, the remedial law presents us with the great and fundamental doctrines of the Christian atonement; the Mediator renders perfect satisfaction for lost men, to the claims of immutable justice.

There must also be, a thorough enlightenment of conscience in the knowledge of his legal and moral relations, that man may be placed under its controlling influence, as an absolute rule, to whose authority he will always bow, and whose dictates he will always obey.

But now, in order to accomplish this, it is plain, there must be a thorough revolution in his moral feelings. All corrupt bias must be removed, and the soul's affections made to conform to the rectitude of his primitive perfection. In other words, the law of love must be reinstated, in all its original power and supreme dominion over the whole man.

These must be provided for in the remedial law, or it is falsely so called: the head must be enlightened, the heart purified, the sins pardoned. Accordingly, when we open *the book*, the only book which contains the remedial law, we find, that the great business of those to whom its practical administration is committed, is *teaching*. "Ye are the light of the world." "Go and teach all nations." "Go ye into all the world and preach the gospel to every creature." With-

out fear of contradiction from any quarter, therefore, we affirm TEACHING, to be the leading, the all-important function of the Church.

But teaching implies ignorance on the one hand, and knowledge on the other. Whence comes this knowledge? How is this darkness, which covers the earth, to be removed? Darkness cannot be the cause of light, though night precedes day. Ignorance cannot teach itself. Did ever an ignorant, depraved, and barbarous race of men, civilize, and reform, and enlighten itself, without any influence external to itself? If this anomaly nowhere appear on the surface of history, what, we ask, is the purifying, elevating, illuminating power? And the only true response is, THE GREAT TEACHER. Whence should truth descend to enlighten, purify, and elevate man, but from her own eternal source—the bosom of God? Whence comes light, but from the orb of day?

To the head, therefore, of the remedial dispensation, must we look for this knowledge. “God is light, and in him is no darkness at all.” And the depository of this light is the sacred volume. “The commandment is a lamp, and the law is light.” Now these lively oracles have been intrusted to the visible Church, with the King’s injunction, to spread the light abroad. The question then very naturally arises, who are the Church? Who are meant in the language, “Ye are the light of the world”? What is that agency, to which is intrusted, the momentous work of enlightening the world? Which of all the sects into which Christendom is divided, has received and holds this important commission?

To these, I answer, no one in particular, but all in general, who hold the Head. All men and women throughout the world, who receive and hold the doctrines of the Bible, and submit themselves to the laws therein contained, together with their children—“For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.” These, whatever be their sectional or denominational distinctions, and however sundered by geographical lines, and kept apart, physically, by national boundaries, all these, are the one Church visible, to which the Bible has been intrusted, and which the King in Zion holds responsible for *teaching* the world.

We delay not a moment on the question of method; and but a moment, on the question of official relations. This is unnecessary, for the obvious reason, that there is nearly a unanimous agreement in reference to official teachers. All sections of the Church find it necessary, to elevate some individuals to this special duty, and to enjoin it upon them, to give themselves wholly to these things. A ministry, the Church always has had, and always will have. “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night.” Now, by this agency, every private member becomes a real teacher; for it is a plain truth, that what a man does by another, he does himself; he who supports a teacher, does himself teach. Thus, the entire mass of religious society carries out, and

accomplishes her grand functions ; and, if properly adjusted, there is no part idle.

It may be alleged, in opposition, that government and discipline are very important items in religious society, and therefore, teaching is not after all so pre-eminent. We admit and maintain, the high importance of these ; but we also contend, that they are, nevertheless, subsidiary and subordinate to the master function of teaching. The government of religious societies, is merely the application of their rules to their members for the regulation of their conduct ; and discipline is the same application, for the correction, or reclamation of offenders. There can be neither, where there is no law ; and, consequently, to teach the laws of the society, is the first step towards government. And in this very act, there is necessarily involved an exercise of government ; for the teacher must have control over the taught, in the very matter of communicating instruction.

Moreover, the punishments within the sphere of religious society, improperly so called, are wholly of a moral nature. Admonition, reproof, suspension, expulsion—these are all entirely distinct and separate from temporal pains and penalties. No church has any power to inflict corporeal, or pecuniary punishments. The severest censure is nothing more than a simple declaration, that the individual, having violated the rules of the society, is no longer a member of it. All church censures are *disciplinary* ; none are *penal*. Every movement in this great school of instruction, is for edification—none for destruction.

Once more—the positive institutions of the religious society, have the same general end in view. The two sacraments are an embodiment, in significant symbols, of the two leading doctrines—regeneration and atonement. And how beautifully simple, and how efficiently practical, this method of teaching ! This water in baptism, how strikingly it holds up to view, life and purity, as the work of the gracious Spirit ! This distribution of bread and wine, how forcibly it impresses the mind, with the grand conception of redemption by blood ! Thus, all the energies of this great society, concentrate in the one object—the communication of the grand doctrines of Christianity to the minds of men, as the chief means of counteracting the evils of the fall, and of restoring them to a state of purity and felicity.

Mark now the particular functions of the State, and of the Church. The sum of the one, is the administration of justice : the sum of the other, is the teaching of truth. To the one, belongs the punishment of crime, by the infliction of physical evil—of pain : to the other, the reformation of the criminal, by teaching him the way of life, as exhibited in the love of God revealed in the Bible. The former checks evil with evil : the latter overcomes evil with good. The dispensation of simple law, is a dispensation of wrath : that of remedial law, is a dispensation of mercy. *Pæna* belongs to the one : *Pænitentia* to the other. The one protects innocence, virtue, and life, by appeals to slavish fear : the other, by all-conquering love.

We search in vain within the Bible, or in the book of true philosophy without it, for any evidence, that teaching was ever committed, by the Creator, to the civil magistrate, as one of the functions of his office: we cannot search at all for such evidence, as to the Church; for the light flashes forth everywhere, and carries the conviction intuitively, to every rational mind, that the Church is the light of the world—the teacher of mankind. Therefore, a college is a religious, and not a civil institution.

This *a priori* argument, we shall sustain, by full and ample proof historical: previous to which, however, let me present the argument authoritative, by quotations from the highest law authorities of this nation and the world.

“Lay corporations,” says Chancellor Kent, “are again divided into eleemosynary and civil. An eleemosynary corporation is a private charity, constituted for the perpetual distribution of the alms and bounty of the founder. In this class are ranked, hospitals for the relief of poor, sick, and impotent persons, and colleges and academies established for the promotion of learning and piety, and endowed with property by public and private donations.”—“The uses may, in a certain sense, be called public, but the corporations are private, equally as if the franchises were vested in a single person. A hospital, founded by a private benefactor, is in point of law, a private corporation, though dedicated by its charter to general charity. A college, founded and endowed in the same manner, is a private charity, though from its general and beneficent objects, it may acquire the character of a public institution.”—“If the founder be private, the corporation is private, however extensive the uses may be to which it is devoted by the founder, or by the nature of the institution.”*

A college, then, is not a civil, or governmental affair; nor a public corporation, but a private, charitable institution.

In the case of *Dartmouth College vs. Woodward*, Judge Marshall delivers the opinion of the court; all the Judges, except Duval, assenting. He sustains the same doctrine; indeed the Chancellor cites the case. We select a passage or two: “From the fact, then, that a charter of incorporation has been granted, nothing can be inferred, which changes the character of the institution, or transfers to the government any new power over it. Neither, in reason, can the incorporating act change the character of a private, eleemosynary institution.” Again: “A corporation’s immortality, no more confers on it political power, or a political character, than immortality would confer such power, or character, on a natural person. It is no more a State instrument, than a natural person, exercising the same powers, would be. If, then, a natural person, employed by individuals in the education of youth, or for the government of a seminary, in which youth is educated, would not become a public officer, or be considered as a member of the civil government, how is it, that this artificial being, created by

* Com. II. 274-5.

law for the purpose of being employed by the same individuals, for the same purposes, should become a part of the civil government of the country?"*

Judge Story gives a separate, but concurring opinion. "But private and particular corporations for charity," says he, "founded and endowed by private persons, are subject to the private government of those who erect them, and are to be visited by them, or their heirs, or such persons as they may appoint." "The authorities are full to prove, that a college is a private charity."† And, as to the founders, who have the right of visitation, he quotes Blackstone, thus: "But in eleemosynary foundations, such as colleges and hospitals, where there is an endowment of lands, the law distinguishes and makes two species of foundation, the one *fundatio incipiens* or the incorporation, in which sense, the king is the general founder of all colleges and hospitals; the other *fundatio perficiens*, or the donation of it, in which sense, the first gift of the revenues is the foundation, and he who gives them is, in law, the founder; and it is in this last sense, we generally call a man the founder of a college or hospital."

With equal strength and clearness, Judge Washington gives a separate yet concurring opinion. We forbear, however, further extracts. The law has for ever settled the question, and decided, that a college is not a civil institution—it is not a governmental instrument—it is not a political engine—but it is an eleemosynary, or charitable institution, "for the promotion of learning and piety." It is a private concern, and the visitorial powers vest in the first contributors who founded it, or in those to whom they may and shall have intrusted the same; and, though not an ecclesiastical, yet being truly and legally recognised as "established for the promotion of learning and piety"—*i. e.*, as religious, it falls clearly within the functions of the remedial law.

We now proceed with the historical argument. Chancellor Kent says, that "Corporations or colleges for the advancement of learning, were entirely unknown to the ancients; and they are the fruits of modern invention. But in the times of the latter emperors, the professors in the different sciences began to be allowed regular salaries from the government, and to become objects of public regulation and discipline. By the close of the third century, these literary establishments, and particularly the schools at Rome, Constantinople, Alexandria, and Berytus, began to assume the appearance of public institutions. Privileges and honours were bestowed upon the professors and students, and they were subjected to visitation and inspection, by the civil and ecclesiastical powers."‡ This language implies the undoubted historical fact, that schools did exist from the earliest ages of Christianity; not, indeed, under state patronage, but, in despite of state persecution, under the protection of religious society. The four schools named were unquestionably religious institutions,

* Wheaton, IV. 544.

† Wheaton, IV. 557, 565.

‡ Com. II. 269.

nurtured by the Church, and watered with its richest blood. At Alexandria, for example, the father of Origen was executed, his property confiscated, and his widow and children left destitute. This, however, did not damp the spirit of the son, and prevent him from using the most vigorous efforts to promote the influence of the school, over which, at the early age of eighteen, he was appointed teacher, by Demetrius, Bishop of the Church; and history attests the abundant success of his efforts.

Mosheim condenses much matter into small compass. "The Christians," says he, "took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian Church." We must not, however, confound the schools designed only for children, with the gymnasia, or academies of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition. We may, undoubtedly, attribute to the Apostles themselves and their injunctions to their disciples, the excellent establishments in which the youth, destined to the holy ministry, received an education suited to the solemn office they were to undertake. St. John erected a school of this kind, at Ephesus, and one of the same nature was founded by Polycarp, at Smyrna. But none of these were in greater repute than that which was established at Alexandria, which was commonly called, the *catechetical school*, and is generally supposed to have been erected by St. Mark.*

Neander speaks nearly to the same purport: "But a peculiar institution of the Alexandrian Church—I mean the *Alexandrian Catechetical School*." Again: "We find, then, originally, at Alexandria, only one person appointed as a catechist by the bishop, whose business it was to communicate religious instruction to the heathens, as well as to instruct the children of the place in their religion. Origen was the first, who, as catechist, divided with another person the duties of this calling, which had become too much for him, while he was prosecuting, at the same time, his learned labours in theology, and on that account, he formed his catechumens into two classes. But although, in other places, the catechist might not need to possess very high spiritual qualities and peculiar knowledge, the case was different at Alexandria, where they often had to instruct men of a literary and philosophical cast of mind, who had already investigated a variety of systems, in order to find a system of religious truth adapted to their wants, and where they were often obliged to converse with such men, on religious subjects and philosophical matters which are connected with them."†

As it was at Alexandria, so was it in all other places of importance.

* Vol. I. 100.

† Church Hist. 336, 337.

Wherever there was a Church, a catechist soon became necessary, and the pastor appointed one. This catechist taught the ignorant adult heathen and the children of the Church. Here begins the history of the schoolmaster and of schools. Never did the world, until it was Christianized, conceive the idea of teaching all the children, and never was there a truehearted Church of God, which did not feel it incumbent upon itself to teach all the world. Moreover, wherever there were large churches, as in cities, and a number of youth desirous of preparing for the ministry, there some catechetical schools rose to the eminence of an academy, qualified to teach the requisite philosophy and science. In the four cities named, these Christian schools were real colleges, not chartered and fostered, but crushed and persecuted by the civil powers. Thus, the Church of God, during the first three hundred years of the Christian era, wrote the history of her literature and the charters of her colleges in her own blood. Nor was it until after the light of her science and the blood of her martyrs had extinguished the baleful fires of pagan persecution, and the tottering throne of the Cæsars had felt its need of support from a purer religion, that the Christian schools of Alexandria and Rome, of Constantinople and Berytus, of Cesarea and Antioch, of Ephesus and Smyrna, were patronised by the government. Now, a point, material to this discussion, is the fact, that the schools, academies, and colleges, which the pagan emperors persecuted, and the Christian emperors patronised, existed, long before the battle of *Rubra Saxa*, and the edict of Constantine, A. D. 325, which declared Christianity the religion of the empire. It was not the civil government that created the schools; it was the Church, that, in the face of persecution, reared aloft these beacon lights to guide the nations through the darkness of time. And so hath it been ever since. Let the voice of history be heard.

The union of Church and State must necessarily be followed, by a controlling influence of government, in matters of literature and science, as well as of religion: still, the schools of learning belonged, of right, to the Church, as really as did the ordinances of religion; and governmental interference became as disastrous in the end to the one, as to the other. Learning suffered equally with religion, in the unhallowed alliance. For the schools of the Church, now aided variously, and, of course, trammelled, by the government, sunk into slothfulness, and experienced all that paralysing influence, which a religious establishment necessarily produces. In consequence of this supineness, there must have been a total loss of letters, but for the necessity of some little knowledge of them, in conducting her worship. "This state of general ignorance," says Hallam, "lasted, with no very sensible difference, on a superficial view, for about five centuries, during which, every sort of knowledge was almost wholly confined to the ecclesiastical order. But among them, though instances of gross ignorance were exceedingly frequent, the necessity of preserving the Latin language, in which the Scriptures, the canons, and

other authorities of the Church, and the regular liturgies, were written, and in which alone the correspondence of their well-organized hierarchy could be conducted, kept flowing, in the worst seasons, a slender, but living stream."* The secularized clergy, now too indolent to cultivate the sciences not indispensable to their daily routine of services, conceived a disgust toward them. "A prepossession against secular learning," says Hallam, "had taken hold of those ecclesiastics who gave tone to the rest. If, however, the prejudices of the clergy stood in the way of what we more esteem than they did, the study of philological literature, it is never to be forgotten, that, but for them, the records of that literature would have perished—all grammatical learning would have been laid aside." Even Hume admits the Church to have been the depository of learning in the days of Alfred. "The monasteries," says he, "were destroyed by the ravages of the Danes, the monks butchered or dispersed, their libraries burnt; and thus, the only seats of erudition in those ages were totally subverted. Alfred himself complains, that, on his accession, he knew not one person, south of the Thames, who could so much as interpret the Latin service, and very few in the northern parts, who had even reached that pitch of erudition."

But we are not prepared to admit the secularization of learning, any more than of religion, to have been universal. History stares us in the face, and inquires, Whither fled religion and her schools, when the sun of science descended to its nadir, as Hallam says, in the seventh century? When the dead pall of secularization fell upon the Christian seminaries, which the blood of martyred millions had nurtured during the first three centuries, did Christian schools cease from the earth? By no means. Two streams from the original fountains of light, flowed westward. Dr. Smyth has presented clear evidence of the plantation of gospel institutions in Scotland and Ireland, near the beginning of the third century. "The Scots, says Buchanan, were taught Christianity, by the disciples of the Apostle John, and many churches of the Britons, fearing the cruelty of Domitian, took their journey into Scotland." "In the year A. D. 563, the celebrated abbey, or rather theological college, was founded in Scotland, by Columba, at Iona, which continued to flourish for many ages, as the light of the western world, and to supply with ministers of the Gospel, both Scotland and England."† To this corresponds the testimony of Mosheim. "If," says he, "we except some poor remains of learning which were yet to be found at Rome, and in certain cities of Italy, the sciences seem to have abandoned the continent, and fixed their residence in Britain and Ireland. Those, therefore, of the Latin writers, who were distinguished by their learning and genius, were all, a few French and Italians excepted, either British or Scotch; such as Alcuin, Bede, Egbert, Clemens, Dungallus, Acca, and others."‡ It was from this pure source, that a ray of light was thrown

* Hallam's *Liter.* I. 26.

† Smyth's *Hist. Pres. and Prelacy*, p. 482, 3.

‡ Mosheim. I. 487.

into the darkness of a corrupt and secularized church, and thus the Christian seminaries in Britain and Ireland, lent their force toward reviving learning in the empire of Charlemagne. Alcuin, his preceptor, and the projector of all the improvements in learning which signalized and immortalized his reign, was a Briton. From the same source also, it can be shown, the rays diverged which penetrated the valley of the Rhine; and missionaries from the Scotch, English, and Irish schools, kindled up the lights of religion, of literature, and science, amid the forests of Germany.

Parallel to this, beamed forth another ray from Asia Minor, through Thrace, Illyricum, the valleys of the Adige, and the Po, into Piedmont and the higher Alps. After burning in the fires of Papal persecution for more than a hundred and fifty years, during which they supported their own churches and schools, independent of the civil government, the Paulicians of Western Asia carried their Bibles, their schools, and their religion to the confines of Gaul; where their descendants and successors, the Waldenses, have quite recently experienced severe sufferings, from that anti-Christian power, which seems naturally inherent in an established church. The history of the Waldenses, during the dark ages, is the history of light. They maintained their own schools, and educated their own ministry, from the seventh century onward; and they would have left histories of their literature, had not their books perished with themselves in the same flames of persecution, by whose lights, almost alone, we trace their history.

But it is time we should inquire, what agency religion, religious men, and the Church had in the revival of letters, the resurrection of philosophy and science, in the eleventh century, and onward. Yet, it will not be at all practicable, within our limits, to enter upon details. And, happily for our purpose, it is not necessary; because, no one can glance his eye over that history, without the conviction flashing upon his mind, that the colleges and universities, as well as the Episcopal and Cathedral schools, were religious institutions, as really as the bishoprics themselves. The histories of the four great universities, Bologna and Paris, Oxford and Cambridge, with their various colleges, demonstrate their existence and high success, long before they enjoyed chartered privileges; and, that they were built up chiefly by men bearing various offices in the Church. Correspondent to this indubitable fact, Blackstone tells us, that the right of visitation over the English universities and colleges was claimed "by the Popish clergy, under whose direction they were, as *ecclesiastical*, or, at least, as *clerical* corporations." And this question was only settled after the Reformation, when the canon law, and its counterpart, the Justinian code, contrary to the strenuous efforts of the clergy, were finally repudiated. Its ultimate adjustment took place, by the triumph of the common law, when, in the celebrated case of *Phillips vs. Bury*, the House of Lords, on final appeal, sustained the opinion of Chief Justice Holt. Since that time, a college has been held and deemed

a lay corporation, private and eleemosynary; subject to visitation according to its own statutes. But it is to establish the religious origin of these institutions, these facts of history are cited. All these colleges were called into being, under the direct influence of religion; they are a result of charity—often misguided, indeed, but still within the compass of the great commission, “Go and teach all nations.”

We come now to our own Hesperian clime. What says the voice of history in young America. Did the Mayflower contain the religion, the literature, and the science which make up a college? Did she drop these seeds on the rock-bound coast of New England, in the bleak December of 1620? Who founded Harvard College, and procured a charter in 1638? Who founded Yale in 1700? Who founded Nassau Hall in 1746? Who founded Brown University in 1764? Who founded Dartmouth in 1769? Who founded Liberty Hall Academy, now Washington College, in 1774? Who founded Dickinson in 1783? Hampden Sidney in 1788? Randolph Macon in 1830? Emory and Henry in 1839? The same inquiry might be raised, in reference to the ninety-eight others, whose names and dates lie before me; and some fifty others, which Christianity has called into being, since this list was made out, nine years ago. If any person will take the trouble to ascertain a full detail of the facts, we venture the prediction, that he will not find ten, out of some hundred and fifty American colleges, which did not first light the torch of their science with rays from the Sun of Righteousness, converged to a focus in the lens of Christian charity. Of all the principles which nature and grace combined, have implanted in the human bosom, love to a world buried in the darkness of sin, alone operates with an energy sufficient to open the dark chambers of the soul to the light of day. Religion alone has power to awaken the spirit of man to a consciousness of his own spiritual nature, and therefore, of his immortal destiny. Until a burning thirst for immortality is enkindled within the human spirit, how should it be nerved for those gigantic efforts, which are indispensable to its own capacious enlargement? Let youth entertain the conception, that their souls are only modifications of matter, and fall asleep with the body, to awake no more, and what hold have you on them? But, let religion implant in their minds, the deep conviction of their immortal nature; let them learn the higher metaphysics of the Bible; let them know the law of their interminable progression toward the perfection of God, and the felicities of everlasting communion with all that is glorious and holy in an endless heaven; or of all that is fearful in the terrible reverse—and you at once wake up the energies of the immortal mind to efforts correspondent to its immortal destinies.

Let us for a moment, my friends, glance at facts analogous to the foregoing, now passing under our own eye. Who, at this hour, are the lights of science and literature to the Pagan world? Look to the mission schools and colleges at Serampore, at Calcutta, in Ceylon,

at Madras, at Tanjore, at Allahabad, in the Isles of the great Pacific, over the whole earth, and tell me, whence come the lights of science? Who subdued the language of China? Who are now grappling with her literature, and upon the eve of throwing open her doors to the lights of European—of Christian science? Again I say, *Let the voice of history be heard.*

But this religious principle, so vital to literature and common to man everywhere, can, nevertheless, be found practically efficient for the highest good only where the Bible throws its light into the soul. Will any Hallam or Guizot solve for us, the historical problem of the five centuries, from A. D. 1000 to A. D. 1500? Wherefore, were five hundred years necessary to bring about such a change upon the intellect of Europe? Fifty years have done more for the Hottentots and the Sandwich Islanders, than five hundred did for the people of France and Germany. Why so slow, the mental movements? They had the religious principle—they had it in powerful action. They had mighty intellects. They had Christianity, in some sort. Who will solve this problem? Why so slow?

Ah! here is the answer. The Bible was absent—practically absent from the university, the college, the school:—absent from the church and the monastery:—absent from the family and the closet. And how, pray, could they have light without the sun? How can darkness be expelled without light? But, lo! the monk of Erfurth, anointed of God for this very work, unchains the Bible. The eyelids of the morning lift up themselves, and a flood of light pours in upon the dark masses. The world's intellect is resuscitated:—learning is sanctified:—literature and science are once more baptized in the blood of Calvary: and all, all take their appropriate position at the feet of Him, who teacheth as never man taught.

Thus, my friends, our problem is solved; our task is accomplished. The ceremonies of to-day:—the essential nature of a dispensation of pure law on the one hand, and of remedial law on the other—the distinctive functions of civil society and government, and of religious society and government:—the highest legal authorities of the world:—and the loud voice of history for eighteen centuries, all proclaim, that teaching belongs to society, not in its civil, but in its religious aspect—that it is the peculiar province of the Church, and not of the State—that a college is not a public, a civil, a political, but a private, a charitable, a religious institution.

One objection, it may be proper to notice before we draw to a close. We may be asked, where is your authority to confer degrees? Is not this given by the civil power?

I answer—No! That power which it never had, it never could communicate. And, if the preceding discussion is not a total failure, such a power cannot possibly, of *right*, vest in civil rulers. A college charter, as we have shown from Chief Justice Marshall, merely creates an immortal person to hold property, and transact business,

necessary to the carrying out of the system of instruction prescribed by the founders. A diploma is simply a certificate of scholarship; and is it the province of the civil magistrate to testify to scholarship? On the contrary, such testimonial, it is the natural and unalienable right of the teacher, or association of teachers, to confer. The history of degrees and their certificates, is lost in the distant mists of time. But, as far back as they can be traced, they were merely testimonials of ability to teach. And, during the union of Church and State, the emperor, or king, sometimes arrogated the power of authorizing them: but more commonly, by an equal usurpation, the Pope did it. But to suppose, that we have found their origin in the twelfth century, is as great an error, as to suppose this the origin of colleges. From the earliest periods of the Christian Church, she required aptness to teach, and scholarship in her public teachers; and the testimonials of these were her diplomas. Were the Church now to lower the standard of education for her ministry, the general standard must sink also. Were she to cease her requisition of classical literature, in a few years it would disappear from the college *curriculum* everywhere. To the great commission, "Go and teach all nations," the world is now indebted, as it was in the age to which Hallam and Hume refer, for classical literature and all its benefits.

This whole discussion, we close with two inferences, viz.:—First, that college government must, necessarily, be the same in substance, as church government. Accordingly, an inspection of all college laws and an inquiry into their application demonstrate, intuitively, their identity with the laws of religious society, and, of course, their ecclesiastical origin. Slight modifications are found; no two colleges have precisely the same formal expressions in their code: and yet, no two colleges have any substantial difference. The college code is one, and is the collected wisdom of eighteen centuries of experience, as is the course of studies. The moral substance of the former is not less immutable than the intellectual substance of the latter. No better system has ever yet been invented for training the intellect, than the ordinary college *curriculum*; and to set aside, or materially alter it, is to display folly, by scoffing at the wisdom of thirty generations; and the tendency is downward toward barbarism. No better system has ever been invented for training the moral faculties of youth, so associated, than the code of college laws; and equally disastrous consequences would follow any material innovation. One error we may delay here to correct, as to the nature of college government. The faculty are vested with parental authority. The civil law gives them no control over students, for the obvious reason, that it has none. But the parent, by sending his son to college, enters into a contract, and transfers his own authority to the Faculty; and by this delegated parental authority alone, they rule. Of course, a faculty is no more a court of law, than is a family. It is purely and simply, a court of conscience.

Our other inference is, that the Bible must occupy the fore-ground in every prosperous college. None that throws the word of God into the background, can secure the moral confidence of the community, or the blessing of Heaven. Religion there must be, and it must be prominent. Who expects a family, without a Bible and without religion, to rear up virtuous young men—men that fear God and keep his commandments—men that shrink from, and abhor profanity, Sabbath-breaking, idleness, and all other vices? Is there any man so unreasonable, as to expect a harvest of virtue, where none of the seeds have been sown—good fruit, where the tree has not been nurtured, or even planted? We have seen most abundantly, that nearly all colleges owe their being to the Christian religion, and the founder has the everlasting right of visitation and control. Unless the star of Bethlehem rule the ascendant, no college can draw around it wise men from the east or the west, the north or the south. All parents, even those who themselves have no peculiar love for religion and the pure morality which it produces, nevertheless, desire better things for their sons: and the chief inquiry always is, “What facilities and appliances have you for the protection of morals? Can you give me reasonable ground of assurance, that if I commit my son, my most precious treasure, to your watchful care and guardianship, half a parent’s vigilance will constantly throw its eyes around him; half a parent’s anxieties, will keep those eyes ever awake?” If satisfied here, all else is easily adjusted. Now, it is to the controlling power of religious truth, that all wise men look for purity of morals. “And let us with caution,” says our incomparable patriot, “indulge the supposition, that morality can be maintained without religion.” Here then, we plant our banner. To the tearful vigilance of that eye, which looked down from the cross and wept over the obduracy of Jerusalem, and which never slumbers nor sleeps, we commend our most sacred charge. On him we depend, after all our vigilance is exhausted, for their protection. Our chief weapon, in our warfare against crime and ignorance, is the sword of the Spirit—the word of God. Light in the understanding, honesty in the conscience, and love in the heart—these are the infallible safeguards of virtue: and these, we rejoice to know, are the gift of heaven, and will come in answer to prayer. By Divine grace, then, it is our unchangeable purpose to move onward, and, in all our conflicts with error and delusion, our watchword shall ever be—*The sword of the Lord, and of Washington!*

ARTICLE IX.

A SERMON ON THE DEATH OF DR. ALEXANDER.*

BY THE REV. JOHN HALL, D.D., TRENTON, N. J.

"Mark them which walk so as ye have us for an ensample."—PHILIPPIANS 3 : 17.

WHEN the apostle, in this as in several other places, seems to hold himself up as a pattern of the Christian character, we have no reason to be offended as if he had departed from the humility which is so essential a feature of that character. In the same sincerity with which he spoke of himself in his unconverted state as "the chief of sinners," he spoke of himself, after his conversion, as "less than the least of all saints." It is in this tone he characterizes himself whenever he speaks of his personal standing disconnected from the grace of God, which made him more than he was in himself. Just as when he speaks of his official rank in the church, he distinguishes between what he was by the force of providential circumstances and gracious endowments, and what he was, if judged according to his personal demerit and insufficiency; in the one case having the boldness to affirm that he "was not a whit behind the very chiefest apostles," and in the other honestly confessing "I am the least of the apostles, that am not meet to be called an apostle;" his own words defining the twofold character to be, in the one aspect, "though I be nothing," and in the other, "by the grace of God I am what I am;" "not I, but the grace of God which was with me."

To this general explanation it may be added, that in many instances in which the apostle presents himself as an example for imitation, it is done in reference to his general course, as one who having been convinced of the truth of Christianity, had openly and wholly renounced all unbelief, and adopted the whole creed of Christ, and all its institutions. As he had now ceased to be a Pharisee, and an Old Testament Jew merely, and was confessing Christ openly and unreservedly, baptizing in his name as a divine person, observing the Lord's supper, knowing nothing but Jesus Christ and him crucified as the foundation of his ministry, endeavouring in all things to make known and act according to the truth of the Gospel, in such respects Paul might, without the slightest presumption, appeal to his fellow-converts, to "be followers of him." This is the spirit of our immediate context, where, in connexion with the humblest acknowledgments that he had not "already attained, neither was already perfect," nor "counted himself to have apprehended," he avows his determination to renounce all confidence in the flesh, and in his natural advantages as a Jew, and to count all things but loss for the

* This sermon, preached by Dr. Hall on the Sabbath after the decease of Dr. Alexander, was, at the Editor's request, sent for the "Presbyterian Magazine." But another article having been subsequently prepared by the Editor for the "Presbyterian Magazine," the present communication, whose length prevented its insertion in that periodical, was reserved for "Home, the School, and the Church."

excellency of the knowledge of Christ Jesus his Lord; forgetting what was behind, to reach forward for the gracious prize, and to control his course in life by this principle. In all this there was no vanity, no presumption; no setting up of himself as a pattern of perfection; no violation of his own maxim that a Christian ought not to think of himself more highly than he ought to think; but, on the contrary, not a word more than every disciple of Christ, however humble in rank or character, ought to say, and does say in the very profession of his faith.

The text, therefore, gives us a warrant, even an injunction, to use the lives of consistent Christians as examples of the nature and influence of Christianity. "Mark them, [literally behold, notice them,] which walk so, as ye have us for an ensample." Such lives are the practical results of Christianity. They illustrate it, by showing in real life, how true faith looks and acts. The Bible gives the description of such a character; but particular biography furnishes the living instance and exemplification. The Bible enjoins such a life, but the biography shows that it is practicable, and how it is practicable for all believers, as well as chief apostles; practicable for persons like ourselves, and of our own time, as well as for those of the first ages, though they were of such as were inspired, and had seen Jesus Christ our Lord.

The text, considered in the proper scope of its exposition, instructs us also in the principle upon which all human examples of Christian faith are to be lawfully and practically used. They are not to be held up as themselves the objects of our praise and admiration. They are to be regarded as the works of divine grace; as specimens of what it is to walk according to the power of the Spirit of God, disposing and enabling men like ourselves to obey the Gospel. Hence they are to be used, not for eulogy, but for ensamples. We are not to celebrate, so much as to study them. There is a solemn responsibility connected with our "marking," them. The great end before us, in regard to such examples, should not be to gratify our friendship, or express our gratitude, or to pay our honours; but to mark their walk for our own imitation, to disprove the theory that a consistent Christian life is beyond our reach, and to stimulate us by all the encouragements that their living examples afford, to be followers of them.

One of the first and most important of our religious inquiries, is as to the nature of faith, the evidence of its existence, the signs of its genuineness. Verbal definitions on these points, even those that are given in the Scriptures, become much more intelligible and impressive when they are illustrated by living examples. The Epistle to the Hebrews defines faith in a single sentence; but follows the definition with a long chapter of historical references, covering the whole compass of the sacred records as then existing, from Abel to the latest of the prophets. The New Testament furnishes a supplement to those illustrations, in the parables of our Lord, and in many inci-

dents of the lives of the apostles and other disciples ; so that from the beginning of the Bible to the end, we are compassed about with a great cloud of witnesses. This is enough ; but still, in a matter of such fundamental consequence, we feel as if we could not have too numerous specimens of the varieties of form and manner in which faith is developed. We love to read the lives of men of God, who, like ourselves, have had no help from the invisible manifestations of miracles, from the sight of Christ, or from the experience of those who personally saw and heard the testimony of eye-witnesses. And even when we have all these in our libraries, we feel that we should understand the subject more clearly, if we could see men of our own day, men acting and conversing amongst ourselves, whom we can follow year after year, in their private as well as public "walk," and whom we can "mark" by our constant observation, to see what is the life of faith.

The venerable father whose departure has just occurred, would have been eighty years of age, had he lived until the 17th day of April, 1852. For more than three-fourths of that long period he may be said to have been in public life ; for as early as the age of nineteen [Oct. 1, 1791], he was licensed by the Presbytery of Lexington, Virginia, to preach as a candidate for the ministry. After four years of missionary employment in the wild regions of his native state, he was ordained [1795]. Two years afterwards he was elected President of Hampden Sidney College, in Prince Edward County, Virginia, where he served for about nine years, for most of which time he was the principal supply of three neighbouring congregations. For six years, from the year 1806, he was pastor of a church in Philadelphia, when (in May, 1812) the General Assembly called him to open their theological seminary in Princeton, as its first professor. He began his instructions in the same year. From that date till the hour of his decease (on the 22d of October, 1851), he was, by the very office he held, kept in a prominent position before the country ; an object of "mark" to a succession of pupils, whose aggregate number is over eighteen hundred, comprising men scattered over every part of the United States, and at most of the missionary stations abroad ; to the Church at large which had such an important stake in his character, and to the multitudes to whom he became known by his writings, and by the report of the great numbers of his pupils, who, as preachers, teachers, missionaries, officers of public institutions, and otherwise, carried his name and influence to a wide extent ; and by the report of the thousands who, during his forty years' residence in Princeton, were educated at the College there, and had such frequent opportunities of knowing him as a preacher of the Gospel, and a private Christian. He was known also, personally to a large number who have, in the course of his ministry of sixty years, heard him preach, and known his life. In many counties of Virginia, his native state, he is still familiarly remembered. In the city of Philadelphia he was well known, not only

by his preaching in his own pulpit, and by his introduction to the delegates of the whole Church then meeting annually in the General Assembly held in that city, but in the suburbs, where it was his custom to hold religious meetings; in his weekly catechizing of children; in his co-operation in the "Evangelical Society," for the diffusion of the truth amongst all classes, whether within or without the limits of any particular congregation; and in his connexion with the various enterprises of philanthropy in which that city then took the lead.

In thus casting a glance over the prominence of Dr. Alexander's public life, and recalling the wide-spread notoriety of his name in our own and other churches, it is a most profitable fact to state in connexion with such a review, that gathering up the testimony of all these classes of observers, his walk has been that of faith. From youth to old age his course has been that of consistent piety. His life has been that of those who walk as they have the apostles for an ensample. And the illustration, the instructive point of all this, strikes me as consisting, in showing us that the essence, the great quality of the true life of faith, lies now, as it ever has done, in a simple following of what is true and right in the sight of God. The ignorant, the weak-minded, may have a religious faith which is little more than credulity, an uninformed, indiscriminating confidence in what they have received by education or tradition; they may pass through their obscure and unobserved lives, from the cradle to the grave without a reproach, because their very circumstances have protected them; but where we see a man of the strongest and most sagacious order of intellect, a man of solid learning, and such extensive and varied knowledge, as to be proverbial for the treasures of his memory;—a man whose daily reading was in Hebrew, and Greek, and Latin,—a man who was at home in the mental sciences, and whose inquisitive mind penetrated into all kinds of knowledge, so as to be ready on every subject of conversation; when we see a man of this description, living, conversing, preaching, instructing, writing, with the same simplicity, and directness, and perseverance of faith as the obscurest and most illiterate of God's people,—when this faith becomes the pervading spirit and grand characteristic of the whole man, so as to modify and shape every other quality of his intellect and affections,—then we see that this was his true greatness—this was after all what made him so extraordinary a character. And the practical benefit of marking such a man is, to make us know that whilst the best grade of piety may subsist with the highest mental endowments and acquirements, as well as with the humblest, yet, after all, the true ensample of the piety of apostles and all saints lies in their simple credence of Divine truth, and a simple conformity of common life to Divine precepts.

Those who marked the character of Dr. Alexander's piety, must have noticed with what a direct and childlike docility he received whatever he found in the Scriptures. His excellent works, on the "Canon of Scripture," and "The Evidences of Christianity," show

that his faith in the Bible was founded on the deliberate conviction of his reason that it is altogether the Word of God. Convinced of this fact, after personal and careful scrutiny, he knew that he had nothing to do but to yield his mind, his judgment, his conduct, to the simple statements of revelation. It was not credulity, not a servile adoption of other men's conclusions, but the faith of evidence. He thus received the kingdom of God as a little child, and followed the revealed word just as it is, without presuming or desiring to interpose his own reason to qualify or vary the plain and palpable truth. His theology, accordingly, was purely scriptural; free from speculations; abhorring any statement or system that would stand in the wisdom of men; never seeking the notoriety of novel or peculiar views, or of making discoveries. This was his character, alike in the pulpit and in the Professor's chair. His views were, in the best sense, profound, thorough, the reverse of superficial; but they were simply Scriptural—the obvious Scripture. His whole dealing with theology was of this description. He never made Divine truth the theme of declamation; he never brought the arts of oratory or fine writing to set off the truth; he affected no tones or gestures, or artifices of any description, to give to that truth some extraneous and human embellishment. It was, as I conceive, the vivid, habitual consciousness and experience of the reality and solemnity of sacred truth, that brought him to, and kept him in that simplicity of mind, that destroyed the power of the temptation, which less humble minds do not resist, to turn theology, preaching, and all religion, into a department of the fine arts. I suppose that a mind thus led by grace into an habitual sense of Divine realities, cannot endure anything, either in opinion, expression, or spirit, that would seem ambitious of adding to the obvious and self-contained greatness of what God has said in the words of his own inspiration.

This trait was manifest in every part of his character. We must all remember that notwithstanding the great weight that has attached to the opinions of Dr. Alexander, not merely out of personal deference to him, but by the convictions which the grounds for his judgments produced, yet that all this power was the result of this very singleness and simplicity of his character. He used no management; he depended on no secret plans; he obtruded no opinions; he neither flattered nor threatened; he was silent and reserved, rather than forward; he listened with composure to the most opposite sentiments, and gave his own as if he were the last and least; but after him there was seldom any to rise; his free, direct, plain-spoken words came like the dispassionate verdict of a mind that had considered the point in all its lights, and that verdict seldom failed to secure concurrence.

This is true Christian power; a power, not of name or station, but of character and sound judgment; therefore one that can be marked as an ensample;—a power resulting from the simplicity of an intelligent faith, a habit of perpetual reference to the Bible standard, and accompanied by unaffected modesty and humility. It was one of the

remarkable qualities of this beloved man, that his humility continued unaffected by all the deference with which he was regarded. When he was at the age of nineteen licensed to preach, the Presbytery assigned him as the text for his trial sermon, Jeremiah 1 : 7 : "But the Lord said unto me, Say not I am a child ; for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak." The manuscript of that sermon is extant, and it is highly characteristic of the whole life that followed that beginning, to find that though the selection of the text was so well calculated, and probably designed, to draw out some allusions to the candidate's youth, not a word of reference is made to himself. From that day onward we should search in vain, in his discourses, speeches, writings, or conversation, for egotistical mention of himself, or in the history of his life, for any seeking of publicity, or of self-advancement. He sought nothing. He kept himself waiting upon Providence. He was also the "child" to go where the Lord should send him, and speak what He should command. Who ever saw Dr. Alexander putting himself forward in any matter small or great? Who ever saw him strive for the floor in any ecclesiastical assembly, or aim to be a leader on any question of debate? Who ever found him making himself conspicuous, excepting as his very faithfulness and readiness to do whatever was required of him, made him so? In a word, who ever saw in him anything like a display of his own influence, or a disposition to employ it in any other way than in the modest expression, in the fewest words and calmest manner, of his own conclusions? In this plain, scriptural, unambitious cast of his religious character and views, we may find the secret of the excellence and universal acceptance of his preaching. For it was one of his apostolic marks, that his preaching was not only intelligible, but attractive to all classes of persons. Simple, direct, discriminating, sensible, aiming at the heart, with a wonderful knowledge of human nature in all its states and attitudes in relation to the truth, it was emphatically true that his speech and preaching were in demonstration of the Spirit and of power. And it deserves to be noted by all ministers and candidates, that one of the chief external means by which Dr. Alexander attained what are often called his inimitable excellencies as a preacher, was his spending several years both after licensure and ordination, in itinerant missionary service, preaching in the humblest and most destitute places, often in the open air, and adapting his language and manner to the minds that needed the plainest kind of instruction. It will be a good day for the ministry and the church, when the performance of a term of such itinerant service shall be exacted as part of the trials of every probationer before ordination.

It also deserves to be marked by us all, that from his earliest years as a Christian, he who reached such attainments of piety, was accustomed to pay constant attention to his own personal religion. Upon the details of his practice in this respect, no one can fully

enter ; for he was remarkable both for the privacy of his own religious exercises, and his avoidance of everything that bordered upon a relation of what is so sacred and personal, as a Christian's own self-examination and discipline. But it could not be concealed, that throughout his life, his preaching, his conversation, his favourite reading, were connected with a constant devotedness of his mind to personal piety, whilst the seasons of devout abstraction, and sometimes the involuntary changes of his countenance, and movements of his hands, evinced fixed habits of spiritual communion, and ejaculatory prayer.

Christians, and especially clergymen, of strong intellect, of studious habits, of scholastic attainments, often find their professional pursuits so absorbing to their taste, as to become their great temptation. They bury themselves in books—exhaust their minds in researches, which though they may be theological in their relations, are purely intellectual in their process. But I think no one who intimately knew Dr. Alexander, can think otherwise, than that profoundly as he studied the range of theological and philosophical science, his heart was in the Bible, and in experimental religion ; that *his* musings were not on the speculative theories of his own, or other men's minds, but on the revelations of the Divine Spirit, and the actual workings of the human heart, in its relations to God and inspired truth. One striking proof of the habitual culture of his own heart was, that it never seemed to cost him an effort, or produce a reaction, to come to the most serious and spiritual subjects or duties. He was not serious by turns or on occasions ; but could pass interchangeably from common to sacred topics, in that equable tone and manner which showed that the levities of time and of sense were habitually subordinate with him to the realities of Divine things. At the farthest possible remove from sanctimoniousness, or assumed seriousness—easily moved to the greatest enjoyment of cheerfulness, highly sensitive even to whatever is amusing or ludicrous, he never lost his dignity, nor gave a moment's encouragement to a hilarity inconsistent with Christian gravity. No one ever heard from his lips, in his most cheerful moments, what might not be properly repeated ; no one dared to say in his presence aught that bordered on irreverence for sacred language or sacred objects ; no one ever heard from him, when treating of sacred things, a sentence intended to create amusement, or attempting to excuse a jest under the plea of eccentricity. The substratum of godliness was too deep and firm, to allow of vagaries of this kind, which have too often disgraced eminent and even good men. In fact, I may here say, that whilst some of the best men have had foibles or peculiarities, which have in some degree detracted from the completeness or symmetry of their character, and disturbed the pleasure of our associations with their memory, I can, after the knowledge of a lifetime, recall no such exception as attaching to any of the characteristics of our departed father.

Apostolic example shows us faith in an active life of usefulness.

The apostles and first disciples did not rest in their Christian name, and offices, and privileges; it was not enough for them to know the truth; they gave themselves, according to their capacities and opportunities, to "the work of the Lord." We ought to "mark" this trait in those who walk according to their example; for we, too, like them, may find, if not the same, yet some ways of imitating them.

Our venerable father belonged to this apostolic class of believers. As a missionary, as a college president, as the occasional preacher or settled pastor of a congregation, as a teacher of theology, as a preacher of the Gospel through all the time of his professorship in Princeton and in the neighbouring and distant churches, he was assiduous in labour, seldom seeking relaxation or interrupted by ill health, always ready to give his services when he thought they would be seasonable. And when we speak of him in these several offices, we should have but a faint impression of his usefulness, if we conceive of him only as punctually performing the more public routine of his duties. In one department alone, the time of Dr. Alexander was occupied to an extent little known: it was that of an adviser. He was the pastor, not only of his congregations, but of his pupils in the seminary, and of many long after they had left it. His study door was ever open for those who sought his counsel, whether on spiritual or temporal concerns; and his correspondence with ministers, churches, church-institutions, on points on which his advice was requested, would form a great mass of evidence to his diligence, wisdom, and influence. In the designation of graduates for particular fields of labour, in suggesting ministers to churches and churches to ministers, in encouraging the proper persons for the work of foreign missionaries, in answering theological difficulties and questions of conscience, in superintending the financial interests of the seminary, especially as to its scholarships and other benevolent funds, in his co-operation in all the boards and institutions of the Church, Dr. Alexander did a work for the Church which alone would constitute him one of the most efficient ministers it has ever possessed. To this we must add his writings. These were all of a practical character. As he disliked the title of "*Polemic* theology," so he never showed any taste for controversy, either by his pen or lips. Strong as he was in the conviction of his own opinions as to what was essential or most scriptural and expedient in doctrine and in forms, he never was a bigot; he never insisted on universal and total conformity to every point as he saw it, as the orthodox standard; he was sometimes thought by the more ardent to be too moderate in his tone, or backward in his zeal in times of controversy; but it was that moderation which was necessary to balance and restrain the impetuosity of those who took narrower views of the questions in discussion. Besides the volumes on the "Canon" and "Evidences," both of which are received as standard text-books in a number of academies and colleges, the principal publications of Dr. Alexander are his Essays on "Religious Experience," "A Compend of Bible Truth," a history of the

"American Colonization Society," "Biographical Sketches of the Founder and Principal Alumni of the Log College," a compilation of "Hymns," and a volume of "Sermons." Besides these, and some smaller books and tracts, he published a large number of articles in various religious periodicals, and so diligently did he make use of this means of doing good, and of keeping his mind in active exercise, that several of his writings were in the hands of different editors at the time of his decease. All these publications are of a practical and permanent kind, and are imbued with that spirit of benevolence which was so invariable a trait of their author's disposition. In vain shall the writings or discourses of this wise and good man be searched for terms of violence and rude denunciation, even against the abettors of the greatest errors. Though in his time, the Protestant and other controversies were strongly debated, and though his own mind was strong in its own sentiments, he never descended to those vulgar, or abusive, or personal modes of argument, which sometimes almost prejudice one against the right side of a discussion. His long possession of posts of authority and of instruction, never made him in an offensive sense, magisterial, or dictatorial, or dogmatical. He was, indeed, sometimes plain in his expressions, even to abruptness, but that his manner was justified to those to whom he thus expressed himself, is proved by the fact that innumerable as were the occasions on which he was called to give his opinions, and unreservedly as he gave them, when the occasion was proper, it is a thing almost, if not wholly unheard of, that he gave serious offence to any one.

It was in these ways that the life of this exemplary man teaches us, that true piety will lead to the employment of whatever talents or means we possess, in the promotion of what is good and true; that we should employ every channel of well-doing within our reach, and that so long as we have our faculties unimpaired, we should not be content to pass our time unprofitably. It shows us also that one may be diligent and prominent, and extensively useful, without the clamour of publicity, without departing from one's own sphere, and without making adversaries. So it was with the apostles. Their aim and delight was to have Christ preached "in any way;" they spoke and wrote; they did good to the ignorant and the poor, the learned and the great; they were considerate of the bodily as well as spiritual wants of men; they gave themselves no rest, they made no plea for idleness, or for declining the most humble services, from their age, their high office, their past labours, their great successes; let us mark them when we have seen and known who have walked so as they had them for an ensample. Let us add to this the encouragements of the blessing that may be expected to follow such employments, whatever may be the scale on which they are exercised. Those who are steadfast, unmovable, always abounding in the work of the Lord, may know that their labours will not be in vain in the Lord. The benefit, which have directly attended the example and influence of Dr. Alexander through his active life, and multiplied through those

whose minds he has trained and whose lives he has shaped, cannot be computed. They are known to have been eminently and divinely beneficial to individuals, to communities, and to the Church at large. Here, too, was the mark of an apostle; and when we see the Holy Ghost sealing such a life year after year, both by the personal graces bestowed and by the divinely wrought effects attending his instrumentality, how contemptible, how impious, sounds the theory that would denounce the ministry of such a man as unauthorized of God. One such case, even if it stood alone, has that Divine stamp of authenticity, which no hands or succession of hands of men can ever impart.

But what is the *end* of a life of faith? how may we expect a believer to meet death? what is the apostolic ensample on this point? Let Paul—"Paul the aged," Paul the most laborious apostle, the most abundant writer, answer: "Christ shall be magnified in my body, whether it be by life or by death; for to me to live is Christ, and to die is gain: having a desire to depart, and to be with Christ, which is far better." "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." Let the voice of other Scriptures tell us what we are to expect as the sealing testimony of a godly life: "Mark the perfect man and behold the upright; for the end of that man is peace." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." Where faith has been founded on an intelligent reception of the truth, and nurtured by a constant use of the same means of growth,—where the life has been a serious, uniform conformity to the truth thus received,—where Christ has been not only accepted in the first instance as the Lord our Righteousness, but depended on, looked to, and confided in, as the source of all grace and hope, there is reason to expect a calm, peaceful, solemn transition from time to eternity. The general characteristics of one's piety in life, may be expected to be seen in the closing scene.

All this was eminently exemplified in the departure of him whose life we have been contemplating. It was still *faith*,—simple, child-like faith, that guided and taught him at fourscore as at nineteen. His implicit belief in the assurances of the Scriptures, as to the immediate blessedness of the redeemed, the heavenly life and service, the guardianship of Christ and angels over the dying believer, had been so long cherished, that there can be no doubt he felt a familiarity with these unseen objects, that can only be attained by a long-continued habit of meditating upon them. As he advanced in age, he was conscious of his nearer approach to these scenes, and concentrated more and more of his thoughts upon them. Death became to his apprehension, indeed, the gate of heaven, and he could see his pious associates and friends descend to the grave with the

composure of one who believed that they were with Christ, and that he should soon rejoin them. Ten years ago, in his essay on "Religious Experience," he was led to refer to himself, when treating of the preparation for death, as follows :

"The writer confesses also, that in dwelling so long on this subject, he had some regard to his own edification, and preparation for death. As he knows from infallible evidence, that he will soon be required to put off this tabernacle, and to emigrate from this lower world, he was solicitous to acquire as much information as he was able from those who have gone before, what were the difficulties, sufferings, and encouragements, of pilgrims in this last stage of their journey. And, however it may be with others, he has derived instruction and encouragement, from the contemplation of such scenes as are here described. It appears to him supremely reasonable, that during the short time which remains of his life, he should be chiefly concerned in the meditation of the things of another world, and in making actual preparation for his own departure. He once supposed that the near approach of death would of itself be sufficient to arouse the mind, and impress upon it the reality and awful importance of eternal things: but he finds by sad experience, that however his judgment is convinced of the certainty of death, and its consequences, that nothing will bring these things to bear on the heart, but the illumination of the Holy Spirit. He wishes, therefore, to engage in such reading, meditation, and writing, as may have a tendency to fix his thoughts on the solemn scene before him, when he must close his eyes on the light of this world, and bid adieu to all friends and objects with which he has been conversant here. He is not of opinion, however, that the best way to make preparations for death, is to sit down and pore over the condition of our own souls, or to confine our exertions to those things which are directly connected with our own salvation. We are kept here to do our Master's work, and that relates to others as well as ourselves. It will not do to relinquish the proper work of our calling, upon the pretext of seeking our own salvation. Our own seeking will be entirely unavailing, without the aid and blessing of God, and this we may expect most confidently, when we are diligently engaged in doing his work, which is always the duties of our station and calling. Active duty must be performed as long as we have strength for the work; and like the Levites, we must attend around the tabernacle and altar, when we are too old for more laborious services."

Accordingly, when he found, but a few weeks since, and whilst yet in the unimpaired possession of his mental faculties, that the decline of his bodily strength was giving premonition that his end was drawing near, his whole manner and conversation indicated an entire readiness for the solemn event. He took a deliberate review of his whole case, and came to the conclusion that in all respects it was now the most proper time for him to die. He had attained a good old age, and had thus far been able to discharge his multiform duties without interruption; but he could not hope to be spared much longer from the disqualifications of fourscore. The Seminary was in such hands that he could now leave it without anxiety. There had been interval enough since the removal of his venerable colleague to make this second great bereavement less trying; the affairs of the institution were in a good and settled condition; he thought no man could expect to prolong his usefulness after the age of eighty: his prayers had been answered as to preservation from agonizing disease, and from mental imbecility; his large family were in health and comfort; for the first time in his long and active career, he

could now find nothing to make it desirable to delay his departure. With this conviction, and before he was confined to his chamber, he made every arrangement in view of his decease, and requested that what prayer should be made for him should not be for his recovery, but for the continuance of the Divine presence with him till the close. The intelligent scriptural character of his faith, was prominent to the last. There was no excitement, no ecstasy. He seemed ever, as a matter of principle, to avoid strong expressions of his feelings. He knew (as is fully stated in his volume on "Religious Experience,") how often physical causes produce what appears like spiritual rapture, even on a death-bed, and he loved to be alone, and rather silent and meditative, than to say much or to see many. But his testimony was sufficiently perfect and strong to prove the unbroken continuance of his faith. He said that he had "an assured belief"—that he had reviewed the plan of salvation, and assured himself of his acceptance of it; that he was in peace; that he had no fear of death; not that he did not feel that the transition so utterly unknown as to its mode and circumstances from this world to another, was in one sense awful, but that he could confide in the promise that Christ would guard the soul in its passage, and would do all well. But all this may be described in his own words, for his departure was a literal fulfilment of the prayer to be found at the close of his book on "Religious Experience," where it is given as "The Prayer of one who feels that he is approaching the borders of another world," which, after a humble confession of sin and unworthiness, and a profession of faith and corresponding petitions, thus concludes :

"O, most merciful God! Cast me not off in the time of old age; forsake me not when my strength declineth. Now, when I am old and gray-headed forsake me not; but let thy grace be sufficient for me; and enable me to bring forth fruit, even in old age. May my hoary head be found in the ways of righteousness! Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency and discouragement, in my declining years, and enable me to bear affliction with patience, fortitude, and perfect submission to thy holy will. Lift upon me perpetually the light of thy reconciled countenance, and cause me to rejoice in thy salvation, and in the hope of thy glory. May the peace that passeth all understanding be constantly diffused through my soul, so that my mind may remain calm through all the storms and vicissitudes of life.

"As, in the course of nature, I must be drawing near to my end, and as I know I must soon put off this tabernacle, I do humbly and earnestly beseech thee, O Father of mercies, to prepare me for this inevitable and solemn event. Fortify my mind against the terrors of death. Give me, if it please thee, an easy passage through the gate of death. Dissipate the dark clouds and mists which naturally hang over the grave, and lead me gently down into the gloomy valley. O my kind Shepherd, who hast tasted the bitterness of death for me, and who knowest how to sympathize with and succour the sheep of thy pasture, be thou present to guide, to support, and to comfort me. Illumine with beams of heavenly light the valley and shadow of death, so that I may fear no evil. When heart and flesh fails, be thou the strength of my heart, and my portion for ever. Let not my courage fail in the trying hour. Permit not the great adversary to harass my soul, in the last struggle, but make me a conqueror and more than a conqueror in this fearful conflict. I humbly ask that my reason may be continued to the last, and if it be thy will, that I may be so comforted and supported, that I may leave a testimony in favour of the reality of religion, and thy faithful-

ness in fulfilling thy gracious promises; and that others of thy servants who may follow after, may be encouraged by my example, to commit themselves boldly to the guidance and keeping of the Shepherd of Israel."

I have no time to dwell upon the providential circumstances that made the departure of our venerated friend so remarkable a fulfilment of all that could have been desired. To one of his strong attachments to his brethren and pupils in the ministry, it must have been a great gratification to know, that while he was slowly withdrawing to his eternal rest and crown, he was surrounded, as it were, by hundreds of these affectionate and beloved friends. Not only the Seminary and the College were in full session at the time, but the Synod of eight Presbyteries, comprising more than one hundred and seventy members in attendance, by a blessed coincidence, that could only occur once in several years, was then assembled in Princeton. Their prayers were unceasing for him, until the announcement that he had fallen asleep in the early dawn of their second day's meeting, called for thanksgiving and praise to God for such a life and such a death. It did, indeed, seem as if God had summoned so many at that time to be witnesses of His grace to his dying servant, and to receive a salutary impression, to be transmitted to the churches there represented.

But, my brethren, let us beware how we allow our admiration and love to carry us away from what ought to be our first and main consideration, the *example* for us to remember, that we may be incited to imitation. This distinction, this pre-eminence, this influence may not be ours; but all this faith may be. This peaceful dying—this glorious rest may be ours; this simplicity, uniformity, perseverance in the humble walk of faith with God in Christ, is the privilege of every believer. Let us adopt the means—let us exercise the dependence—let us cultivate the grace, that were the great qualities to be marked in the ensample we have been considering, and even *we* shall attain to the fellowship of his faith and triumph. *Mark* them—*mark* them who walk so; for they walk, not in their own strength, but in the strength of Christ; they trusted in him and were helped; He fulfilled all his promises to them; He is, and ever will be the same to all who put their trust in him. This is religion, this is Christianity; here is proof of the nature and reality of the Gospel doctrine, and Gospel promises, and Gospel life, which is better than a thousand volumes of arguments. We have it before us—we shall have to confront it among our privileges at the bar of Judgment.

ARTICLE X.

CONSIDERATIONS ON A CALL TO THE MINISTRY.

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It is becoming more and more imperative, that the attention of the whole Church should be turned to the subject of the Christian ministry. The thoughtful Christian, can scarcely suppress the painful conviction, in view of the statistics of the rising ministry, as compared with the numbers who are crowding into other professions, that many of our pious, and liberally educated young men, are mistaking their duty, in regard to the great question of their professional life: and we need not say how deplorable, on every ground, such a mistake must be. It can scarcely fail to compromise their usefulness, and comfort through life, and their peace in death. In consequence of stumbling on questions of such momentous magnitude, at the threshold of life, men are, doubtless, often baffled in business, and kept under the rod of God all their lives, or perhaps, cut down in the freshness of manhood. It is a solemn thing to stand at the eventful point in life, where such momentous interests are hanging in the balance.

We, therefore, ask the attention of our readers, and especially of such as may be called either to examine the subject as a question of personal duty, or to counsel others in such cases, to some thoughts, suggested by much intercourse with young men preparing for the ministry.

I. The first point, is the *nature* of "a call to the ministry." Notwithstanding all the pains which have been taken to define, and distinguish the different kinds of "call"—extraordinary and ordinary, general and special, there is still great confusion resting on the subject. Indeed, we have thought that the very multiplication of these distinctions, has a tendency to confuse the mind: and as the subject admits of a perfectly simple exposition, without any reference to the forms of a 'call,' which are of no practical use, because they do not apply to ordinary cases at all, we shall omit them entirely.

A call to the ministry, then, is simply *an expression of the divine will, that a man should labour in the work of the ministry.* Let us explain. The chief end of every man's life should be to glorify and enjoy God. In the great scheme of creation and providence, God has fitted all his creatures, with perfect wisdom and goodness, for the accomplishment of this end. He has given them diversities of gifts, bodily, mental, and spiritual; and has assigned to them corresponding spheres, for the development and exercise of these gifts. One man is fitted for one sphere, and another for another. Now it is this designation of God to a particular class of duties, or mode of life, as revealed by his personal gifts to each individual, which constitutes, what is termed on that account, "his calling." Such is the

clear intuitive recognition even in the popular mind, of this truth, that God designates men to their work in life, primarily by the gifts which he imparts, that when a man undertakes to perform duties for which he is evidently unqualified, we express our conviction by saying, he has mistaken his "calling." Now this principle, or conscious inward conviction, thus wrought into the very structure of our language, is alike applicable, whatever the profession may be; whether in the Church or out of it. It implies that there is an expression of the divine purpose, or will, in the one case as well as the other. It is the interest of every man, as it is the imperative duty of the Christian, in view of his professed allegiance to Christ, to seek in the light of this guiding principle, his proper calling of God, as a lawyer or a physician, a merchant or mechanic, as truly and as earnestly, as if he were to be an office-bearer in the Church. The word of God is clear to this point, that all Christians, as well those who are devoted to secular duties, so called, as those devoted to sacred, should have but one object—the glory of God; and but one guide—the will of God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

In reference to the offices of the Church of Christ, the same principles clearly obtain in the New Testament. In the striking and beautiful simile of the apostle, the Church is likened to the complex human body, in which the members not only differ from one another, while each is essential to the whole, but the office and function of each are determined by their fitness for the purpose. "Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12: 27–28.) "Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith: or ministry, let us wait on our ministering: or he that teacheth on teaching: or he that exhorteth on exhortation." (Rom. 12: 6–7.)

And these gifts are expressly referred (1 Cor. 12: 4) to the Holy Spirit as their author, and their express object is to qualify those who are so gifted for their respective duties. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man, to profit withal. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit," &c. These scriptures seem to settle these two points, as to the spiritual offices of the Church:—1. That individuals are designated to these functions, by the Spirit of God, which designation constitutes, essentially, the "call" to that office: and, 2. That the will of the Spirit, or in other words, the call to the office, is *expressed* in the peculiar fitness imparted by the corresponding gifts.

We must not allow ourselves to be confused by the distinction, often insisted upon in this connexion, that these were *extraordinary* endowments, and, therefore, no guide in ordinary cases. All the offices described in the passage we have quoted, were not extraordinary; nor were all the qualifications imparted in an extraordinary way. Among them are the ordinary and perpetual offices, designated "teachers," "helps," "governments;" and the "call" to the work of "ministering," of "teaching," of "exhorting," is expressly included. But it is the principle we are seeking after, and that principle is the same, whether the office and the gift are extraordinary, or otherwise. It matters not whether these qualifications are original endowments of nature, or the result of education, or the immediate inspiration of the Holy Ghost, so far as the present inquiry is concerned. They come equally from God in either case; and the object is the same in all. The mere fact of their possession, is the only important fact in the case; and it indicates the design of God with equal clearness, however they may have been imparted.

Accordingly, when the apostle is discussing this point, in his instructions to Timothy and Titus,* we hear nothing of mysterious convictions, and impulses, imparted by direct or extraordinary means. The question of a "call to the ministry," the evidences of which are here discussed formally, and with more fulness, than in any other portion of the New Testament, is treated as essentially a question of qualifications. We would especially recommend to young men to study this apostolic manual, in preference to any other discussion of the subject. We think it will be found, that there is no scriptural ground for the wide distinction, so commonly made between the ministry and other professions, in regard to the question of personal duty, and the importance or the mode of ascertaining the will of God. And the great evil of making such a distinction is, that, in the first place, young men who are eminently fitted to adorn the ministry, are deterred from examining its claims, under the impression, that a call to that office is a mysterious something, which puts the question of the ministry upon a different footing, from every other question of Christian duty; and, therefore, wholly overlook the obvious considerations, which in the light of reason and scripture guide us in all other cases, in determining upon the great questions of life and usefulness. And in the second place, it is to be feared that imaginative and enthusiastic, but weak-minded men, under the conviction that they have a special call, independently of any fitness for the work, press into the office, to the discredit of the ministry and the injury of religion.

II. If we have arrived at any clear conception of what the fundamental element of "a call to the ministry" is; and if it is,—not an extraordinary interposition of Providence, tantamount to an express voice from heaven, not a mysterious secret impulse, which leaves scarcely a possibility of mistake,—but simply an expression of the will of God, manifested in the fact that he has fitted every man for

* See 1 Tim. 3: 1-7; Titus 1: 5-17.

some specific sphere of duty, which is to be ascertained in the case of the ministry, just as the conscientious Christian ascertains any other duty:—if these things are so, then we are prepared to take up the next great inquiry, How one should proceed to *ascertain* what the will of the Lord concerning him is. We will suppose that he has found peace in believing, is rejoicing in the glorious relation of a child of God, and with the ardour of first love glowing in his heart, the inquiry breaks from his lips in the honesty of devotion, “Lord, what wilt thou have me to do?” He has no will but Christ’s, and his chief object is to glorify God, and enjoy him for ever. It is a matter of the very first importance to possess this honest, open frame of mind. Without this there is no security of divine guidance. If he has secret, selfish preferences,—lingering desires after the honours, or influence, or emoluments of the world, he should, first of all, go to the Cross, and there stay and commune with Christ, until his soul is filled with light and love, and all other objects have faded from his view. And there, in the very presence of Him who died for our sins, and lives for our justification, let his single inquiry be, how he can most glorify God. Whatever may be the result as to his future profession, the exercise will be profitable, and its influence will be felt throughout eternity. If, with the sweet and hallowed scenes of the Cross in view, he should be brought to the conclusion that God calls him into some other profession, he will labour in it, with aims, and feelings, and results, which will invest it with charms scarcely less captivating, and a glory scarcely less resplendent, than those of the ministry itself. O, if Christians were careful to seek communion, and “take sweet counsel” with Jesus, before deciding the great questions of life, the Church would not have to sit down in sackcloth and sorrow, to mourn over the deplorable lack of ministers, while other professions are crowded to suffocation, with her own gifted sons, pressing forward in the race of genius, for the distinctions of wealth and of power. And those, too, who should embark in secular callings,—as many unquestionably still would,—with sanctified aims and talents consecrated to the high objects of Christian duty, would spread a hallowed influence through all the walks of life, and contribute only less than the ministers of the altar, to the coming of the Redeemer’s kingdom.

Supposing, then, that the young Christian’s aim is single to the glory of God, and his honest desire is to know his duty, we need hardly remind him how necessary it is, to seek the guidance and aid of the Holy Spirit by *earnest, humble prayer*. This, indeed, is our only safe course in any of the difficulties and doubts of life. But, it is, if possible, more necessary in the case of the ministry, because the qualifications for the office are, in a peculiar sense, the gift of the Spirit; and his presence, to guide, strengthen, comfort, and bless, is indispensable to success. Indeed, we are persuaded that very few, even among devout and praying Christians, have full and adequate faith in the certainty with which God will lead by his Spirit,

in the way they should go, all those who humbly wait upon him in believing prayer. He sheds light into the mind, which enables it to perceive the relations of things, and the force of reasons, which would otherwise be obscure and uncertain. There is nothing miraculous, or mysterious, or uncommon, in this. Commit thy way unto the Lord, and he will, by the ordinary influence of his Spirit, pouring light upon the common operations of the mind, make your path perfectly clear, and direct your steps with unerring safety.

But, in the second place, we are to use our *understanding and reason*, according to our best judgment of things, in deciding upon our duty. We are not to expect, either in answer to prayer, or otherwise, such an interposition of God, as will dispense with this. It is by shedding divine light upon our own mental operations, that He ordinarily guides us to the truth. On our part, therefore, while we may confidently expect the direction of God, it is as much an operation of reason and common sense, as the decision of any other question of duty. We are not to depend upon blind or unreasoning impulses. Our decision should rest upon clear and rational grounds.

The evidences of duty which the inquirer is to weigh, in the best exercise of his judgment, enlightened by the Spirit of truth, and on the broad principles of the Scriptures, are chiefly, in the first place, the circumstances in which Providence has placed him in relation to the demand for ministerial labour; and, 2dly, his qualifications for the work,—including natural endowments of body and mind,—the results of education and training,—and the gracious fruits of the Spirit.

1. The melancholy *fact* that “the harvest truly is great, and the labourers are few,” creates a presumption in favour of the ministry, which should arrest the mind and impress the heart, of every true son of the Church. Even in some parts of our own land, the destitution of ministers is appalling. Among the older and stronger churches, where the comforts of life are so great, this want is not so severely felt. And the existence of a considerable number of ministers who are unwilling, or unfit, to grapple with the difficulties and self-denials of weak churches, or frontier and destitute regions, and who, consequently, rush with eagerness to every opening that offers them a comfortable living, has produced the impression, to some extent, that the supply is excessive. And it may be true that of this class of ministers we have enough, and to spare. But, notwithstanding this apparent surplus in certain places, some of whom have already, and perhaps honourably and usefully, fulfilled their ministry, and others have evidently, from their entire unfitness for the work to be done, mistaken their calling; there are yet, even in our own favoured land, vast multitudes who have no ministry, and no means of grace, from any evangelical denomination, to break the force of the cry of destitution. We have recently passed, for example, through a strip of territory, near the middle of these United States, in some places nearly a hundred miles wide, and three hundred long,

comprising from fifty to one hundred thousand souls, where not a single Presbyterian Church exists, and we were told not an evangelical minister of any kind was to be found;—where well-grown youth had never heard a single Gospel sermon, and could only, with difficulty, be made to recognise the Bible, as a book containing a curious story about a flood of rain, which lasted forty days. And then, in our great West, it is no uncommon thing to have whole counties, and sometimes several of them, embraced in a single parish. And all this is in the very heart of this great continent,—in the future seat of power of this mighty nation, whose influence upon the destinies of the world no man can fully conceive. And the urgency of the case is still greater, when we reflect upon the immense rapidity with which the population of that rising empire is increasing; and the prodigious efforts which infidelity, and popery, and false religion, and delusion, in a thousand shapes, are making to gain the ascendancy over evangelical Christianity. No language can adequately describe the mighty issues which are pending upon the struggle between truth and error, which is now in progress upon the vast battlefield of this great continent. And it is hardly necessary to say, that the conduct and the result of the struggle, depends, under God, more upon the supply of able, well-trained, and devoted ministers of the Gospel, than upon all other causes combined.

And, to make the case, if need be, still more urgent, at the time we are penning this plea, the number of pious young men in our colleges, pursuing a course of liberal study with a view to the ministry, is not only failing to keep pace with the increasing demand of this rising empire, but is absolutely *on the decrease*. Surely, if there be any divine significance in history, the voice of God in facts like these, should speak to the hearts of consecrated young men, calling them, as with trumpet tones, to the field where the empires of light and darkness, of sin and holiness, of God and Satan, are preparing to rush into conflict for the destiny of the world.

And when we “lift up our eyes, and look upon the fields already white unto the harvest” *in foreign lands*,—where whole nations have been thrown upon the Church, nothing could be more preposterous than the idea that the supply of devoted ministers is excessive, when measured by the deficiency of the means of salvation. On the contrary, in view of the appalling destitutions of our perishing world, on the one hand, and of the clear scriptural testimony, on the other, that the salvation of men is to be effected through the foolishness of preaching, it appears to us indisputable that there is no position in which a young man, whose gifts and training point him to this office presumptively, can hope to do so much for the welfare of men, and the glory of God, as in the faithful discharge of the duties of the ministry.

2. The presumption on these grounds, would seem so strongly in favour of devoting his life to this work, that the main inquiry should force itself upon his attention, whether his *gifts and training* are not

such, as to indicate that God has designed him for a work of such magnitude and responsibility. It would be impossible to discuss in this article, as they deserve, those qualifications which may be regarded as constituting a presumptive call such as we have indicated. We will endeavour, however, to present a brief general view of those which are most essential.

(1.) The first, and most important, is **PIETY**. This, indeed, is not peculiar to the minister of religion; but while other professions may be successfully pursued without it, it is absolutely *indispensable* to his office. Unless his heart is wholly in his work, he cannot hope to be either useful or acceptable to others, to any great extent; and we can scarcely conceive of anything more wearisome and repulsive, than it must prove to himself. On the other hand, if he has drunk deeply into the Spirit of Christ, and if his life is sustained by constant communion with Christ, there is no possible employment, this side of heaven, so full of pure and elevated enjoyment.

But personal considerations, decisive as they are, are yet the least important of those involved in the question of ministerial piety. The last and bitterest curse which God inflicts upon his people, is to deliver them into the hands of an unconverted ministry. We cannot find language to express the whole strength of our convictions on this point.

It is obvious, however, that no young man should consider himself exempt from the service, on the score of deficient piety, without taking the alarm. It is a fearful thing to excuse oneself from the most useful, the most ennobling, the most Christ-like service, permitted to mortals, for the want of sufficient piety. Can any young man set up the objection before us, against the presumption we are discussing, without raising the question, not "Ought I to be a minister," but, "Am I a Christian?" What is it, we would affectionately ask, to be a Christian? Do not the very lowest terms of discipleship imply supreme devotion to Christ? What an apology to offer at the judgment-seat, for burying in the pursuits of earthly objects, talents which might have adorned the Church, and blessed the world, that he had no heart for the work of the ministry. We would kindly, but earnestly, submit to our young Christian readers, whether this is not dangerous ground to halt upon.

(2.) Next on the list of qualifications, we mention that assemblage of moral qualities, which command the confidence of men, and which go to form a character for **ENTERPRISE AND INFLUENCE**; without which, a minister is a useless encumbrance, if not a reproach to the Church. It is not every pious man, that is morally fitted for the ministry. There may be, even in the case of good men, such constitutional disqualifications, either moral or intellectual, or both,—and that too, without impeaching either their piety or their soundness of mind,—as would render it wholly inexpedient and improper to assume an office of such responsibility. The full success of the ministry, especially in this day, requires a character not only blameless and consistent, but strong and enterprising. There are many respectable

and valuable men who, on this ground, clearly have no call to the ministry.

The apostle describes these moral qualities so fully, that we need only transcribe the passage (1 Tim. iii. 2-7). It will both explain and commend itself. "A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Such, in a moral point of view, should be the minister of the Gospel; and yet there is here no exaggeration of requirement, no lifting of the standard above the reach of human attainment. The requisition is simple, moderate, and indispensable.

(3.) The next qualification in point of importance, is suitable mental endowments:—"APT TO TEACH."

The power of the Christian ministry, as a means in the hand of the Spirit, depends upon the ability to present with clearness and force, the great truths of salvation. To do this with a reasonable hope of success, requires good mental endowments. We know, indeed, that the Holy Spirit does sometimes employ the weakest agents, to confound the mighty, but even in the divine economy, both of the Old and New Testament Church, with all the advantages of inspiration and miracle, this was but the exception, and not the general rule. And in our day it would be utter presumption, and the extreme of folly, for any Church to neglect this qualification, in the supply of her regular ministry. The days of miracle are past, and we are now to act upon the best suggestions of wisdom and common sense. And while we admit and contend, that the spirit of Christ in the heart, is the first and indispensable qualification of a true ministry, yet the influence and usefulness of any Church, which teaches the truth, will be in proportion to the ability and learning of her ministry. There have been times and places where this qualification was less indispensable; but this age is too portentous, and this land too important, in the mighty conflict of truth and error, to justify any other than a highly gifted and well-trained ministry of Christianity.

In all common cases, among us, we are clear that no man should consider himself called to the ministry, whose mental endowments would not command the respect of intelligent men. The good which may be done by weak men, is at too great expense, if the standing and influence of the ministry at large, should be compromised in any degree. We are not insisting upon genius, so called, or towering intellect, as essential to a call to the ministry, but a *sound mind*, of competent vigour to handle the great themes of the Gospel. These

sober, substantial qualities of mind, are far more useful than the fitful powers of eccentric genius. It cannot be expected that every minister should possess the highest grade of *intellect*, but soberness and strength of mind, are indispensable. If the apostle had written exclusively for our day, he could not have set forth the qualifications of a ministry with more discrimination than he has done (Titus i. 9). "Holding fast the faithful word, as he hath been taught, *that he may be able by sound doctrine both to exhort and to convince the gainsayers.*" Nor has change of times diminished in the least, the force of the reasons which demand such a ministry. "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching the things which they ought not, for filthy lucre's sake." At a time, and in a land where liberty tends to licentiousness, and infidelity and false religion stalk abroad, and impudently challenge the credentials and faith of the true believer, it were folly to entrust the defence and propagation of the Christian faith to others than men of clear, strong, well-trained, and well-furnished minds.

(4.) This suggests, in the fourth place, the remark, that a GOOD EDUCATION, or the opportunity of acquiring it, is, in general, an indispensable condition of a call to the ministry. This is not the place to argue this point. It has always been held as settled, by the Presbyterian Church. A well-educated ministry of religion, has always been the ordinance of heaven, from the earliest records of history to the present hour. The educational provisions of the tribe of Levi, the schools of the prophets, the scribes, and doctors of the law, among the Jews, the personal training which Christ gave his apostles, the celebrated schools of the early Church, and the universities and colleges of later and present ages, all of which were expressly founded and designed for the suitable education of ministers, and often in the face of almost incredible difficulties, bear a most remarkable and unbroken testimony, to the settled judgment of the Church on this point, in all its dispensations. The necessity for such a ministry is sufficiently apparent from the reasons already stated. And whatever may be the action of other denominations, the fixed policy of our own puts it out of the question to become a minister in her communion, except in very rare and peculiar cases, without a suitable training.

To strengthen her testimony still further on this point, as well as to remove the obstacles from the path of her sons, our Church has not only scattered throughout all her borders, institutions of learning; but she has a permanent and efficient organization, in her BOARD OF EDUCATION, for the express purpose of giving a thorough training, *gratuitously*, to those who are poor, but who, if educated, might be suitably qualified for the work. No young man is debarred from the privilege of preaching the Gospel, for the want of means to procure the necessary education. If the Presbytery, to which his church may belong, are satisfied, on full examination, and after a sufficient trial, of his capacity, if they believe that he has the requisite quali-

fications, and that it is his duty to prepare for the ministry, the Board of Education will, in every case, furnish the means; on a very limited and economical scale, it is true, but yet sufficient to enable him, with industry and devotion on his part, to acquire the necessary training.

While this admirable provision of our Church calls for lively and grateful joy, it gives us occasion to press with increased earnestness, the importance of a high standard of qualification in talents, education, and character, and to resist kindly, but firmly, all tendency on the part of unsuitable men to take advantage of such facilities. While it calls upon those of rich native gifts, who would otherwise have been exempt from the obligations of the ministry for want of the means to obtain an education, to examine the subject of duty in a new light, the effect should be, not to lower, but rather to elevate the standard of character; because it widens the range for the selection of suitable candidates.

While, therefore, this provision of our Church argues strongly her sense of the want of a great increase of ministers, it shows, at the same time, her determination, at all hazards and at great expense, to have a ministry of able and well-trained men.

We have now before us a brief and general view of the leading considerations, which go to decide the question of personal duty to the ministry. In view of such responsibilities, we should not wonder if the modest inquirer were disposed to shrink from giving an affirmative answer to the question, "Ought I to become a minister?" Humility is generally an accompaniment of true worth, and those who have the best gifts, are not unfrequently the least conscious of the fact. We should rather see one shrink, in view of such requirements, than boldly lay claim to their possession. It will, therefore, be a real relief to one who rightly appreciates his responsibility, to be told that a question of so much difficulty and delicacy does not rest wholly and finally upon his own decision. If, under an humble sense of his unworthiness and dependence, in the faith and love of his Master, his heart stills clings to the work, and he ventures to hope, that with the promised grace of Christ strengthening him, he could do more for his glory in this than any other calling, his next duty is to consult his minister, and ask through him the *judgment of the Presbytery*. After all, the question turns upon their decision; for the great Head of the Church has made their judgment authoritative and final. Here is the ultimate refuge, and to this he may fly with all the confidence of divine guidance, inspired by the repeated promises of Christ that he will be with his Church by his special presence, and so preside over their decisions on all questions pertaining to the welfare of his people. This is the true and complete relief, of which every sensitive and conscientious young man not only may, but ought to avail himself, in view of the solemn responsibilities of the question before us.

III. Before dismissing the subject, we wish to notice two or three points which are sometimes represented in a form which we cannot but think is liable to mislead the conscientious inquirer.

1. Among the evidences of a call to the ministry, it is common to insist upon a *strong pre-existing desire for the work*. Some, we fear, have been led to imagine, that if a man is really called of God to the ministry, he will have some secret, unaccountable, and irresistible impulse, leading him to seek that office; and, on the other hand, if his inclinations point to secular employments, or if they do not even bear down all his natural desires for such employments, including, of course, their rewards, so fascinating to the youthful fancy in the form of wealth, popularity, or power, it is a clear evidence that it is not his duty to become a minister. The whole question is made to turn, in effect, upon the secret spontaneous promptings of the heart under all the disadvantages of worldly seduction. This is delicate and dangerous ground. It is certainly true that no man ought to enter the ministry unless he can throw his heart into the work. He ought to sympathize fully with the estimate of the Apostle, "If any man desireth the office of a bishop, he desireth a good work." But the whole value of this desire, as an element of ministerial character, and an evidence of a "call," depends upon its nature and object. Perhaps our meaning may be rendered clear by the following remarks: 1. The mere desire to become a minister is, in itself, no evidence of a call. Many persons have this desire strongly, who are wholly unfit, and clearly uncalled. It sometimes exists without any assignable cause; not unfrequently it dates back to childhood, and springs from early associations; and more frequently, perhaps, it is the kindling of the youthful fancy with the fire of ambition. Such a desire is manifestly of no account, in settling the question before us. 2. A candidate for the ministry should, undoubtedly, have an intelligent and high appreciation of the ministry as "a good work;" such a feeling as would lead him to engage in and pursue it with delight when once assured that God has fitted him for it. He should desire it, not as a means of influence, or emolument, or reputation; but as a means of glorifying God and saving souls. The true desire is that which springs from the love of God in the heart, and seeks the glory of God in the salvation of men. It is evident, however, that these are substantially the feelings which any pious man might well be supposed to have. Whether this desire really points to the ministry, must depend so entirely on other considerations, such as the motive from which it springs, and the qualifications or gifts with which it is found united, that its value in determining the question before us, must be very subordinate at best. 3. The absence of this strong desire to be a minister, prior to and independent of a rational conviction of duty, can never be safely accepted as conclusive evidence, in any case, that God has not called him to preach the Gospel. We cannot see but the opposite belief is precisely akin to the more common form of religious fatalism, which

alleges the necessity and the unfailing efficacy of the call of the Holy Spirit, as a reason for neglecting the necessary means for making our calling and election sure. In the one case the effect is to throw off all personal responsibility in the matter of our general disciplinship to Christ, on the ground of an alleged intrinsic efficiency necessarily inhering in the divine call, while, in the other case, the same thing is done, and for the same reason, in the matter of our special call to a particular form of obedience. If there be any difference in regard to the justifiableness of the two, it would seem to be in favour of the first, as involving all the difficulties of the latter, and a great deal besides.

And besides, the principles on which we are commenting are contradicted by experience and history, as palpably as by this analysis of their grounds. Did not Moses, and Jonah, and Jeremiah evince great reluctance to accept the call to their specific ministry, and yet were they not really called? We can see no reason why a man may not be deficient in his spirit of obedience and love with reference to the ministry, as well as any other Christian duty. To suppose otherwise, would be to make a man's zeal the measure of God's claims, and to cancel every duty which he has not the heart to perform. And above all, in a country like this, where the avenues to wealth, and distinction, and power are open to almost any young man of respectable abilities, and especially of cultivated mind, and where the ministry is pre-eminently a work of unrewarded toil, often of pinching want, and sometimes of bitter reproach; who that knows the human heart would be willing to rest the question of duty, upon the existence of a strong innate impulse, an ardent, invincible desire, irrespective of a well-ascertained and solemn sense of duty?

2. Again—this topic has an incidental application to other parties than the young men themselves, which we may be pardoned for touching upon as we pass. Some, otherwise judicious and sensible persons, seem to suppose, that if God calls a man to the ministry, it will be so clear as scarcely to need inquiry on his part, and that all who are really called, will be shut up to a sense of their duty, whether they will or not. Hence we have known pious parents conscientiously to abstain from saying a word on the subject, to a gifted and promising son, although they were intensely desirous that he should become a minister. An excellent clergyman once said in our hearing, that he thought no young man should be allowed to enter the ministry, who could be kept out of it. Surely this must be a mistake. Why may not a young man mistake or decline a plain duty in regard to this point, as well as any other. God can, indeed, make a man willing in the day of his power, but so he can in regard to repentance, or faith, or any other duty. But does this furnish a guarantee that no one will be left to neglect any duty to which God really calls him? Is not such an opinion, we repeat, of the essence of fatalism? And if it is evidently untrue in its application to common duties, what is there to make the ministry an exception? We admit, indeed, that

there ought to be no *undue* or *improper* influences exerted, to lead any young man into the ministry, contrary to his own sense of fitness or duty. We should deprecate and deplore anything of this kind. But why may not a judicious, experienced, and pious parent counsel his son, whom a thousand temptations and allurements may beset, on this, as well as any other subject? Why may he not represent to him the claims of the Master upon his *talents*, just as much as upon his heart; and especially in a case, where unholy desires or worldly pursuits are so liable to mislead him? To urge him contrary to his own conscientious convictions, would be wrong; but to lay the whole subject clearly before him, and see that it is duly considered, to counsel and to pray with him on this most momentous of all questions of life and usefulness, is no more than duty demands of every pious and judicious parent.

In point of fact, is there not every reason to believe, that many men do bury their talents in the earth, or appropriate them to their own personal emolument, who, under a clear and just view of duty, might and should have devoted them to the service of Christ and the salvation of souls, in the work of the ministry. Otherwise, would not our Lord's parable of the talents be without meaning or force? There is such a thing as finding our skirts stained with the blood of the slain, because we neglected to warn them of their danger at the mouth of the Lord.

3. There is another thing which appears to mislead some inquirers:—we mean an indefinite impression that the office of the ministry is something so awfully sacred, that if a man should err in assuming its functions, however conscientiously he may have acted, he would thereby incur far more guilt, and far more danger, than if he should decline the office altogether, even in disregard of a possible call to the work. The case of Uzzah, who was smitten with instant death, for giving an unwarranted touch to the ark of the Lord, is frequently quoted, to illustrate the guilt and danger of entering the ministry uncalled. And the passage (Hebrews v. 4), “No man taketh this honour unto himself, but he that is called of God, as was Aaron,” is often cited, as though its primary and proper application were to the subject before us. Now, we need hardly say that neither of these passages can have any other than a remote relation, and that only by way of accommodation, to the ministry of the Gospel. And, indeed, the analogy between the positive ceremonies of the theocratic economy, which were guarded, for obvious reasons, by the severest penalties, and even the analogy of the ancient priesthood, with the office and duties of a minister of the New Testament,—a simple teacher and ruler in the Church,—is so extremely remote, that the circumstances of the one can scarcely be used to illustrate the other, even by way of accommodation, without great danger of misapprehension. And, in point of fact, the result of the impression made by these very passages thus applied, we have reason to believe, has been to cause some young men of unusual religious sensibility, though

gifted with great but modest worth, to shrink from the very thought of entering the ministry, lest they should incur the presumptuous guilt and punishment, of placing unhallowed hands upon the ark of the Lord. We think this peculiar and extreme fear of presumption is exaggerated on the one hand, and that it should embrace equally the danger of erring on the other side of the question. The call of Moses or Jonah strikes us as furnishing a much closer analogy to that of the ministry, than the case of Aaron or Uzzah; and disobedience like theirs, we fully believe, is a much more frequent cause of divine displeasure and chastisement, than the unauthorized assumption of the duties of the gospel ministry.

We are very far from meaning to say, that a man may not incur the anger of God, by pressing presumptuously and uncalled into the ministry; and still more by assuming its duties in the spirit of self-confidence and vain-glory; or, more emphatically still, with ambitious and worldly views. On the contrary, we can scarcely find language to express our sense of the guilt and danger of such a course. Such a minister can expect nothing but the frowns of God upon his person and his work: and that, instead of walking in the light of the Divine countenance, and blessing the Church by his labours, his heart will be hardened, his mind darkened, his plans thwarted, and his hopes blasted, under the displeasure of God. But, the same thing may befall him, if he is a child of God, out of the ministry as well as in it. And he may expect that God will leave him in darkness, and confound his projects, and meet him with chastisement, or perhaps overwhelm him with afflictions, or even cut him down in the flower of his life, just as certainly, if he runs away from his duty, as if he should assume the office uncalled. And in view of the allurements to wealth and distinction in other professions, we cannot but think there is far more danger of the former, than of the latter mistake,—especially in the case of young men of brilliant gifts.

4. It may be asked, perhaps, whether the views now presented would not make it the duty of every pious young man, of good mind, and of suitable education, to enter the ministry. We answer, by no means. Our object has been, as we have stated already, not to shut up every such young man to the necessity of becoming a minister of the Gospel, but to lay the question of obligation before him in a form that would command his most serious and prayerful investigation. We have sought, first, to strip the subject of those adventitious considerations, which have withdrawn it from the same class with other questions of religious duty, and erected it into a class by itself, invested with a sacredness so awful as to be, in effect, almost repulsive. We believe that God “calls” many of the gifted sons of the Church to serve him in other professions and other spheres of life, as well as in the ministry of his Son; and that he will so make it appear, to those who truly seek his guidance in faith and prayer. In labouring to establish the claims of the ministry on the sanctified talents of the Church, upon the same footing with the varied and distracting ques-

tions of Christian life and Christian duty, we are very far from intending to drag down the office of the ministry, to the low level where personal ambition is engaged in clamorous and unholy strife for secular rewards. Our earnest prayer is, rather, that we may be instrumental in lifting some, at least, of our choice young men, from the low and selfish aims which now too often lead them into secular professions, and to place them by the side of those who are inquiring, in an humble and reverential spirit, at the mercy-seat, "Lord, what wilt thou have me to do?" We would not degrade the ministry from its lofty elevation, or abate, in the least jot, the spirituality of its requisitions; but we would have every youthful disciple of Christ to feel, that he is bound to carry the very same spirit of reverential devotion, and of humble, prayerful waiting upon God, into every walk of life, into which the providence of God may "call" him. We would not strip the ministry of its peculiar honour and dignity, above—far above,—every other vocation of human life; and still less would we seek to rob it of its sacredness: but we would have all to remember that they are not only, in an important sense, ministers of the grace of Christ to the impenitent and the perishing, whatever their profession may be, but kings and priests unto God for ever. It is not the ministry, but the *question of personal duty with reference to the ministry*, that we would set down upon the same level of Christian obligation, to be settled by the very same principles which should guide the disciple of Christ, in all the great questions of his life. With reference to the one and the other alike, we would have him to feel, that the one, sole, governing principle of his life, should be that of the Apostle (Rom. 12: 1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Only let the right spirit take possession of our young men, let the same mind be in them which was also in Christ Jesus, and we shall not be called, so constantly as we now are, to mourn over talents buried in the earth,—ascension gifts adapted and designed for the edification of the Church, desecrated to heated rivalries for wealth, fame, or power; blighting the spirituality of our sons, and blasting the hopes, which might have blossomed and ripened into the fruits of everlasting blessedness.

We see no reason, we repeat, either in the nature of the office, or in the guarantees of any special guidance, grounded on the directness, or explicitness, or Divine interposition, express or implied, in a call of God to the work, for abating our anxieties or our convictions, on this solemn and momentous point. We are impelled, therefore, to speak out by our sense of the vast importance of the ministry to the temporal and spiritual well-being of our own land, and of the world at large,—by our anxious desire to prevent, if we may, the calamitous consequences of a mistake to those who are personally implicated in the matter, and the sad results which must accrue to the cause of Christ in the earth,—and by our profound and painful

sympathy with those whose eternal salvation hangs, in all human certainty, upon the decision which this question shall meet at the hands of those whom we humbly, but most earnestly address. Surely these considerations are weighty enough to justify the plea which we are striving to enforce upon the conscience, and Christian feeling, of our pious and educated young men, for an examination, or, if need be, a *re-examination*, and a settlement of this question, in the light of the plain and palpable principles of Christian duty, where we have endeavoured to place it.

ARTICLE XI.

CHRIST AS A TEACHER, AN EXAMPLE TO HIS MINISTERS.

BY THE REV. SHEPARD K. KOLLOCK, D.D., OF GREENWICH, N. J.

WE read in Roman history that during the commotion of the civil wars, under the consulship of Marius and Cinna, Mark Antony was proscribed, and that soldiers were sent to despatch him; but when they were about to kill him, he pleaded for his life so eloquently, that he disarmed them of their resolution, and tenderly melted them into tears.* A similar, but far more important event is related by the Evangelist. When the Jewish Senate proscribed Jesus of Nazareth, and sent officers to apprehend him, and bring him before them, they were utterly vanquished, not by the forcible arguments of a man pleading for his life; not by a feeling address directed specially to them, but by one of those ordinary discourses which were announced to the people at large. Though these officers had learned to suppress the relentings of pity; though they were exposed to danger the most imminent for the neglect of duty; yet such was the discourse of him whom they would make their prisoner, that their hands and hearts were bound, and they returned to the Council without the Galilean, and alleged, as their excuse, "*never man spake like this man*"—a most convincing testimony of the unrivalled excellency of Christ's preaching.

He was incomparably the greatest and the best teacher that the world ever saw—in this, as in everything else that he undertook, "he had the pre-eminence." He might have appeared in the world as the "man of sorrows;" might have wrought the miracles which were recorded of him; might have made an atonement for sin upon the

* —"Quæ etiam Marianos Cinnanosque mucrones, civilis profundendi sanguinis cupiditate furentes, inhibuerunt; missi enim a sævissimis ducibus milites ad M. Antonium obtruncandum, sermone ejus obstrupecti, dstrictos jam et vibrantes gladios cruore vacuos vaginis reddiderunt. Quam disertum igitur eum fuisse putemus, quem ne hostium quidem quisquam occidere sustinuit, qui modo vocem ejus ad aures suas voluit admittere." *Valerius Maximus*—Lib. VIII., cap. ix. 2.

See also *Velleius Paterculus*—Lib. II., cap. xxii. 3, and *Plutarch*, in his *Life of Marius*.

cross; might have "risen for our justification," and instead of teaching the way of life with his own lips, might have taught it only to the apostles, and commissioned them to publish it to men. But he chose to pursue a different course, and in his own person, taught it extensively and effectually. It seemed to be necessary—necessary to fulfil the prophecies respecting him—to show that the Gospel was certainly his—to sanction by his direct testimony its doctrines, precepts, and ordinances—to destroy authoritatively the peculiarities of the Mosaic system—to teach us that preaching is the primary instrument in the Divine appointment for the conversion of men—and to shed a lustre upon his holy life and character. Another object, no doubt, was, that he might be a *perfect pattern to his preachers* in all succeeding ages. In this last view we design to consider the subject.

To learn to prize highly his heavenly teaching, and to show how, in this respect, he is an example, we shall consider the **MATTER** and the **MANNER** of his instructions.

WHAT did Jesus Christ teach? Nothing like the superficial and trifling topics which distinguished the Scribes and Pharisees. His discourses were grave and solid, of eternal moment, worthy of their **AUTHOR**.

He taught the *Divine character*. He who from eternity was in the bosom of his Father, who had an intimate acquaintance with his mind and will, instructed men fully in his name and nature. God, the omnipresent and omniscient Spirit, God the holy, the wise, the powerful, was the doctrine which he taught in every state of his ministry; which he illustrated in every variety of form; and by the grandeur of which, he filled and overwhelmed the mind. On this subject there was more true knowledge in a single discourse of the Saviour than in all the volumes of the heathen sages—there was no mixture of that alloy which so often debased their instructions.

He instructed in the *nature of the moral law*. In the ten commandments, given at Horeb, we have the will of God in an epitome; in our Lord's discourses on them, we have their spiritual meaning; in the former, only the root; in the latter, the lofty tree, with its extended branches. In his Sermon on the Mount, he restores to the law the spirit which it had lost in the hands of the Jewish Rabbins, retraces its characters afresh, and republishes it with all the authority and effect which even the magnificence of Sinai could not increase. For the first time, he explains its fulness and comprehensive nature, unfolds its exceeding breadth, and shows its extension to every thought and affection, as well as to every word and action. He exhibits the nature of true obedience in a new light, as more expanded, more dignified, and more refined than it was ever before presented. He taught that the *heart* is the seat of holiness and sin; "out of the heart proceed evil thoughts, murders, adulteries, false witness, blasphemies." He taught us how to distinguish between moral good and evil; not so much by looking at the actions, as to the principle and motive from which they flow. He taught us where safety lies; in carefully watching the heart; in "keeping it with all

diligence;" in not waiting for the overt act; in purifying the streams by first cleansing the fountain. This law, thus explained, our Lord pronounces eternal and unchangeable. In the hands of others, it had been made to accommodate its requirements to times and circumstances; but he declares that as the principles on which it rests are immutable, so must be its nature; that as the character of God and our relations to him are eternal, so that which is founded on them must be for ever the perfect and universal standard to which the entire man must be conformed. "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Jesus Christ taught the *necessity of spiritual worship*. By declaring that the Gentiles, as well as the Jews, were to become the children of God, he intimated that the peculiarities of the Mosaic system were coming to an end; by teaching the comparative uselessness of external rites, he showed that internal purity and integrity were the only objects of divine approbation; by announcing himself "the way, and the truth, and the life," he indirectly taught that all the typical rites were to be fulfilled in him, and were soon to be laid aside.

Until this time, the worship of God had been conducted only through intermediate forms and ceremonies; but Jesus Christ dispensed with those ceremonies, and substituted for them a new, simple, and spiritual worship; supplying his people with the incense of his own mediation, he constitutes each of them a spiritual priest, conducts them immediately to God, and says, "Ask what ye will, and it shall be done unto you." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."

Jesus Christ taught *the way of salvation to the sinner*, the love of God displayed in the gift of his Son, the dignity of his own character, and all the fundamental doctrines of true religion. He opened his commission at Nazareth with the words, "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." He declared to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." He distinctly asserted that "the Son of man is come, not to be ministered unto, but to minister, and to give his life a ransom for many;" that "He is come to seek and to save that which is lost." If he said less in the way of direct assertion than did his Apostles, of his own dignity and glory, let it be remembered that it was not his object to give a full verbal exposition of his personal claims, but to leave them to be inferred from his actions and from the comparison of his life with the prophecies. He taught whatever was essential in the Christian system; his divi-

nity, his atonement, the influences of the Spirit, the apostacy and corruption of man, the impossibility of justification by the works of the law; the necessity of regeneration, repentance, faith, and holiness. There seems, indeed, to be less of the peculiar doctrines of grace in his teaching than in that of the Apostles; but if we closely examine his instructions, we shall find these truths there in a condensed state; in the germ which he planted; in the facts which he supplied; out of which were deduced those evangelical doctrines which are so prominently brought forward in the Epistles.

Jesus taught the *meek and lowly virtues*; and taught them as superior to all others.

At the time when he entered upon his ministry, the Jews were burning with impatience for their long-expected Messiah and Deliverer. Thronged by the multitudes which no building could contain, he ascended a mountain, and there delivered his instructions. And what do we hear from his lips? Not one word of Judea, or Rome, or freedom, or conquest, or the magnificent glories of God's chosen people. Instead of war and victory, he commands his impatient hearers to love their enemies; instead of national interests and glories, he exhorts them to the cultivation of personal piety; instead of announcing a dominion over human oppressors, he speaks of one to be exercised over corrupt passion, and to be perfected in a future state.

The prophets, under the Old Testament, usually came to men with heavy tidings, called "the burden of the Lord;" denouncing woes upon the disobedient; but our Lord opened his mouth with blessings upon the poor, the meek, the mourners, the pure in heart, the persecuted,—characters far from being generally deemed happy. What he taught upon the Mount he continued to teach through the whole of his life. No teacher before him ever pretended to inculcate such virtues. But how frequently does he enjoin meekness, humility, patience, submission, gentleness, moderation, forgiveness of injuries, and love to enemies. He dwells on them oftener than on any other qualities; presents them in every aspect; attaches to them supreme importance; and makes them essential to the character of the Christian, and the attainment of heaven. To illustrate it by quotation would compel us to present the greater part of our Lord's teaching. In these instructions, he shows what a true friend he is to man; for it cannot be doubted that these passive virtues (as they are called) are essential ingredients in real happiness; indispensable to all public and private enjoyment: and if they had a full and proper influence on human hearts and human affairs, men would everywhere assume a new character, and the world present a new aspect. "The wilderness and the solitary place would be glad; the desert would rejoice, and blossom as the rose."

Christ unveiled the invisible world, and taught the great doctrine of a *future state of being*. Hitherto, little had been disclosed. The heathen on these subjects had only vague conjectures, supported by

feeble arguments. The Jews had only a dim and obscure view of these truths. But "life and immortality are brought to life,"—are clearly shown, and completely proved, in the Gospel of Christ. He fully taught the immortality of the soul, and made it the basis of the Christian system: "Fear not them which kill the body, and after that, have no more that they can do; but fear him who hath power to cast both soul and body into hell." He as clearly taught the existence of the spirit in a separate state from the body, in the parable of the Rich Man and Lazarus. He plainly taught the resurrection of the body: "All that are in the grave shall hear the voice of the Son of God and live."—He also explicitly taught the doctrine of a future judgment. The most august scene of which the imagination can conceive is represented in our Lord's description of the proceedings at the last day. The glory and majesty of the Judge are contrasted by his humiliation and benevolence. The righteous resume his words in a manner the most natural, and, by thus acting, seem to inculcate anew the duties of humanity, never elsewhere so forcibly recommended: and, in like manner, when the wicked recapitulate the omissions with which they are charged, they seem to be a second time warned against their offences.—To him, then, we are indebted for all our certain knowledge and distinct views of things beyond the grave;—things, in comparison with which, all that exists in the present life is "nothing, less than nothing, and vanity."

Let Jesus Christ, in the *matter* of his preaching, be a pattern to all his ministers. To preach Christ, we must know him; to appreciate his instructions, we must not only read, but apply to them our whole mind and heart. Where there is such application, such deep, diligent, accurate, and meditative study, we shall find that what Christ uttered should be the guide and substance of all our preaching; that scarcely any truths should be admitted into our discourses which he did not insinuate or express. What a sublimity, what a variety, what a harmony of topics do we observe in his instructions! If any, professing to take them as their model, are straitened, they are "straitened in themselves," not in the subjects; if the people suffer penury from such preaching, it cannot be from the want of variety or opulence in the precepts; for they are the "treasures of wisdom and knowledge." Let ministers confine themselves to the doctrines which Christ announced; and, if we mistake not, they will be found to "declare the *whole* counsel of God;" they will know that the matter which is thus drawn fresh from the spring is most enlivening; they will show that their sermons are like the sunbeam, which, while enlightening the understanding, warms, quickens, and cherishes the heart. Yet how many subjects are often introduced into the sacred desk which neither Christ nor his apostles ever admitted; which inculcate no Christian truth, which are not even expected to make any *religious* impression. Is it a sufficient plea that such themes are popular, and interesting to the hearers? Against

nothing does our Saviour so warn his ministers as the seductive passion of popular applause. Is it sufficient that they are invited and solicited thus to express their opinions? Jesus was often thus solicited, and as often declined to gratify such curiosity. When will it be universally acknowledged that the Christian pulpit is not the chair of philosophy, nor the seat of political declamation, nor the arena of secular controversy, nor the place for the discussion of heartless ethics, but what Christ has made it by his example and his instructions?

But the superiority of our Lord's instructions appears not only in the matter, but also in the MANNER in which they were conveyed. The Evangelists do not directly speak of his discourses as great in dignity and excellence; they never tell us that Jesus was very wise or eloquent, convincing, or persuasive—they merely record his sayings, and calmly mention their effects. In their narratives, we see no varnishing, nor high colouring; no attempts to make his discourses striking, or to point out their beauties; they record them with a conviction that they need no aid from their hands, and lead us to infer the manner in which they were presented.

1. He taught more *clearly* than any other teacher who had gone before him. The gospel truths revealed in the Old Testament, were described as "shadows of good things to come, whose body was Christ." The writings of the prophets were frequently obscure; for they themselves were imperfectly acquainted with the import of their own prophecies:—but our Lord's teaching was like the morning without clouds, like the rising sun with "healing in its beams." He taught with perfect plainness; in such a manner as was suited to the comprehension of his hearers, and never used the "swelling words of vanity," by which the half-learned try to conceal their ignorance, and the pedant seeks to excite admiration; nor the technical language employed at that period by the votaries of philosophy. "He sought out and set in order, acceptable words," and by the use of the most perspicuous terms, made the weakest to understand his lessons.

What a model, in this respect, to his ministers, is our Heavenly Teacher—how his example should lead them to reject from their sermons subtle and metaphysical argumentation, as beyond the apprehension of the great mass of the people; all curious researches into antiquity; all learned criticism; all ingenious dissertations on the fitness of things which cannot be understood; all figurative language derived from objects not familiar; all scholastic terms, and words of every kind which they cannot comprehend. Following the example of Him whose excellency consisted in causing great things to be understood by the meanest capacity, they should make their discourses clear and simple; never soar high above their hearers; never introduce matters, or employ language, above their comprehension. Self-denial may be needed; but if they would be successful teachers, and not led astray from the "simplicity that is in

Christ," they must here imitate the Saviour and his apostles, and "condescend to men of low estate."

2. Jesus Christ taught with perfect *simplicity*, both of thought and language. His thoughts and words offered themselves without study, and sprang up spontaneously in the mind, and flowed without effort, from the tongue. He makes no display of the high and heavenly truths of his religion, but utters them with tranquillity and without effort, as the necessary promptings of unadulterated nature. He speaks of the most wonderful events, of saving and judging the world, of drawing men to himself, of giving eternal life, as we speak of the ordinary powers we exert; he discourses with perfect freedom on the kingdom and glories of heaven, as of his Father's house which he had seen and known. All the grandeur which astonishes us, is natural to him; supernatural truths are as common to his mind, as the common affairs of life are to other men.

This beautiful simplicity is apparent in the allusions and illustrations which are everywhere found in his discourses. In his hand, every providential circumstance, and every object of nature, becomes a means of instruction; the stones of the desert, the fowls of heaven, the beasts of the field, the thorns of the wilderness, the hair of the head, the sand on the sea-shore, fruitful and unfruitful trees, with every ordinary and every extraordinary occurrence, are so many texts from which he preaches the most instructive and most impressive sermons. Standing at Jacob's well, he represents true piety under the image of "living water." Addressing fishermen, he asks, "What man is there among you whom, if his son asks a fish, will he give him a serpent?"—After multiplying the loaves, and seeing the minds of his hearers strongly fixed upon the miracle, he says to them the next day, "I am the bread of life; he that cometh to me shall never hunger." At the period of seed time, he says to his disciples, "Say not ye, there are yet four months, and then cometh the harvest." When teaching the disciples, and seeing a town upon a conspicuous mountain, the town of Bethulia, he says, "Ye are a city set upon a hill, that cannot be hid." When on his way from Capernæcum to the adjoining lake, treading among the lilies growing at his feet, and seeing the sparrows flying in the air, he points to them, and deduces the doctrine of the special providence of God. At the Feast of Tabernacles, while the people are drawing water out of the fountain of Siloam, and pouring it upon the sacrifice, and singing, "With joy shall ye draw water out of the wells of salvation," Jesus stands and cries, "If any man thirst, let him come unto me and drink." Immediately before he gives sight to the blind man, he proclaims, "I am the light of the world." During the seed time, he relates the parable of the sower "who went forth to sow," and when the object is probably immediately before him. When he is near the Mount of Transfiguration, termed "an exceeding high mountain," he says to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence unto yonder place, and it shall remove." At the time of the vernal equi-

nox, when the trees were putting forth their leaves, he says, "Behold the fig trees and all the trees; when they now shoot forth, ye say, and know of your own selves, that summer is nigh at hand; so, likewise ye, when ye see these things, know that the kingdom of God is nigh." At the Feast of the Passover, when part of the shepherd's flock is near the temple, ready to be sacrificed, he says, "I am the good shepherd, and lay down my life for the sheep." Immediately after partaking of the fruit of the vine with his disciples, and appointing it a symbol of his blood, he says, "I am the vine, ye are the branches." When he compares the progressive guilt of the Jews, to the malady of a demoniac returning on him with sevenfold fury, he does not introduce the comparison abruptly, but soon after the curing of a demoniac, who perhaps at that moment is standing before him.

These are only a few instances; but are they not the happiest of all allusions, and the best of all illustrations?—natural, but forcible—familiar, yet dignified—void of studied ornament, yet possessing a beauty and energy which no act can equal? They were also likely to be retained; for every object and event alluded to would serve for a monitor and remembrancer.

This simplicity is apparent in the *Parables* which our Lord uttered; a mode of instruction used from the earliest ages, but in which Jesus excelled every other teacher. The subjects of these parables were happily chosen; the allusions ably conducted; the story generally interesting; the meaning which they were intended to convey, definite and clear. A veil, indeed, is cast over the truth, but of so fine a texture that its features and beauty can be perceived. In every age, these allegorical discourses of our Saviour have been admired; and the mind will continue to dwell on them with pleasure—the imagination delight in the beauty of the imagery, and the memory retain the interesting instructions—the more they are read and studied, the stronger will be the conviction, that amidst all the treasures of ancient and modern wisdom, no apologues equal the Parables of our Lord.

All this simplicity was adopted, that Christ might "preach the Gospel to the poor." They were at this time, even in Judea (to say nothing of other nations), treated as the refuse of society, and cut off from the favour of God. "This people, that know not the law," said the proud Pharisees, "are cursed"—forsaken of God, and doomed to destruction. From them the "key of knowledge" had been taken away; for their misery, the religion which prevailed, a religion of heartless forms and ceremonies, had no relief; into their bitter cup no drop of consolation seemed to fall. To rescue them from this state, Jesus was peculiarly attentive to announce to them his Gospel. Assuming poverty himself, he mingled with them, granted easy access, entered with a deep sympathy into all their feelings, interests, wants, and sorrows; and adopted a mode of instruction suited to their habits, their minds, and their feelings. He taught no abstract theories; no philosophic systems; nothing but what could be reduced to practical life. His topics were few, and these he sim-

plified. He lowered himself to their capacity; bore with their ignorance, and "fed them with food convenient for them." Wherever they followed him, portions of knowledge escaped from his infinite mind, which they received with avidity, and on which they fed with delight, "And the common people heard him gladly."

In all these respects, Jesus Christ is a striking example to his ministers. Ardently should we love the souls of the poor, and "in season, and out of season," labour for their salvation; ever mindful of the fact, that they constitute the greater part of society, and are the most hopeful subjects of converting grace; ever having regard to their capacity, and weakness, in all our discourses. Continually should we take heed, lest we supply them with unintelligible words instead of solid sense; with curious questions, instead of useful and practical instructions; with affected and ostentatious phraseology, instead of the pure style of Christ, the unadulterated "milk of his word." To render the truth alluring and impressive, we should, like our Master, illustrate it, by the passing scenes of real life; we should borrow aid from the objects of nature, and the occurrences of providence, to enliven and enforce our subject, to keep awake the attention, to move the passions, and to save the soul.

3. Christ taught with *infinite tenderness*. Wherever we see guilty and afflicted sinners, there we find him ready to "seek and to save that which was lost;" we find him instructing, at one time, in the temple, at another, in a private dwelling; now from a boat in the Galilean lake, now on a mountain, now in the streets of a crowded city—and instructing with the most expressive benignity. The compassion of his heart gave to his manner a melting sweetness. "His doctrine dropped as the rain, his speech distilled as the dew; as the small rain upon the tender herb, and as the showers upon the grass." When he warned the wicked, it was with the earnestness of pity; and when he comforted the feeble-minded, it was with the softest tones of a father's, yea, of a mother's love. Who that is not lost to feeling, can read such passages as the Parable of the Prodigal Son, or the Saviour's farewell address, without being melted. There is mingled with his majesty and dignity, the most conciliating softness and tenderness. He now converses with prophets, and law-givers, and angels, and then he meekly endures the dulness of his disciples, and the blasphemous rage of the multitude. He now calls himself "greater than Solomon," and one that can command "legions of angels"—and then he takes little children in his arms, and blesses them. His words came from the *heart*—and that "heart is made of tenderness." When he reproved, men saw on his countenance, not the scowl of malice, but the sadness of pity; when he regarded the cry of suppliant misery, and encouraged the outcast penitent, it was always with the accents of the kindest sympathy. Often, while instructing, did he manifest the tenderest patience, and endure the follies and infirmities of men; meekly did he bear with the presumption of Peter, the unbelief of Thomas, the prejudiced ambition

of the wife of Zebedee, and the frequent errors and doubts of all his disciples. When contradicted by presumptuous sinners, he endured, with the utmost serenity of temper, their unreasonable cavils and stubborn perverseness. When his most endearing invitations were rejected, instead of remitting, he renewed them; and with still warmer affection, importuned his hearers not to forsake their own mercies, nor to resign their own happiness. When all the arts of persuasion were ineffectual, then he added tears to his slighted entreaties; and when scornfully repulsed as a teacher, lamented and wept as a brother. "Jesus wept" oftener than at the grave of Lazarus,—*frequently* over the "hardness of the people's hearts."

I have often been touched when considering the *time* when his tenderest invitations were given. He had, on one occasion, adverted to the impenitence and unbelief of the cities which had long resisted his miracles and ministry, and whose guilt exceeded that of the cities of the plain,—“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But, I say unto you, it shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But, I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.” But, as if he feared that his character might be misunderstood,—as if he might not be regarded as “full of grace,” he quickly returned to himself, and, after an affectionate prayer to his Father, exclaimed, with irresistible kindness, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.”

When did he utter the tender and pathetic lamentation over Jerusalem? After the severest denunciations that the Son of God ever pronounced against the Scribes and Pharisees,—denunciations far heavier than any that ever fell from the lips of the ancient seers. But these denunciations of woe, woe, end in the affecting apostrophe, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee, as a hen gathereth her brood under her wings, but ye would not.”

As the sower scatters his seed as he moves along, so the Son of God as he went, diffused his divine favours, and scattered his precious instructions;—now he explained a familiar prophecy,—now presented a graphic illustration from familiar life,—now uttered a touching parable,—now dropped a short and weighty sentence that could easily be remembered. If any one should inquire, why in this town and city, or in that hamlet, no lame nor blind person, nor any ignorant or

miserable object appeared ; why there was more than usual solicitude respecting the kingdom of God, and clearer knowledge of the way of salvation, the answer was ready, "Jesus of Nazareth hath passed by."

Was Jesus thus tender and affectionate? So should all those be who preach his Gospel, and bear the character of the ambassadors of the God of love. Tenderness should pervade the whole tenor of their preaching, mingle with all their instructions, imbue all their reproofs, and appear in the very terms with which their hearers are addressed. We should be more than friends,—we should be fathers to them ; yea, as the Apostle intimates, even *mothers*, and "travail in birth until Christ be formed in them." Such yearnings for their souls will produce love to us ; such meekness, gentleness, patience, on our part, will awaken the tenderest affection on theirs ; they will respond to our fervid pleadings, by confidence in our benevolent design. If we ever wound them, they will know that they are "the wounds of a friend ;" if we ever come to them, as the Apostle says, "with a rod," they will be sure that it is "the chastisement of a father," and that it is our "strange work ;" if we are obliged to present the "terrors of the Lord," they will feel that by such awful motives they are "persuaded :—" the affectionate address, the tremulous tones, the tender look, will attract their attention, allure their thoughts, insinuate into their souls, and at length triumph over their hearts. A different manner will only drive them from us, estrange them from the house of God, confirm their prejudices, and produce a hardening and stupefying effect. The drops that fall easily upon the grain ripen and fill the ear ; but the stormy showers that descend with violence beat down the stocks, and lay whole fields desolate.

Those ministers who were the most deeply imbued with this spirit of the Saviour have been the most effectual in winning souls. We wonder not at the success of the Apostle at Ephesus, when "he ceased not, for three years, to warn every one, day and night, *with tears*." We wonder not at the conquest of the primitive Christians, when we remember that it was effected by the charm of tenderness and love ; when we see it extended to foes as well as to friends ; when we behold martyrs loving and embracing their executioners ; when, in time of pestilence, with the living scarcely sufficient to bury the dead, we perceive the followers of Jesus leaving their beds and dragging their frail bodies through the streets to relieve the miseries of their persecutors and enemies. It was a triumph over Paganism and infidelity, achieved, not by arrogance, or pride, or power, but by patience, and gentleness, and love. In modern times, how many preachers, by this same power of tenderness, have effected wonders in the conversion of sinners. "Never," said the excellent Payson, "am I fit to address the impenitent, except when I have a subdued heart,—a heart full of tenderness." Brainerd, speaking of the outpouring of the Holy Spirit upon the Indians, says, "This work of Divine grace was begun and carried on by *one continued strain of*

tender and affectionate invitation to perishing sinners." This was the secret of Whitfield's wonderful success. He ardently loved the souls of men, and his desire for their salvation made him affectionate beyond all natural tenderness. He well understood his Master's commission; and, "like the good Shepherd, went into the wilderness after the lost sheep," and by his entreating voice "brought them back,"—went into the "highways and hedges," and sweetly "compelled" those who were there to come to the "marriage supper of the king." They were degraded almost beyond the power of description; few cared for their bodies,—none cared for their souls. But *his* compassion yearned towards them; with the spirit of his Saviour he went to them; told them how God made them, and was willing for their salvation, how Christ shed his blood for their redemption, how he himself loved them, and wished to make them happy. With such kindness of heart and sweetness of manner, they could not but receive and hear him; they caught his feelings, mingled their tears with his, arose from their degradation, and at length became the friends of the Redeemer.

We have heard how, in the land of our fathers, this spirit has been revived, and how, in towns, and cities, and villages, in the "lanes, and in the streets," those who come not to the sanctuary are sought and addressed. And we have read and heard how it has been a subject of deliberation in our own land; and we have been waiting to learn that the attempt has been made, and success secured. Is there not as much need of it *here* as *there*? are there not as many souls among us "perishing for lack of knowledge?" "Is the Lord's arm shortened, that it cannot save?" O! that God would pour out upon his ministers the spirit of his Son; inspire them with a burning desire for the souls of the ignorant and the vicious, and dispose them to address them, if need be, "out of season," with earnestness and tenderness;—all the earnestness of pity, and all the tenderness of Christ.

4. With this ineffable mildness of the Saviour, there was blended a certain degree of dignity; he taught with *majesty and authority*. He spake with such solemnity, energy, and independence,—with such a native tone of grandeur, that "the people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes." This dignity never deserted him, even when he wore the crown of thorns, and was clothed with the purple robe.

It was the authority derived from the *weight of his precepts*; for none were so important as his. He never spake on probability or credit; he announced positions without any doubt, any wavering, any uncertainty, any suggestion of the possibility of error,—carrying the conviction that every precept was just, that every doctrine was true, and that he was invested with full power to announce them.

It was the authority derived from *his manner of instructing*,—always dignified and commanding. The prophets of the Old Testa-

ment spoke in the name of Jehovah,—he, in his own name; they prefaced their instructions with “Thus saith the Lord,”—he, by the solemn asseveration, “Verily, verily, I say unto you;” “Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; *but I say unto you*, swear not at all;” “Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy; *but I say unto you*, love your enemies.” This form of speaking, and the solemn admonition, “He that hath ears to hear, let him hear,” show a consciousness of the high character with which he was invested.

Much of the majesty of other speakers is derived from adventitious circumstances,—from their official station, from the splendour of their robes, or the magnificence of their place. But from circumstances of this kind, Jesus derived no advantage; he appeared without friends or influence, without power or splendour; and yet “he spake as one having authority.” He spake with uniform boldness and integrity. The rage of the crowd, the cabals of the Scribes, the violence of Herod, he boldly defied. With no defence but his own wisdom and innocence, he fearlessly attacked those Pharisees and Sadducees who held the power of the government, and who, by their influence, controlled the whole nation: with undaunted firmness, he exposed the unsoundness of their arguments, the hypocrisy of their profession, and the wickedness of their lives. He continued thus to assail them to the very close, until they felt that his presence was a rebuke, and every word a weapon.

The preachers of the Gospel are not warranted to assume the authority with which Christ instructed, nor to adopt the peremptory manner with which he reproved, nor to use the strong epithets which he employed, yet they should be influenced by his example to exhibit similar boldness, fearlessness, and independence. What can be more degrading to them than to “fear the face of man?” What more inconsistent with the responsibility of those who are “set for the defence of the Gospel,” than to withhold doctrines which are unpalatable or offensive; to compromise with the world; to connive, by silence, at the sins of the people? This was not the conduct of Christ, nor the spirit which he “delighteth to honour;” he reproved sin wherever it appeared, in the public assembly, in the circle of his Apostles, and at the table of hospitality. Here his ministers should imitate him; they should reprove it “sharply,” as they are required; with authority, in the name of their Master; unhesitatingly, whether “men will hear, or whether they will forbear;” and yet always “in love” and tenderness. Such a course will commend them to the people; such a spirit of boldness and integrity will make an impression, and produce the heartfelt conviction that the message which they are delivering is none other than a message from God.

5. Jesus Christ instructed *wisely*. On him the “spirit of understanding” rested; and he taught the truths which are to be believed, and the duties which are to be performed in a manner, and at sea-

sons best adapted to the character and circumstances of his hearers. All readers of the Gospel have observed how different were his discourses to the Scribes and Pharisees from those which he addressed to the multitude, and to his disciples; and how different was his more private treatment of individual cases. He knew how to oppose every prejudice and touch every chord of feeling, for the recesses of human hearts were all open to him. He knew when to be silent, and when to speak; when to encourage, and when to reprove; when to say before a modest and retiring Nathaniel, who needed encouragement, "Behold an Israelite indeed in whom there is no guile," and when to give the severe rebuke to a forward and presumptuous Peter, "Get thee behind me, Satan;" when to show his perfect knowledge of a guilty life, by the declaration, "He whom thou now hast, is not thy *husband*;" and when to proclaim plainly, "He hath a devil;" when to make hypocrisy tremble under its disguises by the loud denunciations of "Woe;" and when to utter to a heart seen broken by contrition, "Go, and sin no more;" when to return to the Pharisee, full of self-conceit, and asking, "What shall I do," the appropriate answer, "Do all that is commanded;" and when to say to the sinful woman, falling at his feet, and speaking in tears the guilt of her life and the anguish of her heart, "Daughter, be of good cheer—go in peace." He addressed the thoughts of men as others do the emotions of their countenance, or their bodily actions. Where we find it so often recorded, "Jesus *answered* and said," when no question was asked, it is evident that he looked directly within, and responded, not to words that were uttered, but to *thoughts* that were conceived. Those thoughts he discerned before they were disclosed in action; before they were uttered in speech—even while they lay unformed in the mind.

The difficult situations in which he was placed, and the artful and ensnaring questions suddenly proposed to him, served only to display his superiority, and confound his enemies. Scarcely anything proves a man's wisdom more fully than judicious conduct on such occasions, and a proper answer to unforeseen questions—what a man shows himself to be at such a time, he really is. To this trial, our Lord, living a public life, and in the midst of persecutors taking every advantage to ensnare him, was perpetually exposed; but his character, instead of suffering, was exalted on every such occasion; so that his enemies were confounded and silenced, and compelled to pay him the unwilling tribute of public approbation.

He never displayed unnecessary and unimportant knowledge—nothing but what was valuable and conducive to usefulness—curious subjects that have no practical tendency he left in silence. In his instructions, he never laid stress on little things; such only as were important did he inculcate, and them he enforced with all due seriousness, without declamation or passion. Never did he turn aside from the objects he had in view, to other matters that were presented. When questioned by his disciples "Who did sin, this man or his parents, that he was born blind?" he entered into no discussion about the impossi-

bility of a pre-existent state, nor inquired in what cases children might reasonably bear the iniquity of their fathers; he kept in view the end of his mission, and improved the occasion by working a miracle, and showing compassion to the blind man.

Teaching as his hearers "were able to bear it," he gradually advanced from the lowest to a higher stage of knowledge. A careful study of his life and instructions, show this advancement from the elementary principles which he taught when he first entered upon his ministry to a fuller revelation of his Gospel—the same Gospel in its integrity and purity, but more expanded and developed.

His reserve respecting his Messiahship, and the occasional concealment of his miracles, are another evidence of his wisdom and prudence. A uniform and direct avowal of that office, would have led the powerful Jews to obstruct his ministry by an early apprehension of his person, and would have awakened the jealousy of the Roman Governor, under an Emperor so cruel and suspicious as Tiberius. Yet, to the simple-hearted Samaritans, he directly avowed it, and in a manner expressive of the same majestic and simple dignity which he had displayed on other occasions; "I that speak unto thee am He." The reasons which induced him to use caution on this subject, in his intercourse with the Jews, applied not here; for the Samaritans would not be likely to abuse the declaration for the disturbance of his ministry, or for purposes of sedition.

The excision of his countrymen, a topic of great delicacy, he foretold by parables. An explicit and full declaration of this event would have exasperated the Jews beyond measure, and been regarded as a flagrant instance of blasphemy and impiety—they could not have borne the direct annunciation that they should fall by the hand of the heathen, instead of having dominion over them. In the same indirect manner, he treated of the abolition of the Mosaic ritual, and the admission of Gentiles into the Church of God.

Sometimes he spake *by action*, most forcibly and tenderly—when "he called a little child and set him in the midst of them, and said, Whosoever shall humble himself as this little child, the same shall be great in the kingdom of heaven;"—when he blasted the fig tree, and thus represented the rejection of the Jewish nation for their unfruitfulness; and when he washed the disciples' feet to enforce, thus sensibly, the important lesson of condescension and humility.

Thus our Saviour taught in a variety of methods—directly and obliquely, plainly and covertly, just as the occasion required; and by such consummate prudence, won the love of his friends, and extorted the wonder and approbation of his enemies.

What an example to his ministers is Jesus Christ in the exercise of such wisdom! Without some portion of this quality which so signally characterized our Master, to which the multitude, and even his enemies, bore testimony, they cannot be useful. Without this, all other gifts and graces will be of no avail; learning, genius, eloquence, instead of profiting, will only injure; zeal will degenerate into fury,

and religion into fanaticism. This spirit of wisdom should be exercised by preachers in the choice of proper subjects, and in treating them in a manner suited to the exigencies and capacities of the hearers; in presenting a full and connected view of divine truth; in blending, in due proportion, doctrinal and practical religion, the freeness and sovereignty of grace with our obligations to duty, an humbling sense of sin, with a full display of Gospel mercy; in neither setting the standard of piety too high, nor depressing it too low; in distinguishing between the existence and the degrees of grace, and remembering that there are "babes," as well as "young men" and "fathers," in the Church of Christ. It should be manifested in the application of divine truth; in administering "milk" before the "strong meat;" in laying the "foundation" before the superstructure be attempted; in inculcating "first principles" before the exhortation to "go on to perfection;" in knowing when to be a "Boanerges," and when a "son of consolation;" when to apply the severity of the law, and when to administer the "balm of Gilead;" when to sustain "the bruised reed," and when to alarm the presumptuous professor. It should appear in seizing occasions, as did our Redeemer, to inculcate particular truths; in suitably adapting incidental occurrences to the end of our ministry. It should be practised in studying the characters and dispositions of men; in seeking to be acceptable to them; in yielding to their prejudices, as far as possible, without a compromise of principle; in shunning all irritating modes of presenting religion; in avoiding all unnecessary offence, "that the ministry be not blamed; in striving to distribute unpalatable truths, in the sweetness of persuasion and the tenderness of compassion; in a word, in being "servant unto all, that we may gain the more."

6. Jesus Christ taught *successfully*. What great wonders has human eloquence wrought! Like the lightning of heaven, it has, at a single stroke, mightily affected the hearts of thousands, and made them glow with admiration, or melt with pity, or kindle into rage. Ferocious crowds have sunk before its thunder, and cowardly armies, under its influence, have rushed on to the cannon's mouth. But what eloquence was ever heard like that new and strange eloquence that was poured forth by the Son of God? When he visited Nazareth, the inhabitants asked: "Whence hath this man wisdom?"—when he preached in the synagogue, "all bare witness and wondered at the gracious words which proceeded out of his mouth"—when he came down from the Mount, "the people were astonished at his doctrines"—when the disciples accompanied him to Emmaus, they exclaimed, on his departure, "Did not our hearts burn within us, while he talked to us by the way, and opened to us the Scriptures?"—when the officers sent to apprehend him returned to the Sanhedrim, they cried out, "never man spake like this man." At his voice, contempt was changed into wonder and aversion into love; the arm of violence was palsied and the bold blasphemer struck dumb; the obdurate relinquished their vices and the dejected raised their eyes in

hope. Did he command the fishermen of Galilee to forsake their nets, or the publican to leave the "receipt of custom?" They instantly complied and joined his humble train. Did the vicious mingle with the multitude that flocked to his preaching? One word from him, spoken to their hearts, changed them in a moment. He said to the disciples, "Follow me," and they followed him—to the leper, "Be thou clean," and he was cleansed—to the paralytic, "Take up thy bed and walk," and it was done as soon as commanded—to the armed band in the garden, "I am he," and they all fell prostrate upon the ground. Herod became grave in his presence; Pilate washed his hands from the guilt of his blood; Peter wept, when he spake by the glance of his eye, and Judas perished at the recollection of his instructions. More than human beings were affected—devils trembled under his eloquence, and cried out, "Let us alone," and were forced by its mighty power to acknowledge him "the Holy One of God."

It is true that in the conversion of sinners, Christ was less successful than his Apostles. He had less success than we might naturally expect, considering the character of his preaching, the splendour of his miracles, and the purity of his life—remembering the many forms which he assumed to insinuate himself into the minds of the people. But let it be remembered, that he came into the world not so much to preach salvation, as to procure it; not so much to make known redemption by a verbal announcement, as to accomplish it by his atoning death. Still he was a successful preacher. The "five hundred brethren at once," who beheld him after his resurrection, were most of them, we have reason to believe, the seals of his ministry. The first preachers of the Gospel derived from his teaching their own conversion, and received from his instructions their qualifications for the ministry. Besides, it is not improbable that many of those who were converted on the day of Pentecost, received their first religious impressions under his preaching.

Like their Master, all the ministers of the Gospel should be solicitous for the success of their labours. Without this continued anxiety, no happy results of their ministrations will be visible. Fruit to a preacher is an object the most desirable; the present boon of labour; the encouragement to future perseverance. It was a glory abundantly conferred upon the primitive preachers, and without it none should be contented. What should we think of the husbandman, who, after preparing the ground, and sowing the seed, should have no further thought of it until the day of harvest? What should we think of that ambassador, who, after delivering his message, should then dismiss all anxiety about the result of his embassy, and care not how he should succeed in his master's service? Should we not deem him unworthy of the high trust reposed in him? and must we not judge in the same manner of that ambassador of Christ, who, in a business infinitely more important, acts the same careless part? How different the conduct of those who have their Master's spirit,

and may hope for their Master's success; who follow privately those whom they address publicly; who warn, exhort, comfort and instruct, as exigencies require and opportunities offer; who bear their names and cases in prayer before God, and with unceasing solicitude implore his blessing upon their labours. Acting thus, may they not hope that God will prosper their ministrations; that the dew of Heaven will fall, and the sun of righteousness shine upon the "garden of the Lord" which they are cultivating, and cause to spring up and abound "the peaceable fruits of righteousness."

We have thus considered the *system of divine truth* taught by our Master, and the *interesting manner* in which it was conveyed. These instructions are upon record, not to gratify an idle curiosity, nor to produce a barren admiration, nor to afford subjects on which coldly to converse; but to teach us, as a rule of faith, what we are to believe, and as a visible commentary to inform us how to act. While all may derive from them such lessons, his ministers are peculiarly bound to have him always before them as a model of a perfect preacher, both in matter and manner. Let us study his discourses with close attention, and we shall find most of them have a signification and value far beyond their unpretending appearance; a profound and comprehensive character not at first perceived; a system so complete, that no fundamental doctrines have since been added, or brought to light. Such investigation will be richly rewarded. It is a field in which lies the most precious treasure. Let us dig into it, and turn up every part, and we shall find the concealed jewels, "the unsearchable riches of Christ." It is a good remark of Milton, "Christ often speaks in monosyllables, like a master scattering the heavenly grain of his doctrine like pearls here and there; and it requires a skilful and laborious gatherer to pick them up."

If we would preach like our Master, let us cultivate with him the closest and tenderest intimacy. John is supposed to be more like the Redeemer than the other Apostles, because he "laid his head in his bosom," and had a degree of intimacy unknown to the others. The spirit of the one seemed to pass over to the other; and for this reason the disciple possessed a temper so similar to that of the Master, and manifested so much humility, meekness, and love—such an entire devotedness of heart to the Saviour and his brethren, and such an intense glow of benevolence for the whole world. He appeared even to have formed his language upon Christ's style, and in his manner of expression has much of the Saviour's self-collectedness, and sublime simplicity, and depth of feeling.

Let us, who are ministers of the Gospel, "be much with Jesus," and cultivate with him a sacred, yet intimate intercourse, and we shall have the same spirit; we shall feel in some degree as Christ felt, pray in some degree as he prayed, and teach in some degree as he taught. "Learn of me," he says to us,—not to create worlds, to perform miracles, to raise the dead,—but "*learn of me*" to preach the Gospel.

ARTICLE XII.

THE INTELLECTUAL FURNITURE OF AN ORATOR.*

BY M. DE FENELON, ARCHBISHOP OF CAMBRAY.

B. I PERCEIVE clearly enough, that, according to your reasoning, orators ought to be the defenders of the laws, and instructors of the people, to teach them true wisdom and virtue. But among the Romans, the rhetoric of the bar was otherwise employed.

A. That was certainly the end of it. For, when orators had not occasion to represent in their discourses the general wants of the republic, they were obliged to protect innocence and the rights of particular persons. And it was on this account that their profession was so much honoured, and that Tully gives us such a lofty character of a true orator.†

B. Let us hear then how orators ought to speak. I long to know your thoughts on this point, seeing you deny the finical, florid manner of Isocrates, which is so much admired and imitated by others.

A. Instead of giving you my opinion, I shall go on to lay before you the rules that the ancients give us, but I shall only touch upon the chief points; for, I suppose, you do not expect that I should enter into an endless detail of the precepts of rhetoric. There are but too many useless ones; which you must have read in those books where they are copiously explained. It will be enough if we consider the most important rules. Plato in his *Phædrus* shows us, that the greatest fault of rhetoricians is, their studying the art of persuasion, before they have learned, (from the principles of true philosophy,) what those things are of which they ought to persuade men. He would have orators begin with the study of mankind in general; and then apply themselves to the knowledge of the particular genius and manners of those, whom they may have occasion to instruct and persuade. So that they ought first of all to know the nature of man, his chief end and his true interest, the parts of which he is composed, his mind and his body, and the true way to make him happy. They ought likewise to understand his passions, the disorders they are subject to, and the art of governing them; how they may be usefully

* Extracted from Fenelon's *Dialogues on Eloquence*.

† Neque vero mihi quidquam præstabilius videtur, quam posse dicendo tenere hominum cœtus, mentes allicere, voluntates impellere quo velit; unde autem velit, deducere. Haec una res in omni libero populo, maximeque in pacatis tranquillisque civitatibus præcipue semper floruit, semperque dominata est. Quid enim est aut tam admirabile, quam ex infinitâ multitudine hominum existere unum, qui id quod omnibus naturâ sit datum, vel solus, vel cum paucis facere possit?—aut tam potens, tamque magnificum, quam populi motus, judicium religiones, senatus gravitatem, unius oratione converti?—Ac ne plura, quæ sunt pene innumerabilia, consector, comprehendam brevi; sic enim statuo, perfecti oratoris moderatione et sapientiâ, non solum ipsius dignitatem, sed et privatorum plurimorum et universæ reipublicæ salutem maxime contineri.—*Cic. de Orat. lib. i. § 8.*

raised and employed on what is truly good; and, in fine, the proper rules to make him live in peace and discharge his duties in society. After this general study, comes that which is particular.

Orators ought to know the laws and customs of their country, and how far they are agreeable to the genius and temper of the people, what are the manners of the several ranks and conditions among them, their different ways of education, the common prejudices and separate interests that prevail in the present age, and the most proper way to instruct and reform the people. You see, sir, this knowledge comprehends all the solid parts of philosophy and politics. So that Plato meant to show us that none but a philosopher can be a true orator. And it is in this sense we must understand all he says in his *Gorgias*, against the rhetoricians; I mean, that set of men who made profession of talking finely and persuading others, without endeavouring to know, from solid philosophy, what one ought to teach them. In short, according to Plato, the true art of oratory consists in understanding those useful truths of which we ought to convince people, and the art of moving their passions, in order to persuasion. Cicero* says almost the very same things. He seems, at first, to think that an orator should know everything, because he may have occasion to speak on all sort of subjects; and (as Socrates observed before him)† a man can never talk well on a point of which he is not entirely master. But afterwards, because of the pressing necessities and shortness of life, Tully insists only upon those parts of knowledge that he thinks the most necessary for an orator. He would have him at least well instructed in all that part of philosophy‡ which relates to the conduct and affairs of social life. But above all things, he would have an orator§ know the frame of man, both with regard to his soul and body, and the natural tendency and force of his passions;

* *Ac mea quidem sententia, nemo poterit esse omni laude cumulatus orator, nisi erit omnium rerum magnarum, atque artium scientiam consecutus.—De Orat. lib. i. § 6.* Oratorem plenum atque perfectum esse eum dicam, qui de omnibus rebus possit varie copioseque dicere?—*Ibid. § 13.* Verum enim oratori quae sunt hominum vita, quandoquidem in ea versatur orator, atque ea est ei subjecta materies, omnia quaesita, audita, lecta, disputata, tractata, agitata esse debent.—*Lib. iii. § 14.*

† Etenim ex rerum cognitione efflorescat, et redundet oportet oratio; quae nisi subest res ab oratore percepta et cognita, inanem quandam habet elocutionem et pene puerilem.—*De Orat. lib. i. § 6.*

‡ Positum sit igitur in primis—sine philosophia non posse effici, quem quaerimus eloquentem—Nec vero sine philosophorum disciplina, genus et speciem cujusque rei cernere, neque eam definiendo explicare, nec tribuere in partes possumus; nec judicare, quae vera, quae falsa sint; neque cernere consequentia, repugnantia videre, ambigua distinguere. Quid dicam de natura rerum, cujus cognitio magnam orationis suppeditat copiam? De vita, de officiis, de virtute, de moribus?—*Orat. § 4.*

§ Omnes animorum motus, quos hominum generi rerum natura tribuit, penitus pernoscenti.—*De Orat. lib. i. § 5.*—Num admoveri possit oratio ad sensus animorum atque motus vel inflammandos, vel etiam extinguendos (quod unum in oratore dominatur), sine diligentissima pervestigatione earum omnium rationum quae de naturis humani generis ac moribus, a philosophis explicantur.—*De Orat. lib. i. § 14.* Quare hic locus de vita et moribus, totus est oratori perdiscendus.—*Ibid. § 15.*

because the great end of eloquence is to move the secret springs of them. He reckons the knowledge of the laws and constitution to be the foundation of all public discourses; but he does not think a thorough insight into all the particular cases and questions in law to be necessary, because upon occasion one may have recourse to experienced lawyers, whose peculiar profession it is to understand and disentangle such intricate points. He thinks, with Plato, that an orator should be a master of reasoning,* and know how to define, and argue, and unravel the most specious sophisms. He says we destroy eloquence, if we should separate it from philosophy, for then, instead of wise orators, we should have only trifling, injudicious declaimers. He further requires not only an exact knowledge of all the principles of ethics, but likewise that the orator be fully acquainted with antiquity.† He recommends the careful perusal of the ancient Greek writers, especially the historians, both for their style, and for the historical facts they relate. He particularly enjoins‡ the study of the poets, because of the great resemblance there is between the figures of poetry and those of eloquence. In fine, he often declares that an orator ought to furnish his mind with a clear, comprehensive view of things, before he attempt to speak in public. I fancy I could almost repeat some of his words on this subject; so often have I read them, and so strong an impression did they make on my thoughts. You will be surprised to see how much knowledge, and how many§ qualities he requires. "An orator," says he, "ought to have the acuteness of logicians, the knowledge of philosophers, the style almost of the poets, the elocution and

* Nec vero dialecticis modo sit instructus, sed habeat omnes philosophiae notos et tractatos locos. Nihil enim de religione, nihil de morte, nihil de pietate, nihil de caritate patriae, nihil de bonis rebus, aut malis, nihil de virtutibus, aut vitiis—nihil, inquam, sine ea scientia, quam dixi, graviter, ample, copiose dici et explicari potest.—*Orat.* § 33.

† Cognoscat etiam rerum gestarum et memoriae veteris ordinem, maxime scilicet nostrae civitatis, sed et imperiosorum populorum et regum illustrium—Nescire autem quid antea quam natus sis acciderit, id est semper esse puerum—Commemoratio autem antiquitatis exemplorumque prolatio summa cum delectatione, et auctoritatem orationi affert et fidem.—*Orat.* § 34. Apud Graecos autem eloquentissimi homines remoti a causis forensibus, cum ad caeteras res illustres, tum ad scribendam historiam maxime se applicaverunt. Namque et Herodotus—Et post illum Thucydides omnes dicendi artificum mea sententia facile vicit—Denique etiam a philosophia profectus princeps Xenophon.—*De. Orat. lib.* ii. § 13, 14.

‡ Legendi etiam poetae, cognoscenda historia, omnium bonarum artium scriptores.—*De. Orat. lib.* i. § 34. Est enim finitimus oratori poeta, numeris adstrictior paulo, verborum autem licentia liberior; multis vero ornandi generibus socius ac pene par; in hoc quidem certe prope idem, nullis ut terminis circumscribat aut definiat jus suum, quo minus ei liceat eadem illa facultate et copia vagari qua velit.—*Ibid.* § 16.

§ Non quaeritur mobilitas linguae, non celeritas verborum, non denique ea quae nobis non possumus fingere, facies, vultus, sonus. In oratore autem acumen dialecticorum, sententiae philosophorum, verba prope poetarum, memoria juris consultorum, vox tragoedorum, gestus pene summorum actorum, est requirendus. Quamobrem nihil in hominum genere rarius perfecto oratore inveniri potest; quae enim, singularum rerum artifices, singula si mediocriter adepti sunt, probantur, ea, nisi omnia summa sunt in oratore, probari non possunt.—*De. Orat. lib.* i. § 28.

gesture of the finest actors." Consider now how much application is necessary to attain all this.

C. I have observed, indeed, on several occasions, that some orators, though they have good natural parts, want a fund of solid knowledge. Their heads seem unfurnished, and one cannot but perceive they labour hard for matter to fill up their discourses. They do not seem to speak from the abundance of their hearts, as if they were full of useful truths; but they talk as if they were at a loss for the very next thing they are to say.

A. Cicero takes notice of this kind of people; who live always, as it were, from hand to mouth, without laying up any stock of provision. But the discourses of such declaimers appear always thin and half-starved, whatever pains they take about them. Though these men could afford three months for studying a public harangue, such particular preparations, however troublesome, must needs be very imperfect, and any judicious hearer will easily discern their defects. They ought to have employed several years in laying up a plentiful store of solid notions; and then after such a general preparation, their particular discourses would cost them but little pains. Whereas, if a man, without this preparatory study, lay out all his application upon particular subjects, he is forced to put off his hearers with florid expressions, gaudy metaphors, and jingling antitheses. He delivers nothing but indeterminate common-place notions; and patches together shreds of learning and rhetoric, which any one may see were not made one for another. He never goes to the bottom of things, but stops in superficial remarks, and oftentimes in false ones. He is not able to show truths in their proper light and full extent, because all general truths are necessarily connected among themselves, so that one must understand almost all of them, before he can treat judiciously of any one.

C. However, many of our public speakers get repute by those slight attainments you so much despise.

A. It is true, they are applauded by women and the undiscerning multitude, who are easily dazzled and imposed on; but this repute is very precarious, and could not subsist long, if it were not supported by a cabal of acquaintance, and the zeal or humour of a party. They who know the true end and rules of eloquence cannot hear such empty vain harangues, without satiety, disgust, and contempt.

C. It seems then you would have a man wait several years before he attempt to speak in public; for the flower of his age must be spent in attaining that vast fund of knowledge, which you reckon necessary to an orator, and then he must be so far advanced in years, that he will have but little time to exert his talents.

A. I would have him begin to exert them betimes, for I know very well how great the power of action is. But under the pretence of exercising his parts, I would not have him immediately engage himself in any kind of employment that will take off his mind from his studies. A youth may try his skill from time to time; but for seve-

ral years, a careful perusal of the best authors ought to be his main business.

C. Your judicious observation puts me in mind of a preacher I am acquainted with, who lives, as you say, from hand to mouth, and never thinks of any subject till he be obliged to treat of it; and then he shuts himself up in his closet, turns over his concordance, combefix, and polyanthea, his collections of sermons, and common-place book of separate sentences and book quotations that he has gathered together.

A. You cannot but perceive, sir, that this method will never make him an able, judicious preacher. In such cases, a man cannot talk with strength and clearness; he is not sure of anything he says, nor doth anything flow easily from him. His whole discourse has a borrowed air, and looks like an awkward piece of patchwork. Certainly those are much to be blamed, who are so impatiently fond of showing their parts.

B. Before you leave us, sir, pray tell us what you reckon the chief effect of eloquence.

A. Plato says an orator is so far eloquent as it affects the hearer's mind. By this rule you may judge certainly of any discourse you hear; if an harangue leave you cold and languid, and only amuses your mind instead of enlightening it, if it does not move your heart and passions, however florid and pompous it may be, it is not truly eloquent. Tully approves of Plato's sentiments on this point; and tells us* that the whole drift and force of a discourse should tend to move those secret springs of action that nature has placed in the hearts of men. Would you then consult your own mind to know whether those you hear be truly eloquent? If they make a lively impression upon you, and gain your attention and assent to what they say; if they move and animate your passions, so as to raise you above yourself,† you may be assured they are true orators. But if instead of affecting you thus, they only please or divert you, and make you admire the brightness of their thoughts, or the beauty and propriety of their language, you may freely pronounce them to be mere declaimers.

ARTICLE XIII.

THE PARSON PREACHING AND CATECHISING.‡

BY GEORGE HERBERT.

THE PARSON PREACHING.

THE Country Parson preacheth constantly. The pulpit is his joy and his throne. If he at any time intermit, it is either for want of health; or against some festival, that he may the better celebrate it; or for the variety of the hearers, that he may be heard at his return

* Lib. i. § 5; lib. ii. § 82.

† From George Herbert's "Country Parson," 1632.

‡ See Longinus, § vii.

more attentively. When he intermits, he is ever very well supplied by some able man; who treads in his steps, and will not throw down what he hath built; whom also he entreats to press some point that he himself hath often urged with no great success, that so *in the mouth of two or three witnesses the truth may be more established.*

When he preacheth, he procures attention by all possible art, both by earnestness of speech, it being natural to men to think that where is much earnestness, there is somewhat worth hearing, and by a diligent and busy cast of his eye on his auditors; with letting them know that he observes who marks and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich—"This is for you, and this is for you;"—for particulars ever touch and awake, more than generals. Herein also he serves himself of the judgments of God; as of those of ancient times, so especially of the late ones, and those most, which are nearest to his parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so near them, and even over their heads. Sometimes he tells them stories and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon, especially with country people, which are thick and heavy and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them; but stories and sayings they will well remember. He often tells them, that sermons are dangerous things; that none goes out of church as he came in, but either better or worse; that none is careless before his judge, and that the word of God shall judge us.

By these and other means the parson procures attention; but the character of his sermon is HOLINESS. He is not witty or learned or eloquent, but HOLY:—a character that Hermogenes never dreamed of, and therefore he could give no precepts thereof. But it is gained, first, by choosing texts of devotion, not controversy; moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping and seasoning all our words and sentences in our hearts before they come into our mouths; truly affecting, and cordially expressing all that we say: so that the auditors may plainly perceive that every word is heart deep. Thirdly, by turning often, and making many apostrophes to God; as, "O Lord! bless my people, and teach them this point!" or, "O my Master, on whose errand I come, let me hold my peace, and do thou speak thyself; for thou art love, and when thou teachest, all are scholars." Some such irradiations scatteringly in the sermon, carry great holiness in them. The prophets are admirable in this. So Isa. lxiv.; *Oh, that thou wouldst rend the heavens, that thou wouldst come down,* etc. And Jeremiah, chap. x. after he had complained of the desolation of Israel, turns to God suddenly, *O Lord! I know that the way of man is not in himself,* etc. Fourthly, by frequent wishes of the people's good, and joying therein; though he himself were, with St. Paul, *even sacrificed upon the service of*

their faith. For there is no greater sign of holiness, than the procuring and rejoicing in another's good. And herein St. Paul excelleth, in all his epistles. How did he put the Romans *in all his prayers*, Rom. 1 : 9 ; and *ceased not to give thanks* for the Ephesians, Eph. 1 : 16 ; and for the Corinthians, 1 Cor. 1 : 4 ; and for the Philippians *made request with joy*, Phil. 1 : 4 ; and is in contention for them whether to live or die, be with them or Christ, ver. 23 ; which, setting aside his care of his flock, were a madness to doubt of. What an admirable epistle is the second to the Corinthians ! How full of affections ! He joys, and he is sorry ; he grieves, and he glories ! Never was there such a care of a flock expressed, save in the great Shepherd of the fold, who first shed tears over Jerusalem, and afterwards blood. Therefore this care may be learned there, and then woven into sermons ; which will make them appear exceeding reverend and holy. Lastly, by an often urging of the presence and majesty of God, by these, or such like speeches—"Oh, let us take heed what we do ! God sees us ; he sees whether I speak as I ought, or you hear as you ought ; he sees hearts, as we see faces. He is among us ; for if we be here, he must be here ; since we are here by him, and without him could not be here." Then, turning the discourse to his majesty,—“and he is a great God, and terrible ; as great in mercy, so great in judgment ! There are but two devouring elements, fire and water ; he hath both in him. *His voice is as the sound of many waters*, Rev. i. ; and he himself *is a consuming fire*,” Heb. xii. Such discourses show very holy.

The parson's method in handling of a text consists of two parts ; first, a plain and evident declaration of the meaning of the text ; and secondly, some choice observations, drawn out of the whole text, as it lies entire and unbroken in the Scripture itself. This he thinks natural and sweet and grave. Whereas the other way, of crumbling a text into small parts (as, the person speaking or spoken to, the subject, and object, and the like), hath neither in it sweetness nor gravity nor variety ; since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture.

The parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will less afterwards ; the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

THE PARSON CATECHISING.

The Country Parson values catechising highly. For, there being three points of his duty—the one, to infuse a competent knowledge of salvation into every one of his flock ; the other, to multiply and build up this knowledge to a spiritual temple ; the third, to inflame this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations ;—catechising is the first point, and, but by catechising, the other cannot be attained. Be-

sides, whereas in sermons there is a kind of state, in catechising there is an humbleness very suitable to Christian regeneration ; which exceedingly delights him, as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification ; for in preaching to others, he forgets not himself, but is first a sermon to himself, and then to others ; growing with the growth of his parish.

He useth and preferreth the ordinary church catechism ; partly for obedience to authority, partly for uniformity sake, that the same common truths may be everywhere professed ; especially since many remove from parish to parish, who like Christian soldiers are to give the word, and to satisfy the congregation by their catholic answers. He exacts of all the doctrine of the catechism ; of the younger sort, the very words ; of the elder, the substance. Those he catechiseth publicly ; these privately, giving age honour, according to the apostle's rule, 1 Tim. 5 : 1. He requires all to be present at catechising : first, for the authority of the work ; secondly, that parents and masters, as they hear the answers proved, may when they come home either commend or reprove, either reward or punish ; thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take occasion to be better instructed ; fourthly, that those who are well grown in the knowledge of religion, may examine their grounds, renew their vows, and, by occasion of both, enlarge their meditations.

When once all have learned the words of the catechism, he thinks it the most useful way that a pastor can take, to go over the same, but in other words ; for many say the catechism by rote, as parrots, without ever piercing into the sense of it. In this course the order of the catechism would be kept, but the rest varied ; as thus, in the creed—"How came this world to be as it is ? Was it made, or came it by chance ? Who made it ? Did you see God make it ? Then are there some things to be believed that are not seen ? Is this the nature of belief ? Is not Christianity full of such things as are not to be seen, but believed ? You said, God made the world ; who is God ?"—and so forward, requiring answers to all these, and helping and cherishing the answerer, by making the question very plain with comparisons, and making much even of one word of truth contained in the answer given by him. This order, being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the catechised will at length find delight ; and by which the catechiser, if he once get the skill of it, will draw out of ignorant and silly souls even the dark and deep points of religion. Socrates did thus in philosophy, who held that the seeds of all truths lay in everybody ; and accordingly, by questions well ordered, he found philosophy in silly tradesmen. That position will not hold in Christianity, because it contains things above nature ; but after that the catechism is once learned, that which nature is towards philosophy, the catechism is towards divinity. To this purpose, some dialogues in Plato were worth the reading, where the singular dexterity of Socrates in

this kind may be observed and imitated. Yet the skill consists but in these three points; first, an aim and mark of the whole discourse, whether to drive the answer, which the questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easy framing the question even containing, in virtue, the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating the thing by something else, which he knows; making what he knows to serve him in that which he knows not. As when the parson once demanded, after other questions about man's misery, "Since man is so miserable, what is to be done?" and the answerer could not tell; he asked him again, what he would do if he were in a ditch. This familiar illustration made the answer so plain, that he was even ashamed of his ignorance; for he could not but say, he would hasten out of it as fast as he could. Then he proceeded to ask, whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushel, leaven, boys piping and dancing; showing that things of ordinary use are not only to serve in the way of drudgery, but to be washed and cleansed, and serve for lights even of heavenly truths. This is the practice which the parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at sermons and prayers men may sleep or wander, but when one is asked a question, he must discover what he is. This practice exceeds even sermons in teaching; but, there being two things in sermons, the one informing, the other inflaming, as sermons come short of questions in the one, so they far exceed them in the other. For questions cannot inflame or ravish; that must be done by a set and laboured and continued speech.

ARTICLE XIV.

THE RESPONSIBILITIES OF THE PREPARATORY
COURSE.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1852.

DEAR BROTHER IN CHRIST:—Among the agencies which it is the privilege of the Board of Education to employ, in endeavouring to advance your best interests, is that of addressing a pastoral letter; and we pray that the Spirit may sanctify the truth he may permit us to bring at this time and in this form to your consideration. The *connexion of the preparatory course with your future career*, together

with *some of the responsibilities and duties* resulting therefrom, are the topics on which are offered a few brief hints.

I. It is a certain fact that there is a connexion between your preparatory and future course in life.

The power of habit proves this connexion: and in this principle of our nature how abiding a strength! Dispositions are now being formed, habits of action nurtured, and a standard of life established, which are to exert lasting and powerful influences. "Father," inquired a child, "what kind of a man am I to be?" "Very much the same kind of a man as you are a boy," was the reply. The habits acquired in early life are prophetic of our future destiny. Exceptions prove the general rule; and the demonstrations of what has been called our *second nature* possess an authority not easily overthrown. The student rarely becomes a different man from what he was in his early course.

The influence of training throws light upon this same idea. The processes of education are among the most direct and controlling in the formation of character. Much active influence is at work in academies, colleges, and theological seminaries! The recitations, the prayers, the intercourse of the preparatory period—all its incidents, trials, duties, sins, efforts—are the unconscious occasions of developing and fixing, of exciting and retaining, the traits which are seen throughout the whole future life.

All the *analogies of the Divine government* conspire to enforce the solemn truth. Is there any connexion between sowing and reaping in the natural world? Not more than between the seed-time of youthful acquisition and the harvest of matured character. The axiom that "eternity depends upon time," includes the influence of early discipline upon after years. Providence would invalidate its laws, if the issues of the preparatory course failed to correspond with the promises and threatenings of its beginning.

Accordingly, *experience and observation* declare, that young men commonly convey with them, through life, the characters formed in the college and seminary. More than twenty years ago, Dr. Miller said, "Mark my words; that young man will never do anything in the ministry;" and the sifting of a quarter of a century made the sad prophecy a hopeless reality. Who expects to gather grapes from thorns? When did human observation falsify the union between the means and the end, or break up the connexion between causes and their results? The ministers who have left the seminaries of our Church, and are now engaged in active duties, will ordinarily recognise in their own Christian experience no *essential* change of general character. There has been improvement, where the elements existed in earlier life; but the progress actually made has not varied materially from what might have been foretold by a shrewd observer of human nature.

II. The certainty of this connexion between the present and the

future, suggests the *solemn responsibilities* resting upon yourself and every student, at this period of his course.

As an *individual* you have personal responsibilities to improve, to the utmost, all your opportunities. The solemnity of present scenes has an awakening power which should not find *you* asleep. Every day, every moment, is weaving into the texture of life, forms and materials which will never be wrought out again. You are now deciding the most important questions which will ever occur for your intelligent consideration. Momentous personal interests are at stake both for time and eternity, both as an individual Christian and as a minister of the word. In short, the relation of the present to the future summons every student to mould his character according to the highest standard of Gospel truth.

There are also responsibilities flowing from your *relation to the Church*. The spiritual welfare of others is depending upon your present aims and acquisitions. If, in the language of Whitefield, "a dead clergy make a dead people," it is no less true that a feeble, inefficient, and stand-still clergy, or one that is active, zealous, and faithful, will leave characteristics for evil or for good, on the present, and even future generations. The Church has done much to prepare you for her service, at the institutions whose advantages you have enjoyed, and through the instructors set over you in the Lord; and it is reasonable to expect adequate returns for her parental care. Little do young men realize what the Church is expecting of her candidates, in character and in service. The students of such instructors and of such a Church should be men of no ordinary stamp. Their influence is to be felt far and wide throughout our bounds, not only in their own congregations, but in Presbyteries, Synods, and General Assemblies. The whole world, indeed, has an interest in ministers of the Gospel. Eight hundred millions of souls will be more or less affected by their spirit, influence, and conduct. Your *public* responsibilities, therefore, are very great.

The responsibilities of a student in his relation to *God's glory*, should affect his heart. Do you love your Creator, Preserver, and Redeemer? Is Christ precious to your soul? Is it your meat and drink to do the will of God and to glorify your Father in heaven? Such is the influence, then, of present efforts upon your future power of serving, that, if remiss now, you will suffer a loss which no tears or zeal can hereafter supply.

Responsibilities, solemn and various, are pressing you to use to the utmost, the privileges and opportunities of your preparatory course.

III. There are two points which, in view of the responsibilities resulting from the relation of the present to the future, seem to require special attention. We refer to your examination of your Christian character and of your call to the ministry.

1. Christian character presupposes a vital union to Christ by faith.

Whether this union has been truly formed, and whether, if formed, it is bearing appropriate fruits, are questions, whose present decision has far-reaching results. It is not very likely that a person who goes through his preparatory course with a hard, impenitent heart, will be undeceived afterwards. What, then, dear young friend, is the ground of hope that your sins are pardoned? Do not, we beseech you, carry the terrific burden of impenitence, or of doubt, into the active scenes of life. In the language of Andrew Fuller, "If it be a matter of doubt with you, whether you be truly converted, far be it from me to endeavour to persuade you that you are so. Your doubts may be well founded, for aught I can tell; and supposing they should be so, the door of mercy is still open. All the blessings of the Gospel are freely presented for acceptance to sinners. Sinners, whatever may have been their character, have a complete warrant to receive them; yea, it is their duty to do so, and their great sin if they do not." Now is the time to settle this point, if unsettled. It was a remark of the late Dr. Alexander, that in his judgment, there had been frequently instances of students in the Seminary, who were unconverted. Look well, therefore, to your personal interest in Christ; for without piety the greatest natural gifts are but snares. Whitefield said, that "accomplishments in an unsanctified heart only make a man a more accomplished devil." It is awful to enter the ministry without grace; and the more awful, because under such circumstances, so few ever arrive at a knowledge of the truth.

But, if a true child of God, remember that, as your present piety is, in a good degree, to be the measure of your future attainments, it is your duty to aim at greater things. "Work out your salvation with fear and trembling;" "press toward the mark;" be not satisfied with any progress already made. The character of your religion through life will partake of the prevalent spirit now. Let Christ, in the glory of his person, the purity of his example, and the power of his offices, be more frequently in your contemplations. It is not profitable to be engrossed with marks and evidences, to the too great exclusion of a direct communication between the soul and the Saviour.

"These," says old Robert Blair, "though in their own place, may, and do, prove useful to our faith and living thereby, yet, if we offer to make all of these, or any of these, the object for our soul to rest or rely upon, in order either to our salvation, our sanctification or outgate from trouble, they are not able to support or bear up the weight." Look to Jesus, the author and finisher of our faith; pray fervently; read the Bible attentively; "it is not so much by remembering our past religious experience that we shall obtain satisfaction, as by renewed exercises of grace." It is not an exaggeration to say, that, much as the Church needs an increase in the number of her candidates, her greatest want is an increase in the quality of their graces. Endeavour, therefore, to let your light shine in the fervent glow of consistent piety.

2. Every pious man is not *called to the ministry*. There are per-

sons who keep out of the ministry, who ought to enter in, as well as those who enter in, who ought to keep out. It is indispensable to be "fully persuaded" respecting a call to the ministry by the Spirit of God, before beginning a course of preparation for its duties. And after the preparation has commenced, it is well to re-examine a point, having so important a bearing on private and public interests. What, then, is the ground of your belief that God has called you to the ministry? Are you clearly in the path of duty? On this subject, we beg leave to refer you to a candid and able article in the first volume of "Home, the School, and the Church."

If hopefully called to the ministry by the Spirit of God, it is important to examine your gifts and qualifications with particular reference to the fact, that these will ever depend materially on the character of your present attainments. How much zeal should be enlisted in equipping yourself thoroughly for the vast work you have undertaken! Latin and Greek and Hebrew are useful only as they discipline and fit you for the understanding of the Scriptures. The age demands more than ordinary mental accomplishments, a greater range and a profounder depth of learning than ever before. But the power of the ministry is, after all, not in the resources of human wisdom, but in the peculiar grace which God only can impart. "The Spirit of the Lord is upon me, and he hath anointed me to preach the Gospel to the poor." Is he zealous, apt to teach, and self-denying, are more important questions than Does he understand Hebrew and all knowledge? Is he willing to follow Christ, to go anywhere, to seek not his own, to condescend to all classes, to spend and be spent, to beseech men day and night with tears? Has he a compassionate spirit; does he labour in season and out of season; is he enterprising in his plans of usefulness; does he care for the heathen; is he a friend of education; does he take an enlarged view of the wants of the world; does he feed the lambs; is he a man of prayer? Such questions as these reveal the true power of an ambassador of Christ. And we beseech you not to overlook the divine spirit of your profession in labours to secure its literary accompaniments, however necessary the latter may be. The former is infinitely more vital to your success. And as both are through life to be so closely connected with your present attainments, may you exercise yourself diligently and under the divine guidance, in cultivating the true *spirit* of one "anointed to preach the Gospel to the poor," and the *qualifications* of one "thoroughly furnished" for his work.

Commending you with Christian affection to the Lord of the harvest,

We are your fellow-servants,

C. VAN RENSSELAER,

WM. CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

ARTICLE XV.

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
 Our hearts in apathy, our eyes in sleep :
 The dull will yawn, the chapel-lounger doze,
 Attention flag, and memory's portals close.

It should be warm ; a living altar coal,
 To melt the icy heart and charm the soul ;
 A sapless, dull harangue, however read,
 Will never rouse the soul, nor raise the dead.

It should be simple, practical, and clear ;
 No fine-spun theory to please the ear ;
 No curious lay to tickle lettered pride,
 And leave the poor and plain unedified.

It should be tender and affectionate,
 As his warm theme who wept lost Salem's fate ;
 The fiery law with words of love allayed,
 Will sweetly warn, and awfully persuade.

It should be manly, just, and rational ;
 Wisely conceived, and well expressed withal ;
 Not stuffed with silly notions, apt to stain
 A sacred desk, and show a muddy brain.

It should possess a well-adapted grace,
 To situation, audience, time, and place ;
 A sermon formed for scholars, statesmen, lords,
 With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
 Like Paul's at Corinth, Athens, or at Rome.
 Let some an Epictetus or a Sterne esteem !
 A bleeding Jesus is the Gospel theme !

It should be mixed with many an ardent prayer,
 To reach the heart, and fix and fasten there ;
 When God and man are mutually addressed,
 God grants a blessing, man is truly blest.

It should be closely, well applied at last,
 To make the moral nail securely fast ;
 "Thou art the man," and "thou" alone—wilt make
 A Felix tremble and a David quake ?

ARTICLE XVI.

ADVICE TO A YOUNG MINISTER.

[The late Dr. Alexander, who was exceeded by none in sound practical wisdom, gave the following counsels to a pupil who had left the Seminary and gone into the active duties of the ministry.

Princeton, June 21, 1838.

WHILE you remain at home, I would advise you to spend much of your time in making yourself familiar with the English Bible, and also read a portion of the Greek Testament. Compose one good sermon every week; and set down such texts in your common-place book, as strike you at any particular time, with such a division and leading thoughts as occur; and when you insert a text, leave room for a few leading thoughts or illustrations, to be added from time to time. Spend an hour or two each day in carefully reading the writings of some able theologian. The particulars mentioned will be sufficient for your morning occupation.

In the evening, when at home, read history, ancient and modern. Cultivate an acquaintance with the best English classics. Read them with some regard to your own style. And if you have a strong predilection for any branch of science, literature, or theology, indulge it, at least to a certain extent, and endeavour to make yourself eminent in that department. Make some experiment in writing paragraphs for the periodical press, or in composing a tract. By writing a good evangelical tract, you may be the means of more good than by preaching all your life; for that would live when you were dead.

Do not be idle in the exercise of the ministry which you have received. Your commission reads: "Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." Carry the Gospel to the ignorant in the suburbs and vicinity of B—. Seek a blessing and expect a blessing on your labours. Make use of this resting-time to cultivate piety in your own heart; endeavour to keep up communion with your God and Saviour. Be much in meditation, self-examination, learn more and more the wisdom of self-denial. Beware of being guided and governed principally by a regard to your own ease or emolument. For Christ's sake be willing to encounter difficulties and to endure privations. Think much of the worth of the soul, and exert all your energies to rescue sinners from ruin. Be not afraid to go to any place where Providence opens the way. Be sure to mark the leadings of Providence towards you, and to follow the path indicated. If you, through inattention and selfish affections, take a course different from that indicated, you will get strangely entangled and bewildered in your pilgrimage, and may never enjoy comfort or be of much use in the world. Through God's blessings we are all well.

I am, affectionately, yours, &c.

ARTICLE XVII.

QUESTIONS FOR SELF-EXAMINATION.

CHIEFLY EXTRACTED FROM AN OLD WRITER.

1. WHAT is my great design in giving myself to study, and what is my daily view and purpose in pursuing it?

2. Have I entirely given up myself to our Lord Jesus Christ, to serve him unreservedly and supremely?

3. Do I every day seek direction and blessing from God in all my studies?

4. In labouring after knowledge in human sciences, do I always make the service of Christ my supreme design?

5. Do I pursue my studies daily as one that must give account of my time and of all my advantages?

6. How many hours have I this day spent in study, or for the pursuit of knowledge, allowing for the great maxim, that to pray well is to study well?

7. Do I pursue practical divinity as well as the knowledge of doctrines and controversies?

8. Am I solicitous that my soul may grow in grace by every increasing degree of Christian knowledge?

9. Do I choose my company by their seriousness, as well as by their ingenuity and learning?

10. Do I take constant care to avoid all company which may be dangerous to my morals or to my studies?

11. Have I been in any company where I have received good myself, or done good to others?

12. Have I indulged myself in anything so as to put my mind out of frame for evening worship?

13. Have I suffered anything to carry away my heart from God, so as to make me neglect devotion, or perform it in a slight or careless manner?

14. Do I watch against all evil appetites and passions, and endeavour to subdue them early, that I may learn by my own experience, and teach others by my own example?

15. Am I ever seeking the spiritual good of all around me?

ARTICLE XVIII.

OUR STATISTICS, AND PRAYERS.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1852.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,
February 11th, 1852.

THE General Assembly of the Presbyterian Church, at their sessions in St. Louis, recommended the observance of the last Thursday of February as a day of special prayer for the conversion of youth in literary institutions, and for the increase of the ministry. The resolution is in the following terms:

Resolved, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

The Board of Education, impressed with the conviction that much depends upon the observance of the day among our churches, and especially upon *regular and persevering habits of prayer* for the objects specified, earnestly and respectfully ask attention to the accompanying statements.

It is computed that there are, in round numbers, at least 10,000 youth pursuing their studies in Colleges in the United States, and 5000 in Law and Medical schools. The number who are connected with the classical academies, or high seminaries of learning is very great. In the State of New York the total number, male and female, in the *public* academies is about 27,000, and in the whole country not less probably than between 100,000 and 150,000. A very large number, therefore, of the youth of our land are in a course of liberal or professional training. Of the 15,000 in our Colleges, and Law and Medical schools, three-fourths are supposed to be "without hope and without God in the world."

It is obvious that the Church is under solemn responsibilities to use all the means in her power to bring this class to the knowledge of our Lord Jesus Christ. Their claim to special attention arises both from their *numbers* and their *influence*. So many educated minds must exert an immense power, for good or evil, on society. They supply the learned professions, and constitute the main portion of our legislators, judges, and prominent men in the various relations of life.

But an additional motive for prayer and effort to obtain the blessing of God upon the youth in our institutions of learning, is that they furnish ministers for the sanctuary. As the Gospel must be preached to every creature, the means of fulfilling this great duty must engage the most earnest solicitude of the Church. An impression prevails

that the number of candidates for the ministry in the Presbyterian Church is not increasing in the ratio demanded by the fields which are ripe for the harvest. A consideration of this subject in its statistics and obligations is appropriate to the occasion.

The following table shows the number of new students in the different Theological Seminaries of the Presbyterian Church for the last ten years.

Date.	New Students Annually.	Do. for five years.
1842	88	
1843	92	
1844	108	
1845	101	
1846	120	504
1847	103	
1848	95	
1849	115	
1850	109	
1851	88	510

These statistics show that, whilst the number of our new theological students has varied somewhat from year to year, the number at the end of ten years is very much the same as at the beginning. The total number for the first five years is 504, whilst for the second five it is only 510.

The following table shows the number of candidates under the care of the Board of Education for the last five years.

	Whole number in all stages of education.	New in all stages of education.
1847	403	96
1848	377	60
1849	373	72
1850	384	82
1851	388	88

The same result of *no increase* of candidates appears. And the Board apprehend this year a still farther diminution, grounded on the fact that thus far the number of new students is *considerably* less than last year, there being only 50 new candidates against 70 during the corresponding period of the year.

These statistics establish the fact that the number of our theological students has been stationary for five years and upwards. It does not follow that the number of our ministers is stationary; there is, on the contrary, a steady increase, as is well known; the number of our ordinations being yet considerably more than the deaths. But the *rate* of increase cannot advance, whilst the number of students remains the same, but must after a time diminish on account of the natural increase of the deaths.

The annexed table gives the number of *ordinations* in the Presbyterian Church for a series of ten years.

	1842—'43—'44—'45—'46—'47—'48—'49—'50—'51—
Ordinations,	68, 51, 69, 64, 78, 94, 61, 62, 64, 87.

The ordinations during the first five years, from 1842 to 1846 inclusive, are 330; during the second five years, from 1847 to 1851 inclusive, they are 338—showing that during the last five years there has been no perceptible increase in the number of our ministers. The large increase of ordinations in 1851 appears to be owing to accidental causes, and not to any increase of students, as the preceding tables prove.

The same result appears, if we examine the aggregate of ministers on the Minutes of the General Assembly.

	Ministers.	Annual Increase.	Increase for five years.
1842	1816	95	
1843	1434	118	
1844	1523	89	
1845	1562	39	
1846	1647	85	426
1847	1713	66	
1848	1803	90	
1849	1860	57	
1850	1926	66	
1851	2027	101	380

Instead of an increase in the rate of progress in favour of the last five years, it is the very reverse. There is a decrease.

The question, then, is this: Ought not the Church to aim at a greater accession of ministerial strength? Ought there not to be an *increase* of students? In thirty years, the number of our theological students has doubled, whilst in the last five years it has remained about the same. Is this right before God?

Is it right in view of the fact, that during these five years, our communicants have increased more than 30,000, or from 179,453 to 210,306?

Is it right in view of the fact that about 500 of our churches are vacant, embracing about 20,000 communicants, and 50,000 hearers?

Is it right in view of the fact that the population of the United States has increased during this period to the amount of two and a half millions of souls?

Is it right in view of the fact that Texas, Oregon, California, and New Mexico, embracing one million and a quarter of square miles, have been added to our home missionary field, already waving with unreaped harvests?

Is it right in view of the fact that we have only 58 ministers upon heathen soil, and that our foreign missions call for enlargement on each of the four continents of the globe?

Is it right in view of the fact that Providence has given to the Presbyterian Church a position of influence and responsibility, requiring the exercise of her most sacred energies to preserve her rank among "the sacramental host of God's elect?"

Is it right in view of the fact that the powers of darkness are rallying their strength with desperate vigour, and have never showed a more disciplined organization for evil?

Is it right in view of the fact that the millennium is nearer than when we first believed, and that every Christian and every Church is bound to increase in holy strength "so much more as ye see the day approaching?"

No ! It cannot be right that there should be no element of progress in the number of theological students in such a Church as ours, and at such a time as this. If ever there were five years when theological students ought to have been increasing in number, and increasing rapidly, they are the five whose mournful record is adverse to the pious devotion of the youth of the Presbyterian Church. The present state of things may justly excite apprehension. It is no satisfaction that we are not worse off than others—that our condition is even better than that of some of our sister churches. In all things we come short ; and if we would have a ministry of greater numbers and of greater power, there must be more attention to the use of the means ordained of God for so great ends.

II. Having thus considered some of the facts relating to our present position as a Church, and shown to some extent the inadequate numbers of our ministry, let us inquire into the *hopefulness of prayer as a means of relief*.

Without undertaking to discuss the principles of prayer, and of its power, the Board will particularly refer to some *facts* which have a bearing upon this interesting subject.

The Providence of God gives decisive testimony to the relation between prayer and its answer—between prayer *to* the Lord of the harvest and the sending forth of labourers *by* the Lord of the harvest.

First, let it be borne in mind that the great mass of all who enter the ministry appear to have been consecrated, prayed for, and trained up for it by the blessing of the Spirit upon faithful care. The statistics of one of our Theological Seminaries, gathered a short time since, presented the following result :

Of 101 students, 71 had *both* parents pious.
23 had *one* parent pious.
7 had *neither* parent pious.

Thus, out of the whole number who answered the inquiries, only *seven* were under influences which rejected *prayer* and Christian training. Of the mothers 91 were pious ; of the fathers, 74. Without this religious family power, cultivated by prayer, how few of these children would, humanly speaking, ever have entered the ministry ?

In the second place, the revivals of religion in schools, and colleges, and churches, show that, at seasons when God's people are importunate in prayer, large numbers of pious youth enter the ministry. The first revival at Princeton College in 1757, under the labours of the Tennents and their brethren, was sanctified by the sending forth of many labourers into the harvest. A few years later, in 1762, another powerful work of grace ensued with similar results. About one-half of the students in college, then a little over a hundred, are believed

to have been converted. Under Dr. Witherspoon's administration, two-thirds of one of the classes gave themselves up to the preaching of the word. In the great revival during Dr. Green's administration, in 1815, a large number of the students were converted, and some of the greatest men in our own and in other churches entered the sacred profession. Hampden Sidney College witnessed in the days of Smith and Graham, a revival which raised up for the ministry in Virginia some of the noblest servants that have ever blessed Zion, men who preached the Gospel far and wide, and who were the honoured instruments in conveying it beyond the Alleghanies. Washington College, both in Virginia and Pennsylvania, and particularly Jefferson, have witnessed works of grace among their precious youth, whose memorials are in heaven. Centre College in Kentucky, and Oakland in Mississippi, have experienced interesting seasons of revival; while of late years Oglethorpe University in Georgia, Hanover College in Indiana, and the Miami University in Ohio, have been blessed in an uncommon manner in sending forth accessions to the sanctuary. If we go beyond the bounds of our own Church, similar facts, frequently on a large scale, encourage effort and prompt to prayer. In fourteen of the twenty revivals which occurred in Yale College, during the century ending 1841, more than five hundred students were hopefully converted; and it has been computed that, of the whole number of its graduates who have entered the ministry, one-half date their conversion to the period of their collegiate course. The providence of God clearly reveals to the Church that when special supplications have been put forth to promote the cause of religion in institutions of learning, large numbers of young men have been often led to Christ and sent forth into his ministry.

In the third place, the blessing of God has in a particular manner followed the observance of the Concert of Prayer for Colleges. In 1850, the revival of religion at Princeton College, as precious a work of grace, perhaps, as any that preceded it, occurred in close connexion with the prayers and efforts resulting from the solemn keeping of the last Thursday of February, as recommended by the General Assembly. The remarkable revival at Hanover College, which was in progress during February of last year, received an important impulse by the religious solemnities of the same occasion. Other colleges, as Jefferson, Oglethorpe, Yale, Amherst, have borne witness to the same gracious coincidence. The immediate answer, recorded in the experience of the prophet, has been not unfrequently returned to the supplications of God's people, even "whilst they were speaking, and praying, and confessing their sin and the sin of the people Israel, and presenting their supplication before the Lord, their God." "It came to pass before they called that God answered, and while they were yet speaking he heard."

The providential argument in favour of praying to the Lord of the harvest is, in all its aspects, one of exceeding interest and encouragement. It verifies the general promise: "If ye being evil, know how

to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Pray ye the Lord of the harvest that he will send forth labourers into his harvest."

In conclusion, the attention of our ministers is invited to one point—whether prayer to the Lord of the harvest ought not to be *included in the stated service of the sanctuary* and of the prayer meeting? Unless this whole subject is elevated in the thoughts and feelings of the people to its true and solemn importance, no real improvement can be expected. Among the means adapted to produce, under God, a permanent progress in our Church in the number and strength of its ministry, none is so essential as prayer—private prayer, social prayer, and public prayer; each in its proper season; in the closet, the lecture-room, and the church. And in order that prayer may not be neglected elsewhere, let it be steadily uttered in the church by the voice of the servant of "the Lord of the harvest," guiding the supplications of the worshipping assembly on the day of sacred rest.

On behalf of the Board of Education of the Presbyterian Church,
C. VAN RENSSELAER,
Corresponding Secretary.

ARTICLE XIX.

THE CHURCH'S DUTY TO RAISE UP AND SUSTAIN THE MINISTRY.*

BY GEORGE POTTS, D.D., OF NEW YORK.

THE observance of a day of special prayer for the increase of candidates for the ministry takes for granted our belief of certain truths, as, for example:

1. That the extension of the Gospel is infinitely desirable.
2. That the *preaching* of the Gospel—and, of course, a ministry specially designed and set apart for the purpose—is not a human, but a divine arrangement.
3. That it has vindicated its divine authority by its effects on society.
4. That a sound education, moral and intellectual, is necessary to give to this ministry its highest efficiency.
5. That an increase of able and faithful labourers is desirable at the present time.
6. That we are not to expect such an increase by miracle—but by instrumentalities which God has himself pointed out.

* This Address was delivered by appointment of the Presbytery of New York, at a meeting held in the First Church, N. Y., on the day of special prayer, in February last, for the blessing of God on our institutions of learning. It is published, by request of the Editor, in this magazine.

7. And finally—overtopping and crowning all these, we take for granted that other great truth—conspicuous in the word of God and confirmed by the experience of the Church in all ages—that in the beginning, the continuance, and the ending—the absolute dependence of the Church, in respect to the character and number of its ministers, *is God*. “Pray ye the Lord of the Harvest that *He* will send forth labourers.”

Let these first principles penetrate deeply into the heart of the Church, and we shall find them revealing themselves in a *devout activity*, which is the highest form of spiritual life. I say *devout activity*—for activity without devotion—or devotion without activity—will always show that the Church does not properly recognise the relation of means and ends—and the dependence of both upon God. If it be a sad thing to see zeal that works in forgetfulness of the truth, that it is God who worketh to will and to do, on the other hand, it is equally deplorable to see *prayer* separated from labour, and exhausting its sense of responsibility in words. To wait on God—and to work for God—always to wait and always to work—this is the true proportion of Faith: this makes the *activity* of the people of God, humble, trustful, and strong only in God and in the power of his might, and, on the other hand, it makes the *devotion* of the Church a fruit-bearing, self-denying, labouring, and giving principle, which proves and perfects its Faith by its works.

You, my dear friends, have been often taught this connexion between prayer and effort—we need not reason with you as to its justice. You do not need that I should inculcate the propriety, and, indeed, necessity of presenting yourselves in the attitude of devout suppliants and consistent operatives, ready to spring up to any work, to any use of appropriate means which will bear upon the end we pray for—the multiplication of able and faithful men who shall preach the word with the blessing of God. Except it be in this spirit, we had better not pray. If we want Pauls, Luthers, Whitefields, Alexanders, raised up—we must not only pray for them, we must do our best to take hindrances out of the way of their appearing, and, when they appear, encourage and sustain them. Perhaps they may be in embryo, in some of our families, or schools and colleges;—perhaps they are now in some obscure occupation;—we are to do our best to encourage them to come forth, and by our family instruction—by our magnifying the work of the ministry—by our earnest interest for them—by our direct and indirect influence—we must remove obstructions, and provide means for their ultimate engagement in the work of the Lord. This is what the Church must do, and what *consistent prayer* to the Lord of the Harvest pledges her to do, in reference to the object which convenes us. To be consistent (and God abhors a wilful inconsistency between our words and our acts), we must not only pray that labourers may be sent forth, but we must do what we can to promote their going forth.

You will find the key to these remarks in the fact that one, and,

I think, a principal reason, why it has become necessary to make a special appeal to the Lord of the harvest, is, that there has been a gradual but steady diminution in the number of candidates for the ministry, in several denominations, our own among them; a diminution the more alarming when the growth of the nation is taken into account. Is there any cause which will account for this, and which can and ought to be removed out of the way?

I believe there *is* one which is operating powerfully, and to it I will confine these few remarks. I believe that when God has raised up the promised instrumentality, the Church has not accepted it with a grateful spirit; has not prized it, has not done her best to support and strengthen it. I do not say, that this is the *sole* explanation of the remarkable fact, that so many youth of the Church—and those, too, consecrated to God by their own profession of faith—are seen actually turning aside from the ministry of reconciliation and engaging in other pursuits. But—why is this? Why, when the rough material is provided, is it not hewn and carved for the beams of the sanctuary, instead of being applied to other uses? Admit that Christian parents are much at fault in not impressing a higher type of piety upon sons, admit that the prospect of worldly aggrandizement in other directions is attractive—I think, if we look further, we shall find that the defective support which the Church affords to her ministry (I speak of the Church generally, and not of exceptional instances), contribute *very* powerfully to loosen the sense of obligation from the minds of both parents and sons. If the Church has said in acts, more powerful than words—we will not sustain the ministry when we have it—it need not wonder if it should soon be without it. Let the Church undervalue God's gifts, and they will be withdrawn. The candlestick will be removed out of its place, if we do not prize its light.

Do any say, a self-denying, self-sacrificing spirit, a spirit that aims not at the honours or wealth of the world, should characterize the ministry. Granted. But is there not a counterpart to this truth? namely, that they who preach the Gospel should live of the Gospel; and that they who starve their oxen will not soon have oxen to tread out their corn. We are not to expect that God will suspend the influence of one set of causes, in favour of another. The laws of His kingdom are even in their bearings. Duties are reciprocal. A faithful Church, doing its duties to its ministers—praying to obtain them, supplying their reasonable wants—supporting them in their fields of labour at home or among the heathen—will never, never want labourers of the *right* spirit, lovers of the work—for even then those who offer for the work, saying, “here are we, send us,” will have to exercise a large degree of self-denial. But, on the other hand, every attempt to throw the burden of self-denial off the shoulders of the many, upon the shoulders of the few, will be followed by the frown of God.

Let the Church, then, not forget to examine itself to-day in

respect to this very thing, and ask, Are we doing, and giving, and praying, in a consistent spirit? Let individuals ask, whether, in respect to their own pastor, or the distant frontier or foreign missionary, they have done their duty in furnishing them, not the luxuries, but the comforts and necessities, of life? My friends, I tell you that God has been better to the Church than it deserves, in supplying so large a number of self-denying men, to work in the hot sun, upon the high places and low places of the field, although they knew beforehand that comparative obscurity and poverty must be their lot through life. I feel it to be right that we should *magnify our office*, by affirming, that the same amount of talents and energies applied in other directions would enable many of these to reach distinction and wealth. We refer to this fact, because it *glorifies the grace of God*, who has continued to supply our harvest-field with labourers, in spite of the fact that so many of them have been half-fed, half-clothed, half-provided with the fair amount of facilities for their work. Yes! even from the midst of the stinted supplies, the worldly discomforts and pitiable struggles of many a pastor's family, He has raised up a son to follow in his father's track, with the probability of inheriting his father's trials and deprivations. It is right that we record the striking fact that a large proportion of our present ministers are themselves the sons of ministers.

But this will not always continue to be so. An ill-sustained ministry will, by and by, fail to have successors competent to their work. In many cases, the burdens are already too heavy; nor can the delinquent Church complain, if, seeing the state of the case, parents shrink from offering sons, and sons from offering themselves, sacrifices to a life of distracting, disheartening, belittling, and sometimes agonizing, struggles with poverty.

If I have dwelt on this, it is because we must remember *this* as among the lets and hindrances to our prayers on this occasion. May we not fear that this which now letteth will let until it be taken out of the way? And if so, if we pray now for an increase in the ministers of the Gospel, must we not pray also that this hindrance may be taken out of the way, and do all that lies in our power to put it out of the way? When we pray that God would descend in his grace upon our assemblies of young men, and incline their hearts to ask, as Paul did after his conversion, "Lord, what wilt thou have me to do?" we must either expect them to walk blindly into the work, or knowingly to plunge into the work in spite of the unwelcome reception they will meet with when they enter on their labours. Yes, dear friends, we must pray not only for labourers, but for a suitable welcome and a competent encouragement at least from Christian professors. We must not expect any longer to find men who will offer to go on *our* warfare on their own charges.

And it is not one of the least of the happy effects we look for from the observances of this day, that it will turn the attention of the Church to this, among the other hindrances to the success of her

prayers. It is one of the blessed characteristics of sincere prayer, that it reacts benignly upon the petitioner, and tends to create a deeper feeling of the value of the objects prayed for. This day of prayer, we may trust, will be blessed to the suppliant Church by awaking attention to the relations of the ministry to the Church, and of both to the nation and the world. We trust it will call this subject up before delinquent congregations who are stinting their ministers,—before church sessions and presbyteries who ought to be all alive to the alarming facts of the case,—and before our more favoured and wealthy congregations, who must help those weaker churches who are really unable to sustain a minister. It will, we hope, increase everywhere within our borders the conviction that the ordinance of the ministry holds a large place in the plans of the blessed Head of the Church, and that it is as his representative that it claims to be heard, and revered, and sustained. It will serve to present to the eye of God's people the magnitude of the desolations to be reached, and the interests to be affected, by the presence or absence of a faithful and able ministry. It will recall facts too lightly regarded,—namely, that the harvest-field is the world; that salvation hangs upon a preached Gospel; that the land in which we dwell, and for whose future generations we are in our measure accountable, is peopling with a strange rapidity,—surge after surge of human beings breaking on our shores, and bringing, not poverty and sorrows (*that* we need not deprecate), but deep ignorance, or a bitter and malignant hostility—which already is heard shouting its bold defiance to our Protestant Christianity.

This day, we hope, will refresh and deepen the impression of these facts, so easily lost sight of amidst the excitements of our material prosperity. So much is at stake, indeed, so much of individual salvation and great social interests, that it must be clear to every thoughtful observer that we never stood in greater need of an increase of firm, bold, humble, able, God-fearing and man-loving soldiers, to engage in this great “fight of Faith” against the combined forces of Atheism and Superstition.

Our youth, fresh with morning dew,—our youth, gathered into the nurseries of learning and religion,—are, under God, the objects to which Faith and Hope look, as standard-bearers in the conflict. It is by their hands, if at all, that the Spirit of God will lift up the standard, when error comes in like a flood. It is that their hearts may be turned to the work, and a languid Church roused to sustain, encourage, and fight with them side by side, that we have assembled to pray.

Let me remind you that this is not a prayer that should be confined to this hour. No; it should find a place in every coming service—of every Christian closet, every sanctuary, every day, every Sabbath day.

Parents! go home and pray for this enlargement of Zion's forces. But, while you pray, look into the bright face of your boy, and ask,

Am I willing—nay, more than willing—he should be lent to the Lord as long as he liveth. Where are our Hannahs? Did they abound more, we should have more Samuels, Elijahs, and Elishas. Ask if you have ever told your son how it is the duty of every one to serve God in the most effectual manner? If he be already a professed child of God, and endowed with requisite bodily and mental vigour, tell him that, while no Christian can have too much, no one ought to have too little, piety to become a minister of his Master. Tell him that it is a great work, in its obscurest form, and a good work, and (in Heaven, at least) a well-rewarded work;—for “they who turn many to righteousness shall shine as the stars for ever and ever.”

ARTICLE XX.

THE YOUNG MEN IN OUR LITERARY INSTITUTIONS.

AN ADDRESS, BY JAMES W. ALEXANDER, D.D., NEW YORK.*

It has been computed that the young men in the colleges of the United States amount to about ten thousand. Here, on this single fact, the thoughts of every reflective Christian must rest and ponder. When imagination presents this great and interesting portion of our people, severally gathered in larger or smaller groups, the heart of fathers, mothers, sisters, and brothers begins to beat in response to the resolution of our Church, which invites us on this day to pray for the outpouring of the Spirit of God, that many of these may be called and qualified by divine grace for the work of the ministry.

This is the class out of which the levy is to be made for the army which our times demand. Having spent most of my life either within a college, or very near to it, I declare with confidence that there is not on earth a more engaging collection of persons than such an academical corps. Their very frailties and follies have the freshness of spring; their mind and heart are at the precise point of intellectual bloom; and, when grace comes in, the result is a spiritual loveliness, which, in spite of inexperience and occasional excess, wins the admiration even of the aged. Hence, the more mature we grow in knowledge and religion, the more solicitous are we that God would, out of these beloved youth, seize on an elect host to carry forward the standards which begin to tremble in older hands.

Confining our view to any one seminary of learning, we observe in it some who *have already confessed Christ* and given themselves to his ministry. I wish I knew how to communicate something of the

* This Address was delivered by appointment of the Presbytery of New York, in the First Church, New York, on the last Thursday in February, 1852, being the day of special prayer for colleges. Published here by request of Editors.

touching character which belongs to such a little church embosomed in such a little world! There may be wiser, graver, stronger disciples; but I am bound to testify, even in full remembrance of exceptions, that the world cannot show more simplicity, docility, zeal, confidential love, courage, and joy, than are visible in the young Christians of a college, in times of spiritual revival. Our best missionaries and pastors look back to the closet-devotions, the social praise, and the brotherly communion of college life, as among the most blessed favours of their whole spiritual career. To pray for such brethren, is to intercede for the hope of the land and of all nations. Around these centres the influence begins to act, which goes forth to numbers as yet in darkness.

Looking more closely, we observe by the side of these, in every great school or college, a band hardly less interesting; the sons of prayer, *baptized members of the Church*, remembered in the daily devotions of godly parents, objects of more trembling anxiety because of their separation, including a remarkable proportion of the children of ministers and elders. Removed from home, bereft of parental inspection and guidance, exposed to new temptations, at the period of haste, false-shame, vanity, and turbulent passion, they enter on a perilous conflict; in which many fall, and most would be ruined for ever, were it not for those influences which have often been graciously vouchsafed, and which we are met to implore. If it is desirable that the gentle, praying boy should not cast off all the devout habits of his childhood, or that the studious, modest brother should not return idle, intemperate, profane, and licentious, or the cherished hope of the Christian house be transformed into the arrogant scoffer—then are we rightly met, to seek God's direct blessing on literary institutions.

But around the classes now indicated, we behold another, perhaps equal to the other two, and not less marked out for influence. It is composed of those who come to college from *families where there is no fear of God*; sometimes from distant States, sometimes heirs of great worldly wealth, sometimes endowed with genius and fitted to wield their learning and science energetically in behalf of the Gospel or against it. And here I must be allowed to remark, that when, as is common, bitter complaints are made of the corrupting effects often wrought during a college life on young men, who, at their entrance, were comparatively pure, it is seldom acknowledged that there is a gracious reverse to the picture, and that in numberless instances youth have gone to the place of education from homes where, instead of prayer, scriptural training, and holy example, they had known profaneness, luxury, gambling, irreligion, if not contempt of God, and have had their very first lessons of divine truth in a Christian seminary. The occasion would not permit it, or I could support this statement by numerous well-remembered instances, including some of the most favoured and successful ministers. When strong impulses of feeling, either good or evil, begin to move freely in a col-

lege, such is the constitution of the little commonwealth, and such the singular *esprit de corps*, that they diffuse themselves with unexampled force and rapidity. Hence a mimic insurrection will sweep away hundreds in a night. But, by a happy providence, channels of evil may be made channels of good; and so, when a profound religious awe, and a solemn conviction of guilt, and dread of judgment and hell, and seeking after Christ, become the absorbing exercises of ten or twenty, as observation shows, they often pervade the whole; and to such a degree, that in every institution thus visited, there have been times when there was not a room, there was scarcely an individual, unreached by the religious anxiety. And afterwards—if you would know what the joy of social prayer is, or if you would learn true songs of thanksgiving, you must mingle in the worship of a converted college. Such are the precious years which some of us can recall; and in these God has been pleased to give bent and impress to the whole subsequent being of eminent preachers and pious laymen.

These, my Christian brethren, are not merely things that may be; they have been, and in repeated instances. And their abiding fruits are standing in the fields of the Lord, ripened by age, or gathered into the heavenly garner. Not to repeat what has been said of ministers, a large number of pious statesmen, lawyers, physicians, soldiers, merchants, and husbandmen, are ready to acknowledge that, but for their college, they would never have known the sound of the pure Gospel.

It is within three years of being a complete century since the Rev. Samuel Davies, not yet president of Princeton College, wrote to a friend in England, after returning from that country, in the following words: "The best news that perhaps I ever heard in my life I lately received from my favourite friend, Mr. Samuel Finley. . . . I had sent him some extracts of my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy; in answer to which he writes thus:—'April 16, 1757. I greatly rejoice that the Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says he never saw any in that case who had more clear views of God, themselves, and their defects, their impotence and misery, than they had in general; that there never was, he believes, in any house more genuine sorrow for sin and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary methods of preaching, nor produced by alarming methods. Yet so great was their distress, that he judged it improper to use any argument of terror in public, lest some might

sink under the weight. That what makes the gracious visitation more remarkable was that, a little before, some of the youth had given a greater loose to their corruption than was ordinary among them,—a spirit of pride and contention prevailing, to the great grief and even discouragement of the worthy President [Burr]. That there were no outcries, but a decorous, silent solemnity. That before he came away, several had received something like the spirit of adoption, being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavour after universal holiness.’” In regard to results, I perceive in the catalogue of alumni (without attempting the almost hopeless task of determining how many of these were converted in college), that, out of the graduates of the four classes then in the house, more than one-half became ministers. The same is true of the work of grace in 1762. Of the first series were Dr. McWhorter, John Strain, Joseph Treat, Samuel Blair, and Dr. John B. Smith. Of the second were President Manning, of Rhode Island, Dr. John Lathrop, Dr. Theodore Romeyn, and President Edwards the younger. May I pardonably add that I witnessed, as a boy, the wonderful tokens of Divine presence, in 1815, when the late venerable Dr. Green rejoiced over the accession of forty young men to the communion of Christ’s people. Of the classes recorded for these four years, forty became ministers of the Gospel. Twelve students only were communicants when the awakening began. Of the living I say nothing; but we perceive the value of the divine gift in some who have gone to give account,—William J. Armstrong, John S. Newbold, Samuel Darrach, Thomas Kennedy, and John Breckinridge. At least two members of this presbytery look back to a less extensive college revival, in 1820, as the time of their first effectual calling.

If these observations seem too much confined to one seminary, let it be my apology that, if my information were adequate, I would gladly recount similar harvests, in yet greater frequency, in other schools and colleges, especially in those of Yale and Williams, Jefferson and Oglethorpe.

When we consider how critical that period of adolescence is in which ardent minds are commonly tending to the choice of a profession, and how, in such instances as have been cited, the balance has turned in favour of preaching Christ’s Gospel, we are mightily drawn to sympathy with the injunction of our Assembly, in prayer that many in our literary institutions may be called and qualified for the work of the ministry. We, beloved brethren, who are now labouring (ah! how imperfectly!), must presently give place. Shadows begin to pass over us; and there are warnings within and without that we must shortly put off this tabernacle. Among such tokens, not the least startling is to see our own sons shooting up beside us. To what sort of ministry shall we leave our work? What hands shall seize the plough which we shall presently let drop in the midst of the furrow? Thousands have the means of learning;

and never was learning more demanded, than at a time when worldliness, error, and infidelity, are combining to prostitute the literature of the day, and when the popular ear is itching for every mocking counterfeit and rival of the Gospel. Never was there a time when there was greater demand for a thoroughly-trained and regular and authorized ministry,—for which no hasty substitutes, however zealous, active, or multiplied, can ever be safely introduced. But learning may rise to any conceivable height, and only hinder the work of God. How vehemently should we pray that God would “apprehend” our educated sons, and the sons of the Church, and the sons of the alien, and make them chosen vessels! If false fire is sometimes thrust into God’s censers,—if revivals sometimes occur which are only the kindlings of bitter zeal, fanatical contention, and enthusiastic or licentious heresy,—the reason is all the more urgent for us to ask the true baptism of the Holy Ghost sent down from heaven. And this we may do with lively hope, remembering the seal of the sacrament conferred on the children of promise.

When the excellent and venerable Dr. Proudfit was dying, and when articulate speech was gone, he made an effort to cite a chapter and verse of a passage in Isaiah. His family turned to it,—Isaiah 59: 21. It was this: “*As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.*” The dying saint inclined his head in token of assent; and these were his last words.

ARTICLE XXI.

SOWING AND WEEPING: TEARS AND SHEAVES.

BY THE REV. GEORGE B. CHEEVER, D.D., NEW YORK.*

THERE are great promises connected with personal effort to win souls to Christ. First of all, for its combination of place and grace, is that precious passage in the Psalms, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him!” How full of sweet encouragement is this! Whole sheaves of souls shall the man bring with him, to present before the Saviour in glory, whose life has been a faithful sowing of this precious seed. Sheaves and tears! This kind of spiritual husbandry is exceeding profitable; there is no kind of labour on earth that yields so rich in return. Nor is it subject to any of the uncertainties of an ordinary harvest. The season itself may be unfavourable or unfruitful; there may be severe frosts or

* Extracted from “*The Independent*,” New York; and referred, from the signature, to Dr. Cheever.—Ed.

parching droughts; there may be high winds and desolating tempests; yet the final profitable result is not to be doubted.

He shall *doubtless* come again with rejoicing. There is no *perhaps* about the matter; he shall *doubtless* come. And he shall come with *rejoicing*. He *would* come with rejoicing, even if no sheaves were gathered; for all labour done for Christ is infinitely precious, and shall have a rejoicing reward. And so said the prophet Isaiah when sadly he was bemoaning that he had laboured in vain, and spent his strength for nought; he said suddenly, by the impulse of the Divine Spirit, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And to this answers the apostle, "We are unto God a sweet savour of Christ," whether the sheaves be gathered or not. He shall be glorified, and we shall rejoice. Yea, there is joy in this very business of weeping and sowing; there is great joy; and when a Christian returns from it, though he bring not a single ear of corn, nor a single grain of wheat with him, and much less a cart pressed down with sheaves, yet in his own spirit he shall rejoice. If the seed sown does not bring forth fruit in others, yet doubtless it shall in his own soul; it shall cause him to rejoice in the peaceable fruits of righteousness; it shall be in him joy unspeakable and full of glory. This is fruit for Christ, and a ground of joy and glory in the Christian, though never a seed that he has sown should sprout or take root, or come up into a harvest in the souls where he has sown it. This is fruit for Christ, the very labour he has entered on, and a blessed exercise to his own spiritual being; the animation and the blessedness of which shall cause him to rejoice with new life in his own soul, and to bless God that he was ever led to undertake such labours. It is such labours that keep the soul alive, that keep the fountain of love and joy unchecked and open, fresh and sparkling in the soul. Such labours are necessary to preserve the spiritual being from stagnation, from palsy, from death. Therefore, this personal effort for Christ would make the soul of the Christian rejoice, though he should see in other souls no result whatever from his labours.

But the promise not only has a *doubtless* and a *rejoicing* in it, but the mention of *sheaves*, a bringing of sheaves. It cannot fail; such labours shall not be undertaken in vain. There shall be fruit in the souls of others; souls shall be brought to Christ; and he that enters on these faithful labours, and perseveres in them, shall *doubtless* be the honoured instrument in bringing *many* souls to Christ. He shall bring his sheaves, whole sheaves. As in the time of harvest, men, women, and children follow the carts, laughing, and shouting, and singing, so there shall be singing in his soul, when the harvest is gathered in. Then, he that weepeth, and he that soweth shall rejoice together. Here, Lord, am I, and the children whom thou hast given me! Lord, thy pound hath gained ten pounds! Lord, I sowed but ears of wheat, and here are sheaves of glory! It was

Paul that planted, and Apollos that watered, but God only that gave, or could give the increase.

As to the matter of promise and encouragement, then, there is plenty of it. But it is worthy of special remark that it is made only to labours conducted in a certain way; a certain *kind* of sowing is requisite, as well as the right kind of seed. The seed, it is very clear, must be the Word of God; thence alone springs up the harvest of holiness, salvation, and eternal blessedness. The seed is the Word, the field is the world, and they that sow are Christians, at least if they sow aright. But a man may sow other things besides the Word, and if he does, then the sheaves will not follow. Just as a man may build, even on the foundation of Christ, wood, hay, and stubble, or gold, silver, and precious stones; but when the day of trial comes, all this stubble-work will be burned, and if he himself is saved, yet it shall be so as by fire. Just so, a man may sow other seed besides the Word of God; he may sow seed that shall produce cockles and darnel, instead of sheaves of wheat; but this stubble shall be burned, and well for the sower if he escapes burning with it. Let him see that he takes good seed; that by and by, if he see the tares, he may be able to say, Lord, did not I sow good seed in thy field? From whence then hath it tares? Ah! an Enemy hath done this! Well then, see that *you* do not do it. See that you sow *good* seed, and let the Enemy have all the sowing of the tares to himself, and he shall reap the consequences.

Besides this, take care that you not only sow good seed, but that you sow that seed aright. You have different soils to encounter. When God's preparatory providence, like an inundation of the Nile, has been softening the souls of men, and preparing their hearts for the seed, you may sow broadcast, and it will take root; you have just to scatter your seed, and it is done. The sun will ripen it, for the ground is soft, and rich, and moist.

But where the soil is harder, it will never do for you to throw your seed in a careless manner, and then hasten on. You must stop to see that it is 'in the earth; you must sow it at a proper depth, taking time, if need be, to open the furrow and put in the seed, and carefully cover it over; otherwise, the moment you turn to go, the fowls of the air come and devour it. Some Christians sow the Word, if at all, very superficially. They sow it merely in the dust of the streets, as it were, and do not put it into the soil, and so the wind blows it away. We love to see a Christian sowing *heartily, thoroughly, patiently*, thinking not so much of the extent of ground he goes over, as of the thoroughness of his work. We love to see him put the seed deep, and see that it has a resting-place, so that when he turns to go, he may say to himself, There! that is safe; neither the fowls can get it, nor the wind take it, nor the devil find it. The Lord, if he pleases, can bless that word, and make it grow; for it is neither on stony places, nor by the wayside,

but in the earth of the man's heart. There is great blessedness in sowing seed in this manner. Harlan Page, if we mistake not, was such a sower of seed.

But there is a more important point still. The sowing must be done with *weeping*. He that goeth forth and *weepeth*, bearing precious seed. Ah! this is a great point indeed, a great matter. This is where we are all deficient. The want of this weeping is the reason for so little reaping, the reason why there seems to be so much sowing without any sheaves. Almost all the failures of a harvest are owing to this; not owing so much to bad seed, or stony ground, or the fowls of the air, or the devil himself, as this want of weeping on the part of the sower. Satan does not need to weep when he sows *his* seed; for there will be tears enough when it grows; and tears *on account* of its growing. Yea, there will be weeping, and wailing, and gnashing of teeth. But Satan's seed will spring and grow *without* weeping; it will grow, too, in *any* soil, in hearts, in stony places, in ground all covered with weeds, in the midst of nettles and poisons, nay, if he sows it in the midst of corn and wheat, it will grow. No weeping is needed to make it sprout.

But the *good* seed needs *weeping*. Satan's weeping comes *after* his sowing; but the Christian's weeping must go *before* his, and must go *with* his good seed into the furrows. If every seed he sows, a tear is dropped with it, that seed will grow. Yea, if he is so full of weeping as he goes, that his tears almost blind him, so that he can scarcely see where he sows, so much the better; his seed will take root and spring forth, and bear fruit, some thirty fold, some sixty, some an hundred. There will be great sheaves from such weeping and sowing, sowing and weeping.

I saw in seed-time, says quaint old Thomas Fuller, a husbandman at plough in a very rainy day. Asking him the reason why he would not rather leave off than labour in such foul weather, his answer was returned me in their country rhyme,

"Sow beans in the mud,
And they'll come up like a wood."

This reminded him of David's expression, They that sow in tears shall reap in joy; and also of the sheaves and the weeping, whereon it is a good comment. But it is more important that it be a rainy time in the heart of the sower than in the soil where the sower is dropping his seed, though this, too, is often the cause of a great harvest. But God has promised the early and the latter rain, if his children will, on their part, go forth weeping, bearing precious seed. Where there is weeping in the sower, God will rain upon the fields.

This weeping spirit is in the sight of God of great price. He tells the house of Jacob, when he is going greatly to bless them, that they shall come with weeping, and with supplications will he lead them. "The children of Israel shall come, they and the chil-

dren of Judah together, going and weeping; they shall go, and seek the Lord their God." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let the Christians in our churches set themselves to this blessed personal labour.

Let the connexion between weeping and praying be remembered. Weeping leads the heart to prayer; for what a man feels interested enough in to weep concerning it, he feels interest enough to pray concerning it. Besides, this weeping spirit is the fruit of praying, of praying much and with great importunity. He that goeth forth and weepeth, bearing precious seed, is a man of prayer. Of Jacob's prevalence it is said, He *wept* and made supplication. There never was, nor can be, this weeping in such a cause without prayer; and fervent prayer, at any time, is very apt to be attended with weeping. So much the better if it is. It may be, said David, that God will look upon my tears. And God said to Hezekiah, I have heard thy prayer, I have seen thy tears. Above all comes up the great example of our Lord, whose prayers and supplications were with strong crying and tears.

ARTICLE XXII.

INFLUENCE OF EMINENT PIETY ON THE HUMAN MIND.*

AN opinion is entertained, to a certain extent, that superior mental cultivation is inconsistent with distinguished attainments in holiness. It is supposed that deep and thorough scholarship is incompatible with pure and elevated religious affections. Before proceeding, therefore, to a direct consideration of the subject, it may be proper to look at some of the reasons why this idea has been entertained.

One cause of the prevalence of this opinion is the want of enlargement of mind on the part of some pious students. An individual does not see the bearing of a particular study upon his piety, or upon his future profession, and consequently renounces it in disgust, or attends to it with an utter indifference. He thus loses sight of the fact that his mind is an instrument, in a great degree unfitted for work, and that it is of little importance whether he has knowledge of his future profession or not, so long as his mind is rude and shapeless. His great object is not instruction, it is education; it is not acquisition, it is discipline. But if he allows his mind to fasten on the secularity of his study, or on its want of correspondence with his future profession, he will not, as a general thing, advance either in piety or in science.

Another cause of the prevalence of the idea to which I have alluded arises from the injudicious remarks which some eminently

* Extracted from the American Quarterly Register, 1884.

pious men have made, in their diaries, respecting the worthlessness of human learning. Owing, perhaps, to a defect in early education, to a temptation into which they have been betrayed, or to want of Christian candour, they have uttered sentiments adverse to the general current of their thoughts; sentiments which have been eagerly seized upon, and made the excuse or the occasion, in some instances, of a nearly total neglect of mental discipline and improvement. Such sentiments should be counteracted and neutralized by opinions on the other side equally decisive and far more numerous.

Again, the prevalence of this idea may be ascribed in part to the perversion of a few texts of Scripture. From passages like that wherein it is asserted that God has chosen the weak things of this world to confound the wise, it has been most absurdly inferred that human knowledge is of little value. But all the passages and facts of Scripture which relate to this subject are to be taken in connexion. Why did God choose Moses for the leader of his people through the desert, a man learned in all the wisdom of the Egyptians? Why select Solomon, the wisest of the children of men, to build his temple? Why was the man educated at the feet of Gamaliel inspired to write almost one-half of the New Testament, and to publish the name of his Saviour in almost every land of the Roman dominions! Why must the priest's lips keep knowledge, and why were schools of the prophets so early founded, and continued for so many ages? The truth is, that one simple principle of the New Testament would determine the whole question. We are commanded to present to God our bodies and souls as a living sacrifice: not our souls without cultivation, but with all possible cultivation and enlargement. We are as really commanded to discipline and perfect our understanding, and to present the fruits of it to the Lord, as we are that which relates to any other part of ourselves.

Another cause of the erroneous idea, which I am endeavouring to combat, is found in the prominence which has been given to literary ambition as a motive for effort. Our plans of study have been based for ages on the principle of competition. It has, in a considerable degree, swallowed up all other incitements to literary effort. Religious students have either yielded to the impulses of this powerful motive, and been subjected to all its disastrous effects, or they have quietly relinquished the literary object before them, and have been contented with mediocrity of attainment and usefulness. The inquiry does not seem to have been made whether there were or were not motives for effort equally strong, and less objectionable in their character. One marked effect of the prevalence of the motive of ambition has been a belief in the minds of many pious and estimable persons, that there was an inseparable connexion between the exercise of bad passions and the attainment of eminent knowledge.

I am now prepared to present some considerations in favour of the proposition, that piety is eminently beneficial in its effects on the mind.

1. Eminent piety will tend to give *an increased importance to the human mind in general*. The mental constitution is the work of the Creator, and displays exquisite skill in its formation and its adapt-
edness to the uses for which it was designed. The man of pious feeling will love to trace the proofs of divine wisdom, which are visible in his mind, as well as elsewhere. He will see, in a clearer light than other men, the high destiny of the human soul. He will learn to think of it with more seriousness, and will attach to it an importance commensurate, in some degree, with its powers, and the end of its creation. One reason why the worldly-minded professor of religion regards with such apathy his own condition, and the ruined state of multitudes around him, is his utterly inadequate ideas of the value of the human mind. He does not separate the material from the immortal, the transitory from the permanent. He looks on the world of rational agents very much as he does on any of the animal tribes, as created to breathe, to eat, to sleep, to play, and to perish. It is not so where Christianity exerts its full influence. There a solicitude is awakened and sustained by a sense of what the mind is, and of what it is able to accomplish. One fundamental reason why men are held in civil bondage, in any part of the earth, is the want of a vivid apprehension that those men have minds rational and immortal. Impart to a community a strong and abiding impression of the presence of God, of the reality of eternity, of the importance of a state of probation, and every intellectual shackle will be sundered. The mind is not seen in its real dignity, except in the light of another world. Looking at it as immortal, the importance of its cultivation, and of its perfect discipline, is immensely increased.

2. The influence of eminent piety is seen in leading the scholar to *an intimate acquaintance with his own mind*. The habit of self-inspection is important in regard to the intellectual progress, as well as to the spiritual. There is no toiling successfully in darkness. An individual must know his mental constitution, the defects and the excellencies of his education, what remedies to apply to those defects, how his mind has been influenced under various outward causes, and in what way he can secure it against further injury. One reason which prevents a frequent and thorough mental analysis, is literary pride. Many men are not willing to know precisely on what ground they stand. They are conscious of serious mental deficiencies, but they are not willing to have them pointed out, or to dwell upon them themselves. But he who has been disciplined in the school of Christ has divested himself of pride and self-conceit. There is no dark corner in his mind, which he is not willing to examine. There is no weak point, which he is not ready to investigate. His habits of moral self-investigation have both given him courage to undertake this inward review, and power to do it. He is not accustomed to shrink at the moral corruption and imperfection within him; why should he at the mental irregularities and disproportions which he may witness? He has the habit of looking difficulties which respect

himself calmly and firmly in the face. He has the humility which will bear the trial of permitting his faults to be pointed out. The man will wish to be estimated as he is in reality. He will not desire to obtain credit for what he is not.

3. Eminent piety will have the effect to give to an individual a *good practical judgment*. An imposing hindrance to intellectual effort is the habit of over-estimating a particular branch of study. It is perfectly obvious that all the powers of the human mind cannot be developed in one direction, or by an exclusive attention to one pursuit. A single tendency cannot be nurtured to a great extent without weakening or destroying another. It is not needful, indeed, that an individual should be a universal scholar; but, in order to develop all the powers of his mind, he must have a general acquaintance with science and literature. There is a correspondence between the material world and the human mind. Created nature must be studied in its various parts, before the mind can receive all the benefits from it which its Creator intended. So it is with truth of every kind. There is an adaptation of it, in all its forms, to some powers and aspects of the human mind. God has not been parsimonious in furnishing aliment for the nurturing of the souls which he has formed. Now the man who is the most familiar with the character and with the providence of God, is prepared to apprehend truth of all kinds, not only in a higher degree than other men, but in better proportions. He is in the habit of looking at universal truth. He has the key which unlocks the treasures of the material and moral world. Other things being equal, he has a better practical judgment. The religious truth which he has contemplated, he has been accustomed to refer to an invariable system—the Bible. The actions which he has performed, he has compared with an unerring standard—the Divine Law. Of course he has a better internal director, in his judgment, than other men have.

4. Another advantage of the eminently pious student is the aid which he derives from *his conscience*. Rapid progress in knowledge is not compatible with inward uneasiness. The conscience must be in its healthiest and best state, or in a condition of extreme torpor, to allow a scholar to prosecute his studies constantly, and to the highest advantage. Such men as Hume, Diderot, and Laplace, pursued their intellectual studies with great calmness and self-possession, probably, in part, from the fact that their conscience had either been perverted or wholly silenced. But the intermediate state between that and the possession of a good conscience, both towards God and towards man, is full of delay and difficulty. The scholar who, with an enlightened conscience, is living in conformity with the world, is at war with his own improvement. The inward feeling that his heart is not in a right condition, is a constant source of uneasiness. When about to engage in a protracted intellectual exercise, he cannot escape the conviction that another thing is more needful first. The feeling of insecurity in regard to his eternal state harasses him

wherever he goes. Now, no condition of mind is more inconsistent with a uniform advance in knowledge than this. It weakens the resolution, and throws a chill over the brightest intellectual prospects. The student is sometimes even compelled to stop, and engage in some direct religious exercise, as a sort of penance or quietus to an alarmed conscience. But the eminent Christian has none of these misgivings. If he has not, at all times, an assured hope of heaven, still he has a prevailing and delightful conviction that he has secured his eternal salvation, and that if he should be cut off in the midst of an intellectual exercise, all would be well. He can thus act with undivided power. Everything within him is harmonious. Conscience has become a powerful auxiliary to his intellect.

5. Distinguished piety is eminently conducive to intellectual advancement, by the *serenity and purity which it spreads over the affections*. How totally unfit is the man of proud and of self-sufficient feelings for investigating any of the truths of natural science. Questions connected with the higher mathematics, and with the nature of the soul, require that the affections should be in a state of calm serenity, so that the mind can fasten on pure truth, undimmed by the mists of passion or prejudice. What connexion have the elevated truths of astronomy with the impure dreams of the sensualist? None at all. It is, doubtless, true that a love for a particular literary pursuit may become so strong as to amount to a passion, which will swallow up everything else; and, in fact, cut off a man from human sympathy, and make him an exile from social life. Some of the French analytical philosophers have appeared to rid themselves of everything but simple, dry intellect. Still it is capable of the fullest proof, that this is not a condition best adapted to intellectual improvement. Intellect cannot flourish in a desert. Man cannot pervert or overlook any part of that constitution which the Creator has given him, without injury to all the other parts. The cultivation of the social affections is necessary to the highest intellectual progress. The connexion between all the parts of the human constitution is intimate, and is not to be trifled with. Destroy the affections, and, as a general thing, you cripple the intellect. Blot out a human sympathy, and you destroy mental energy. What is termed an original thought depends, in no inconsiderable degree, upon original emotions. Some of the more important works of reasoning, as well as those of the imagination, would have never seen the light had it not been for the social affections. It is of incalculable importance, therefore, that the affections of the soul should be refined by Christianity. They will be thus purified from disorders. They will flow forth towards praiseworthy objects, and will come into that state which will qualify them to be the assistants and the handmaids of the intellect.

6. The influence of eminent piety upon *the memory* is by no means unimportant. The best rule, probably, which could be given for the cultivation of that power of the mind, is a conscientious and habitual utterance of the truth on all subjects. What is termed a deceitful

or treacherous memory, if not always, is generally occasioned by loose and desultory habits in conversation and intercourse with society. Now, the eminently pious man is conscientious in regard to all his minor duties, and less important promises and engagements. "His lips still speak the thing they mean; he swears to his own hurt and changes not." His intercourse with his fellow-men is marked by unbending rectitude, by exact propriety, by undeviating adherence to the rule of the Saviour, of doing to others as he would have others do to him. A material defect in these points is inconsistent with eminent piety. Such is the connexion between moral and mental rectitude, that good habits in the former will have an immediate and strong tendency to produce good habits in respect to the latter.

7. Eminent piety will furnish the *most powerful motives* to intellectual effort. One of these motives is the utility of every talent and attainment. In proportion to the depth of a man's religion will be his conviction that he has no superfluous means for doing good, that he has not a particle of power which may be squandered. As he sees the openings on every side of him for active exertion, he will deeply regret that he has no more resources. The great fact of his lamentable deficiency will be ever pressing upon him. His intimate acquaintance with the providence of God, and his habit of seizing upon all occasions for benefitting his fellow-men, will compel him to add as much as possible to his mental resources, and to subject the use of them all to the rules of a rigid economy. Another motive of commanding weight is the belief that he is not only accountable for all his actual power, but for all possible attainments; not only for what he is, but for what he can be. He knows that he is to render account for slighted opportunity, as well as for perverted talent. Some of the darkest pages which the light of the final day will disclose will belong to the history of those who have buried their talents in the earth. They had minds, but they let them run to waste. They had the principle of immortal life, which they might have girded with strength, and made fair as the garden of the Lord, but they neglected to do it. Now the enlightened and consistent Christian is distinguished from all other men by his deep and habitual acknowledgment of the providence of God. He presses on in the path of intellectual existence, because to retrace is guilt, to stand still is guilt. He does not allow the claims of a false modesty to deter him from his purpose. He makes the most unremitted effort to develope and expand the faculties which have been given to him. Another motive of great urgency is a desire to secure the approbation of his Maker. He has placed the securing of his favour as a definite and most delightful object before him. He knows that he cannot worthily celebrate that name to which he owes all his blessings, but he wishes to render to it the homage of the highest excellence which he can command. He feels a noble desire to serve God in the most vigorous exercise of the understanding of which he is

capable. He learns to live as in the divine presence. There is always a commanding object before him; the same in sickness and health, in despondency and in joy, in the solemn hour of midnight reflection, in the bustle of active scenes, in life and in death. The more he contemplates this great motive, the more inspiring and ennobling does it become. It is not like the fire of ambition, which blazes for a moment, and is either consumed or consumes its wretched victim. That yields no support in the day of adversity, this gathers strength in the fire and in the flames; that cannot bear the solemn scrutiny of conscience, this acquires vigour from the most severe self-examination; that shrinks from the glance of the omniscient eye, this rejoices in the notice of Him whose favour is life.

8. The eminently pious man, in attending first to his moral character and relations to God, is in the path of *obedience to the divine admonition, Seek first the kingdom of God*. The necessary things which will be added thereunto doubtless include intellectual as well as material blessings. The pious man does not look so much from nature up to nature's God, as from God to nature. He studies the great original before he gazes upon his works. He is first baptized with the fire of the Holy Ghost, before he contemplates these material heavens. He thus obtains an excellent preparation of mind and of heart to understand and fully to relish those sciences, which describe portions of his work, or combinations of those elements which he has formed. It is, beyond all question, the best course for an individual to study Revelation primarily and thoroughly. A heathen has only the book of natural theology to study, and must reach the Creator, if at all, by comparatively slow and toilsome steps. But those persons who, in a land enjoying the light of revealed truth, endeavour to study the works of God without resorting to the Bible, in order to come to a practical belief of his existence, will probably rest in a religion of poetry and sensibility.

It is a serious mistake to suppose that the time of a scholar is lost by the faithful discharge of his religious duties. Some students imagine it to be a great burden that they are required by their Maker to pray, to keep the Sabbath holy, and to read the Bible seriously and constantly. But it may be safely affirmed, that he who observes the Sabbath day with the most delight, other things being equal, will be the most successful student during the following week. The maxim of Luther, that "to pray well is to study well," is true in more senses than one. In addition to the blessing of God, which it secures, it has a necessary and direct connexion with intellectual attainment. The commands of God are adapted to the constitution of man; to sin against them is to sin against our own mind and body, as well as soul. There is reason to believe that, in the most flourishing period of religion yet to be, the human mind will be developed and cultivated in a far higher degree than has ever been witnessed on earth. There will be a millennium of taste and genius, not pre-

ceding, but following and resulting from a millennium of religion. There will be that humility and purity of heart which are consequent from piety, and which will powerfully aid all intellectual researches, and which will strengthen every intellectual faculty. There will be more thoughtful walkers, like Newton, on the margin of the great ocean of truth. God will be worshipped by myriads of cultivated as well as holy worshippers. It will be seen by all intelligent creatures that atheism is folly, that religious indifference is folly, that want of eminent piety is folly, and that a good understanding have all they who keep *God's commandments*.

ARTICLE XXIII

REFLECTIONS OF A MINISTER ON LEAVING A CHURCH.*

I. Had I cause for leaving my last pastoral charge?

The ministerial bond ought to be regarded almost as sacred and binding as the matrimonial. The Scripture allows but one sufficient ground for the severing of the latter; and certainly, the former should not be violated without good reason. Dr. Porter has left on record, this declaration: "A minister should not, except for most weighty considerations, leave a parochial charge, to which, by Providence, he had been called." There are tender ties which grow out of the relation between pastor and people, that ought not to be ruthlessly sundered. Besides, a minister, in the residence of years, acquires a personal influence which he ought not thoughtlessly to sacrifice.

Still there may exist facts of sufficient weight, to induce a change of location; and it is for every minister, conscientiously, to determine whether such facts exist in his case.

II. Where do I, at leaving, range in the ranks of the Church's pastors?

Am I the only one, or have there been others, and how many, to appear in judgment, as witnesses against the people? Have I been of the same spirit with my predecessors? have I built upon their foundation? have I trod in their steps, reiterating the same great doctrines?

III. Has my own soul grown in grace through this period?

"Take heed unto thyself," is an apostolic injunction to ministers of the Gospel. Truly, we have but too much ground to fear, lest after preaching to others, we ourselves should be "a cast away." The personal piety of ministers therefore, needs great attention. And we are to seek improvement in grace from the discharge of our official obligations. From our appropriate work is to be gathered

* Extracted from "The Southern Presbyterian."

our moral and religious discipline. Every effort a minister conscientiously puts forth will redound in good ; in good to his own soul, if nobody's else. Whether men attend upon his preaching or not ; whether they will hear or forbear, if he, in the fear of the Lord, does his part, verily, he shall have his reward ; his own graces will be improved by the exercise !

It is therefore to be supposed that every minister has been advanced in the Divine life, by every period, whether longer or shorter, of his sojourn among a people.

IV. Have I been instrumental in putting one young man into the service of the ministry ?

It is computed that there must be an annual increase of 1500, to furnish one pastor to every 1000 of our own population, increasing at the rate of half a million yearly. And how many more are wanted to furnish the bread of life to the famishing myriads of the heathen !

It should therefore be the prayerful and undeviating aim of every minister to raise up at least one from every congregation he serves, to preach the everlasting Gospel.

The Report of the Presbyterian Board of Education for 1847, gives the following statement, "It is recorded of one of the most faithful servants of Christ, lately deceased, that he was instrumental of introducing into the ministry upwards of forty young men, many of them from his own congregation. Another pastor, in a neighbouring city, has attended, since his installation, the examination of thirty-two candidates from his own congregation."

V. Have I taken care of the lambs of the flock ?

The youth constitute the most interesting part of a minister's charge. They are the hope of the Church. They are, so to speak, the springs which feed the mighty stream of the Church's active operations. This, of course, is said upon the supposition, that they are converted in youth. For, if that impressible period of life passes off unimproved, there is comparatively little prospect that a man will ever be a subject of Grace. And then, of course, his whole influence is in a counter current to the tide of Christian benevolence.

It is the remark of an old writer, "Sermons can never do good upon an uncatechised congregation." And the late Dr. Ashbel Green said before his death, "If I had to live my life over again, I should pay more attention to the young."

It should ever be remembered by pastors, that the baptized children of a church have the strongest claims upon their attention and care !

VI. Have I hope of those, from whom I have parted, by death ?

The great destroyer is ever doing his work ; and during the period of any minister's settlement, there will have fallen, by death, more or less from the ranks of his congregation. He does not leave all the people he found there. One after another he followed to the grave to render the last tribute of respect to the mortal remains ;

but what is the destiny of the immortal soul? Have the dear ones of the pastor's charge left the earthly sanctuary to join the general assembly and church of the first-born in the Temple above; or have they terminated a misspent probation, amidst the horrors of a terrible retribution? It is a solemn event to a minister's reflecting soul, when any one of the people passes from under his pastoral hand into the hands of the Judge of all.

We know that we shall meet all our charge at the great assize of the last day; but shall we meet them all in heaven, to say "Here Lord, am I and the children thou hast given me?"

VII. Have I developed the pecuniary resources of the Church?

Wealth is a talent which few ministers possess, but which they are bound to the extent of their influence, to enlist from others. Giving of our sustenance is as much a means of grace as performing our private or public devotion.

It was when Cornelius's prayers were accompanied with his alms that they prevailed with God. A minister ought therefore to enjoin systematic benevolence upon his people. He should keep before them the appeals of charity and give his countenance and co-operation to agents.

VIII. Am I "clear from the blood of all men?"

Have I preached the pure Gospel, and pointed to the *one foundation*, which is Jesus Christ? Have I made the pulpit echo the voice of providence? Have I fed the Church of God, have I unmasked the hypocrite, have I dealt faithfully with the sinner? Have I aimed to make "my profiting appear," dispensing to the people, in spiritual things, as they have administered to me in carnal? Have I furnished that most convincing of all arguments, a consistent example; heavenly-mindedness: a meek endurance of injuries; a calm cheerfulness under trials?

ARTICLE XXIV.

PAPACY IN THE UNITED STATES.*

A SUBJECT OF PROTESTANT MINISTERIAL VIGILANCE.

SOME intelligent and excellent men, in our country, have regarded, with entire indifference, the efforts of the Romish church, to propa-

* Extracted from the *American Quarterly Register*, for 1834. This article was written nearly twenty years ago. Providence has developed the truthfulness of its statements, and confirmed the reasons for anxiety, and for vigorous efforts to counteract the *mystery of iniquity*. We have never had any sympathy with those Protestants, who profess to look upon Romanism in this country without alarm. The history of the world is an argument for apprehension, and for vigilance. The subject deserves prominently the attention and prayers of ministers.—Ed.

gate their faith in the United States. They have looked upon the measures which a portion of the Protestant community have taken to direct public attention to this subject, as inexpedient and unnecessary—as a groundless excitement, sounding the trumpet when there was no danger.

At first view, it might appear, indeed, that there is little ground for apprehension.

The number of the Romish population is yet comparatively small, not exceeding a twenty-third part of the people of this country—apparently too insignificant to awaken any alarm. The moral condition, too, of the great majority is such as to lull us into security. If knowledge constitutes the only power, they have very little of it. If a thoroughly ignorant population is a harmless population, then the less excitement in regard to this subject the better.

We are accustomed, moreover, to talk about the energy of our free institutions—the universal diffusion of education—the distinguished privileges, which we of this country, and we of the 19th century, enjoy. We look upon papacy as one of the exploded errors of past times, as a thing buried under the rubbish of the dark ages, or if now alive, struggling for existence. We have so long looked upon the United States, as the home of Protestantism, as the dwelling-place of light and freedom, that we have become altogether skeptical in regard to the intrusion and propagation of error, especially of an error so flagrant as that of the Romish system. The manner, also, in which the papal church has been assailed in some quarters, the unjustifiable spirit of denunciation which has been employed, has led some Protestants to deprecate intermeddling with the subject at all, and has led them to feel that the spirit of controversy is as far from the spirit of the Gospel as that of error itself.

We do not wish, by any means, to excite unnecessary disquiet in this country. We do not wish to bring into public notice a single error, which would die of itself, or remain stationary, in a negative sort of existence. The public mind is already feverish and fretful enough without adding any fuel. There is also a sufficient number of important objects, which legitimately and powerfully claim the public sympathy and attention.

Neither do we desire to lay upon the papists any civil pains and disabilities. We do not wish to deprive them of the right of voting, or the right of maintaining their own religious opinions, or of propagating them in a peaceable manner. The whole Protestant population of this country, rejoiced with their whole hearts at the success of the Roman Catholic emancipation bill in England.

Neither would we reverse an article of *their creed*, and say that out of the Protestant church there is no salvation. We are willing to believe that some papists are finding their way to heaven under all the superincumbent mass of error and absurdity which belongs to the system; that some do cast the eye of faith, through and beyond all the host of pretended mediators, till it rests on the atoning sacri-

fice of the Lord Jesus Christ. We remember that they have had a Pascal, who counted all things loss for the hope of salvation; a Massillon, who proclaimed in the ear of kings, the faithful message of the Gospel, and adorned that Gospel with a consistent life; an amiable Fenelon, who cultivated all the graces of the Spirit in their fairest beauty; a Charles Butler, who exhibited a temper, which all Protestants might well imitate; and a Leander Van Ess, who has himself distributed half a million of Bibles. We do not wish to cherish towards Roman Catholics any feelings but those of the sincerest good will. We cannot, indeed, look on such a multitude of human beings, on 120,000,000 members of the great family of man, bone of our bone and flesh of our flesh, covered in midnight darkness, led away by the energy of all evil; we cannot look on them with any other feelings than those of the deepest compassion. In mere pity we would rend away that veil, which covers them from the light of heaven. In mere pity we would heave off that enormous load of darkness and absurdity, which is crushing the struggling soul underneath. Who, can think, without the most profound regret, of more than 120,000,000 of immortal spirits for whom Christ died, entangled in fatal error, in darkness here, and the great mass of them soon, as there is every reason to fear, to plunge into the blackness of darkness for ever.

Nevertheless, it is our duty to look at this subject in the light of past undoubted testimony, and of present acknowledged truth. If there be that in the doctrines of the Romish church, which is eminently dangerous, if those doctrines are taking root among us, if our country holds out singular inducements for the propagation of error, surely we ought to know it, and to be on our guard. Such is the condition of this country, such are the circumstances under which we are placed in the providence of God, that we are bound to pray always and to watch. What the Saviour says to his disciples all over the world, he says most emphatically to us, WATCH.

In the following remarks, we wish to point out some of the grounds of apprehension in regard to the efforts of the papists; or some reasons for anxiety, and for vigorous efforts to counteract the mystery of iniquity, which is already beginning to work.

1. The first cause of apprehension, which we shall mention, is the *deplorable ignorance of a part of the population of this country.*

Including foreigners and emigrants, there are at least half a million of adult white inhabitants, who can neither read nor write, having under their care twice that number of children and youth; thus a million and a half are growing up, in entire ignorance of the simplest elements of knowledge. There are at least another half million, who have been taught to read and write, but who are very little elevated above those who cannot read in point of intelligence and the possession of moral principle. These may be supposed to have under their influence a million of children and youth; so that of the free white population of this country, there are at least *three*

millions, who are in a state of degraded, stupid ignorance, leading to all intents and purposes an animal life, a life of sensation, without any valuable reflection or forethought. Here is a soil very favourable to the luxuriant growth of the papal error—a field, which can be sown over in broadcast, with the promise of a most abundant harvest. The whole ceremonial of the Romish church, the doctrine and the gorgeous ritual, are adapted precisely and admirably to meet the inclinations and circumstances of all the ignorant men and women in our land. The splendid painting, the image almost “instinct with life,” the dim taper burning in early morning or the shadows of evening, the superb vestments of the priesthood, and a thousand other circumstances, are calculated most wonderfully to captivate an ignorant, unthinking population. The Roman Catholic bishop of Kentucky, writing to his friend in Europe, says, “that the Protestants come to our church attracted by the music and preaching. There reigns in our churches a silence and a tranquillity, which are astonishing, when observed for the first time. The Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment to the Roman Catholic worship, whose pomp and splendour form so striking a contrast with the barrenness and nudity of Protestant worship.” It has always been the maxim of the Romish church, the more darkness the more piety, the more ignorance the more devotion. So far, then, as there is ignorance in our country, there is strong ground for apprehension.

2. Another reason for solicitude on this subject, is *the condition of the newly settled portions of this country.*

There is not much probability that the Roman Catholics will gain a footing in New England, and in some parts of the Middle States, because the people have the pure Gospel preached to them. They have the Sabbath with its heavenly light; the Bible, which is perfect, converting the soul; and the influence of the Divine Spirit, rendering effectual the means of grace. But it is not so in many portions of our land. Whole vast territories, with a rapidly increasing population, are nearly destitute of the ordinances of religion. The people perish, for lack of vision, by thousands. The States of Mississippi and Louisiana, extending from the Gulf of Mexico to Arkansas, and from Alabama to Texas, containing 99,000 square miles, and increasing with great rapidity, not long since were enjoying the labours of only twenty Presbyterian and Episcopal ministers, together with a small number of Methodists and Baptists. Supposing the latter to have five times as many ministers as the Presbyterians and Episcopalians, and allowing one minister to 1,000 souls, 100,000 of the population may be considered as supplied, while 400,000 are destitute. This is but an epitome of many other great territories. Some districts in the western country double their number short of ten years, outstripping, with fearful rapidity, all the means of religious instruction, which have been hitherto employed.

It will be recollected that the State of Louisiana, which is the out-

let of the western country, and in some respects having a more commanding influence than any other State, was settled by the French, and is almost entirely given to Romanism. There are not more than half a dozen Protestant churches in the State, with a population of more than 300,000. Numerous convents and nunneries are established in various parts of the State. In the two dioceses of St. Louis and New Orleans, not long ago, the number of priests was more than 100. They have one theological seminary, two colleges, several schools for boys, and ten convents, in which are 600 pupils. Now these are the regions, which the Roman Catholics consider as *their* appropriate missionary ground. In the five years before 1829, one association in Europe sent 61,000 dollars, principally to aid the Romish missions in the Valley of the Mississippi. One of their bishops, writing to Europe, has the following language: "The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing towards the United States. Each one arrives, not with his religion, but with his indifference. We must make haste. The moments are precious. America may one day become the centre of civilization; and shall truth or error there establish its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence. Numerous conversions have already crowned the efforts of our bishop. He has established a convent, all the nuns of which are Protestants, who have abjured their former faith."

3. This leads us to mention, in the third place, that *the sympathy and assistance which some Protestants show the papists* is a ground of apprehension.

There are, doubtless several hundred thousand merely *nominal* Protestants in this country, whose minds are not settled in the great principles of Christian, Protestant liberty. They change with the wind. Some of them inconsiderately assist the papists. They know not what they do. Others are disturbed by the active friends of evangelical truth, and to escape from the annoyance, go over to the papists. A third class show them countenance from political motives. The Roman Catholic bishop of Charleston, in South Carolina, can command several hundred votes, which is an object of no small importance.

4. The fourth reason for apprehension, which we shall mention, is the *present condition of Europe*.

What will be the result of the late astonishing revolutions in Europe, is known only to God; but we may safely calculate, that the emigration to this country will be greatly increased. The Roman Catholic religion has ceased to be the exclusive religion of France. This will doubtless throw many of their priests out of employment. To our shores they will look as a resting-place from their toils, where they can repair their shattered fortunes, and reinstate themselves in their former influence and glory. The government of the United States adopts a complete indifference towards all religions.

Here they have no persecution to fear. Here are vast tracts of unoccupied, fertile land, strongly inviting them to leave their famished brethren in the crowded districts of Europe. In a few months of one year, 30,000 individuals arrived at New York, from Europe, most of whom were Roman Catholics. So we have not only to provide for our own people, increasing beyond all former parallel, but we have to guard against the nameless evils of an ignorant, bigoted population, flowing in a strong current from the old world.

5. Another source of apprehension arises, from the fact that *nearly all the knowledge in the Roman Catholic Church is in the hands of the priests.*

Diffusion of knowledge among *all* the people is the glory of Protestantism. There is no privileged order among Protestants. The whole body of enlightened clergy would rejoice to see the streams of knowledge flowing to every man's door. They would give to every human being a Bible, and have him think for himself seriously, conscientiously, and independently, on the great subjects of his duty and his destiny. They would have no such thing as a monopoly of knowledge of any kind. Let it be free as the air and light of heaven. But it is not so with the popish priesthood. They would monopolize all the intellectual and moral light. They have denied to the laity all participation in church government. They have for centuries forbid the circulation of the Bible among the common people. They have refused to the laity the use of the wine, in celebrating the sacrament of the Lord's Supper, pretending that it was designed only for the priests. They have arrogated to themselves the power to forgive sins, thus gaining possession of the consciences of the people.

Thus it is for the interest of the priests to spread their faith as widely as possible, and with as much concealment as possible. Their influence—their very existence is depending on the deep and unbroken ignorance of the people. And to accomplish this design they have consummate ability—the accumulated wisdom of several hundred years.

6. Another ground of apprehension, is the *nature and pretensions of the papal church.*

They are one and indivisible throughout the world, a compact mass, held together by a belief, that out of their church is no salvation, by a vivid recollection of former and departed glory, by a strong sense that they are now a persecuted community. If one member of their church suffers, another suffers with it. If there are not papists enough in this country now, there are enough in Europe. If there are not cathedrals sufficient, there are funds sufficient in Europe to build them. In the upper circles of Italy, the conversion of the United States has been a frequent subject of conversation. The Roman Catholic bishop of Cincinnati, in a late communication says, "that we shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence. This is the reason that we conjure all the Christians of Europe to

unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labours, and our vows, we shall so merit as to see the savages of this diocese civilized, and all the United States embraced in the same unity of that Catholic church in which dwells truth, and temporal happiness."

7. A further reason for solicitude on this subject, is the fact that the Roman Catholics *depend for success very much on the instruction of the young.*

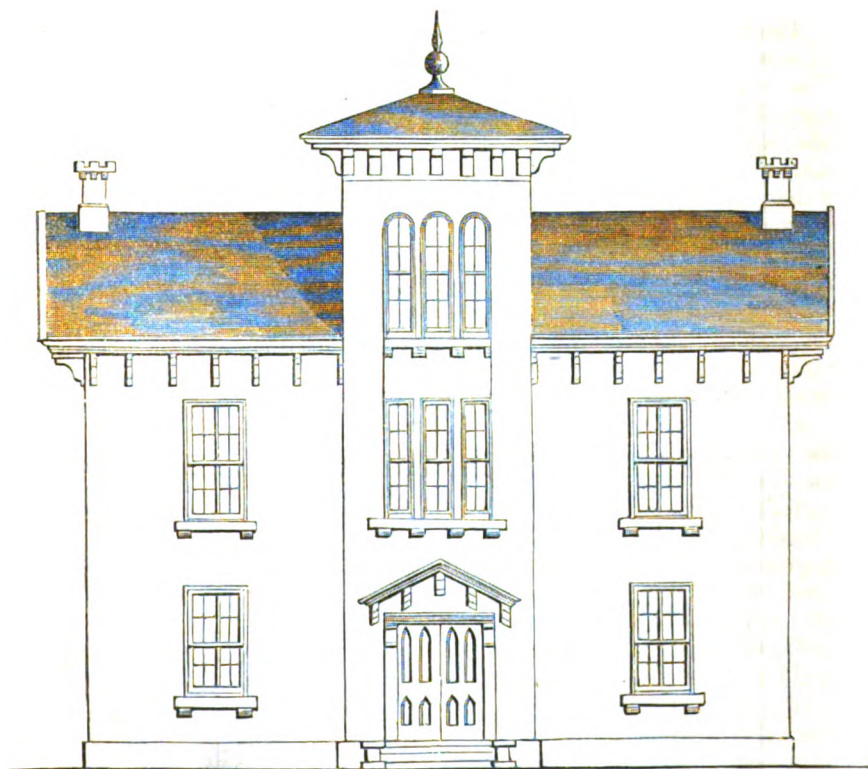
They are directing their principal attention to the establishment of schools, convents, colleges, asylums, and theological seminaries. The schools in Maryland, are frequented not only by the Roman Catholic, but also by Protestant children, many of whom embrace the Romish religion, or at least receive impressions in its favour, which they carry into the bosom of their families. They also say, "that the establishment of convents of nuns devoted to the education of females does great good. Catholics and Protestants are admitted indiscriminately. The latter after having finished their education return to their homes, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities, and often where they have no longer the opposition of their relations to fear, they embrace the Catholic religion."

8. The last cause for apprehension which we shall mention is, that *the doctrines of the Romish church remain in substance the same, unchanged.*

"The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions, startling to the lover of scriptural simplicity, might seem to say that Rome is changed." But such is not the fact. The late Pope, Pius VII., in 1805, declared "that according to the laws of the church, not only could not heretics, that is Protestants, possess ecclesiastical property, but that, also, they could not possess any property whatever, since the crime of heresy ought to be punished with the confiscation of goods. The subjects of a prince who is a heretic, should be released from every duty to him, freed from all obligation, all homage." The same pontiff in 1808, professes this doctrine, that "the laws of the church do not recognise any civil privileges as belonging to persons not Catholics; that their marriages are not valid; that the Catholics themselves are not validly married, except according to the rules prescribed by the court of Rome; and that if united in this manner, the marriage is valid, had they in other respects violated all the laws of their country." These are an exact translation of the words used by the late head of the church, a man of enlightened views on many subjects, and of distinguished celebrity.

Men, maintaining such doctrines in any degree, are dangerous anywhere. There is ground for alarm wherever they may happen to live.

PLANS FOR SCHOOLS AND ACADEMIES.

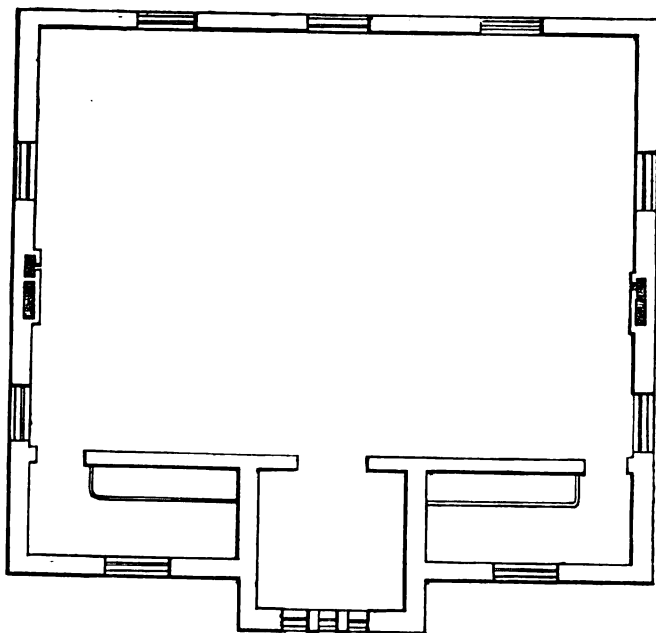


FRONT ELEVATION OF MILLER ACADEMY, WASHINGTON, OHIO.

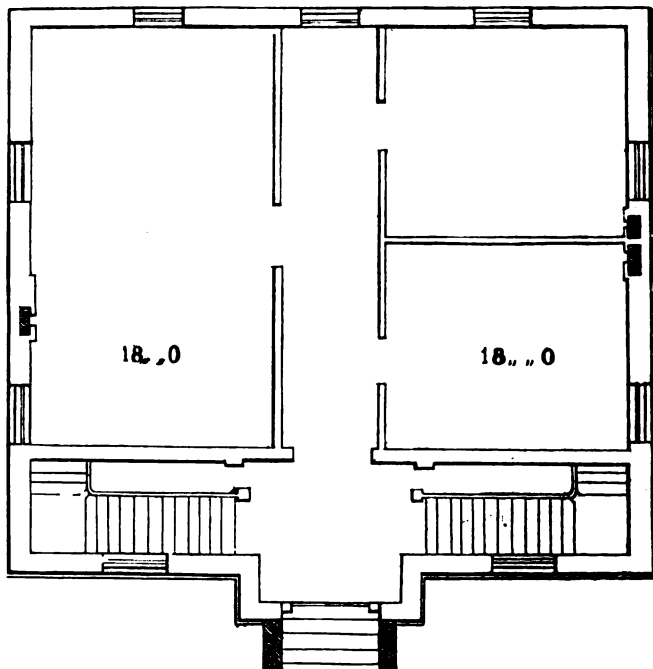
Plan No. IV.

(UNDER THE CARE OF THE PRESBYTERY OF ZANESVILLE.)

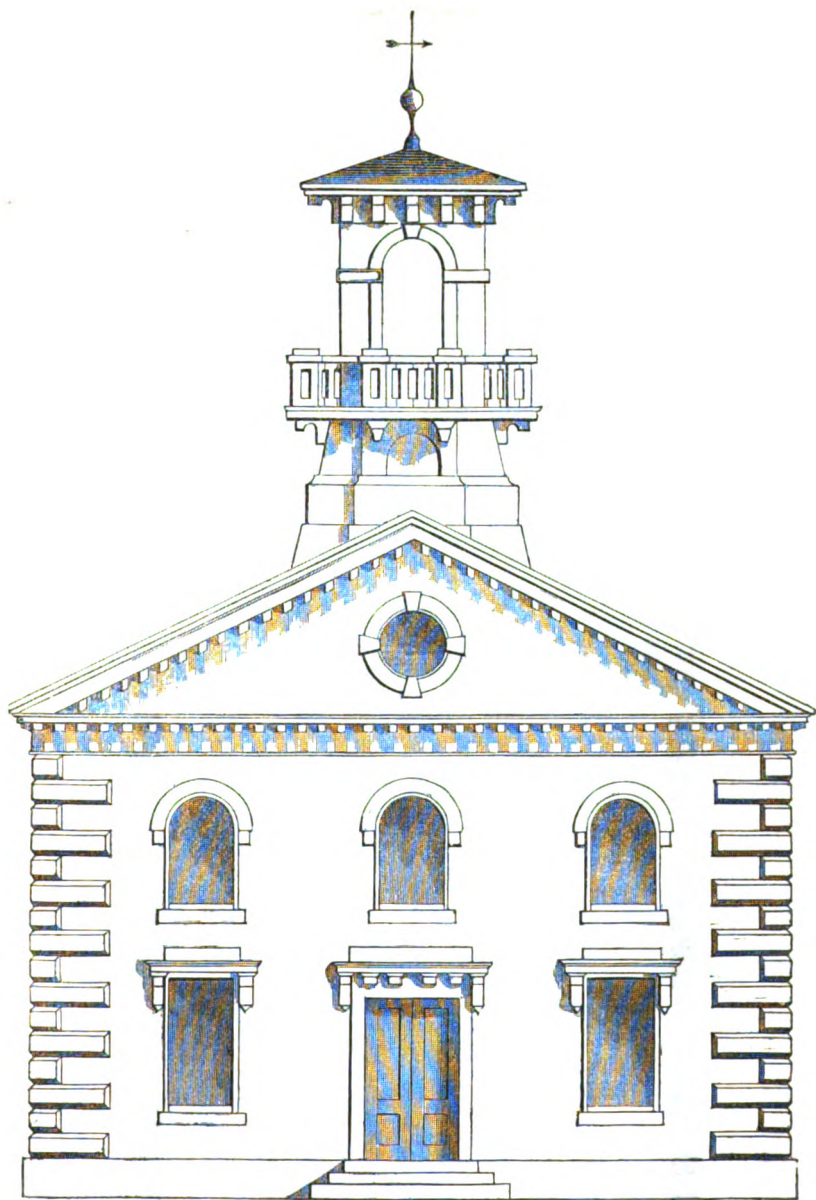
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PLAN OF THE SECOND STORY OF MILLER ACADEMY.



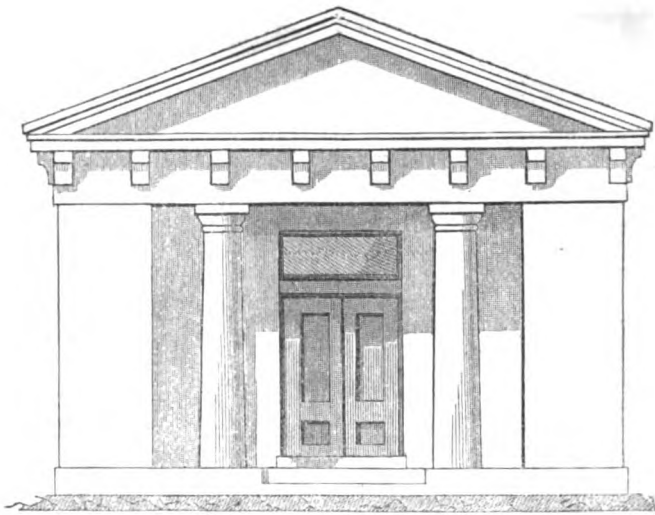
PLAN OF THE FIRST STORY OF MILLER ACADEMY.



A DESIGN FOR A PRESBYTERIAL ACADEMY.

No. V.

Scale, 8 feet to an inch.



DESIGN FOR A SCHOOL-HOUSE.

No. VI.

Scale, 8 feet to an inch.

