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REV. C. VAN RENSSELAER'S

DISCOURSE ON

RELIGIOUS EDUCATION IN COLLEGES.

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Religious Instruction in Colleges:

A DISCOURSE

DELIVERED AT THE

INAUGURATION OF JOHN W. SCOTT, D.D.,

1807-1879

AS

PRESIDENT OF WASHINGTON COLLEGE, PA.,

ON SEPTEMBER 20th, 1853,

BY

CORTLANDT VAN RENSSELAER, D.D.,

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

BY APPOINTMENT OF THE COMMITTEE OF THE SYNOD OF WHEELING.

PHILADELPHIA:

1853.

“The Committee *ad interim* of the Synod of Wheeling voted their thanks to Dr. Van Rensselaer, for his most excellent and appropriate address relating to religious influence in collegiate education, delivered by their appointment; and they also respectfully request a copy of said address for publication.”

H. G. COMINGO,

Chairman of Com. *ad. int.*

Washington, Pa. Sept. 21st, 1853.

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To the Rev. DR. VAN RENSSELAER:

Dear Sir:—The undersigned were appointed by the Trustees of Washington College, a committee to request a copy of your excellent address, connected with the Inaugural exercises, with a view to its publication.

H. G. COMINGO.

A. D. CAMPBELL.

THOS. MCKENNAN.

FATHERS AND BRETHREN OF THE SYNOD OF WHEELING,
TRUSTEES OF WASHINGTON COLLEGE, AND
FRIENDS OF CHRISTIAN EDUCATION,

"THE importance, nature, and extent of religious instruction in colleges" is the subject assigned for one of the hours of this Inauguration Festival. I rejoice in the magnitude of the theme. It is a good thing to stand among the mountain ranges of the moral creation; to look upon the awe-inspiring altitude and expansion of topics involving human destiny; and from the clefts in the rock to catch glimpses of the goodness of God's truth passing by in unspeakable majesty.

The elevated themes and associations of education are appropriate objects of our meditation to day. Our faith is aided by sight. An institution stands before us, covered with the ivy of half a century, and hallowed by the prayers of the pioneers of Western Pennsylvania. If those men of precious memory were in the land of the living and in this assembly, with what fervour would they pray "GOD BLESS THE COLLEGE!" Their joys would mingle with ours in the repair of its breaches, the building of its towers, the endowment of its resources, and the increased sympathy of the Church and of its friends. To them, as to us, *religious instruction* would be of paramount interest on this auspicious occasion. And oh! if we had seen the visions of glory, which have greeted their eyes in the revelations of a better world, what light and zeal might irradiate the speaker in uttering, and melt the hearers in acknowledging, the truth pertaining to this discussion. The help that we all need in our weakness, do thou, God of our fathers, supply!

I. The first point, that claims consideration in opening the assigned discussion, is the general IMPORTANCE OF RELIGIOUS INSTRUCTION IN COLLEGES. Its nature, and the extent of its introduction, depend very much upon the opinions entertained of its value.

1. Religion has claims for admission into a course of liberal education, as *the chief branch of human knowledge*. It is pre-eminent among the acquisitions of men, yea, and of all created beings. The highest kind of learning and wisdom is that which relates to God, his existence, attributes, government, plan of grace, and the duties of a state of probation. Deprived of this knowledge, a course of education would be comparative vanity. The scriptures, which are our rule of faith and practice, lay all the emphasis of training upon training in *religion*. The object of the covenant, of divine commands and of promises, is "nurture in the Lord"—a glorious end, ever kept in view on the pages of revelation. Secular knowledge has indeed its place, and a prominent place in all instructive arrangements.

Connected with the developments of the human faculties, and with preparation for usefulness in life, it necessarily forms a component part of all mental acquisition. But no knowledge of earth can compare with the knowledge of God. The latter excels in nature, is supreme in value, and endures eternally amidst the grandeur of its heavenly home. Religion has the right of admission into a course of education on the broad ground that it includes the highest branches of learning.

2. The *true nature of education* demands religious as well as secular instruction. Education is a science, founded upon a survey of the human constitution, and naturally expands into three great divisions. It is partly *physical*, in consequence of the union of the soul with the body. This department of education deserves more care than is commonly allotted to it. Some knowledge of the structure of the human frame, of physiology, and of the laws of health, may wisely be incorporated into the college course. *Intellectual* education, which has almost monopolized the public training period, originates also in the nature of man. The mind requires both illumination and discipline. All its faculties demand cultivation, and cultivation in harmony. The memory, the reasoning power, the imagination, the taste, each gain or lose as the mental constitution receives appropriate development in all its parts. A one-sided education is defective on philosophical principles, because the mental constitution enjoins the proper training of every faculty. For a similar reason, *moral and religious training* belongs to the educational course. Conscience, rather than reason, is the characteristic of man. The power of obedience to moral law, of worshipping God, of discharging duty in the perception of obligation, of partaking of an incorruptible inheritance through the blood of the Cross and the grace of the Spirit, marks the human race with a distinction of glory. The moral faculties have, therefore, the same kind of sanction in human nature, the same scientific right for admission into the educational course as the intellectual. If education, as has been intimated, becomes one-sided when one or more faculties of the mind are cultivated at the expense of others, how much greater is the calamity when a whole class of faculties are consigned to neglect, insubordination, and dishonour. The Grecian sophists depreciated man's moral nature in their methods of instruction; but scarcely more so than the liberal philosophers, and often Christians, of the present day. Religion can hardly be said to be a branch of knowledge in many of the institutions of the country. It is taught incidentally rather than authoritatively and systematically. It is sometimes introduced with perhaps a latent purpose to save appearances and to satisfy weak suggestions of conscience, and too frequently it is left in the predicament of an "optional study." The educator should protest against this disparagement. The study of religion is founded upon true philosophy, and is a deduction from the very constitution of the human soul. The instructor, who omits it from his course, impairs the perfection of his work; he is like a sculptor who, in chiselling to

the nicest standard of art portions of a beautiful statue, leaves other portions a mass of unwrought, misshapen marble. The physical, mental and moral constitutions have each irresistible rights in education. They form three natural departments, united by the very notion of their distinctness, and one by the bonds of their separation. They constitute the triangle of practical measurement, the base lines in the survey of life, by which the great problems belonging to the sphere of man's destiny are calculated with a moral, partaking of the nature of mathematical, certainty.

3. The *prosperity of literary institutions* depends upon their honouring God in the inculcation of religion.

A college is a little community by itself, and has its laws of life and government. The question whether such a community can flourish without religion, is intuitively answered by all who have a just sense of the value and power of the gospel. It will be sufficient to state, without expanding, three ideas in regard to the dependence of literary institutions on religion. 1st. God honours them that honour him. A college, whose course of instruction excludes divine things, has no scriptural warrant to expect prosperity. 2d. The internal administration of an academic institution depends upon those genial influences which have their growth and cultivation in Christianity. And 3d, the community will have no confidence in colleges, whose curriculum disowns divine truth. The number of its patrons must be necessarily small. If religion is connected with the prosperity of society at large; if it forms the foundation of public virtue and morals; if it cherishes industry, order, subordination; if it binds together all classes and interests, and advances the general condition by its benignant sway and divine sanctions, then religion must be as useful for a College as for the State. Its incorporation into a course of instruction is a matter of policy as well as of obligation. Henry Martyn was accustomed to say that the existing plans of education crucified Christ between two thieves, the classics and mathematics. There is much substance in the remark; and the curse which fell upon Jerusalem will fall on the degenerate hill of science. Institutions which dishonour the Lord of glory cannot expect the favour of his Providence. The true basis of collegiate prosperity is religion. May Washington College be prosperous in the homage it renders to God and to truth!

4. The *interests of Church and of State* are identified with the inculcation of religion in colleges. A primary design of all the early colleges in the United States was to assist in the education of ministers. Thorough mental and moral discipline, and enlarged acquisitions of knowledge are useful, if not necessary qualifications in discharging the functions of the sacred office. Our fathers wisely established institutions with the view of furnishing the opportunities of education to the youth of the church. All our theological seminaries require, as terms of admission, a college diploma, or its equivalent. So that colleges are still, as they always have been, the training places of ministers. Religion, therefore, should occupy an

appropriate prominence among the objects of youthful study and acquirement. We do not advocate the introduction of what might be regarded as properly, professional studies, but simply those which concern every christian scholar in his early career. If the right kind of religious instruction were furnished at this preparatory period, there cannot be a doubt that the church would have ministers of more enlarged scriptural knowledge, and of a richer practical experience, as well as an increase of numbers. Corresponding advantages would be realized to the educated membership of the church. The *State* is also concerned in this whole subject. Her judges, her legislators, her rulers, her civil officers of high degree, usually acquire in collegiate life the preparations for future eminence. Our argument is strengthened, therefore, by all the considerations which render morals and religion important requisites in the public service. Further than this, educated mind, whether in public or private, directs the common mind, and largely contributes to the formation of public opinion. Every private citizen, who has received a liberal education, generally possesses in the community where he lives, an influence proportioned to his intellectual and moral character. How unspeakably important, in all these views, is the exaltation of religion in our institutions of learning! Church and State unite in representing to every college in the land that religious and civil interests, of every kind and degree, are depending upon the principles of education adopted and applied within their walls.

5. Another thought on the topic under discussion is, that the *eternal welfare of thousands of students* depends upon the relation religion is made to sustain to the college course. Many of the students come from families where little or no religious instruction has been imparted; whilst others who have received christian nurture, are yet living without hope and without God in the world. The large majority of young men in our institutions of learning profess no practical knowledge of Christ. Can it be a serious question whether they shall be met with views of truth and immortality in the midst of their literary pursuits? What shall it profit a student if he shall gain the whole world of knowledge and lose his own soul? Or what amount of learning can he give in exchange for his soul? The collegiate period is unquestionably an influential one in the formation of mental and moral character. In the great portrait-gallery of graduates, half a century does not obliterate the characteristics of classmates; and age makes a less difference in moral than in physical traits. As the young man leaves college in character, so he commonly leaves life for eternity. His salvation trembles in the balance between the literary and the religious. Behold the scale is making a move in the wrong direction! Educators for eternity, throw ye in the weight of truth at the crisis which registers immortal destiny!

Literary institutions are favourable places for the inculcation of religion. Wonderful have been the revivals of religion which have blessed the more evangelical of our American Colleges! These are

but the first fruits of a glorious harvest laid upon the altar of redemption. God commonly bestows blessings as the reward of means used in dependence upon His grace. Harvard University has had no revival for more than a century. A departure from the faith and zeal of evangelical christianity has there received a terrible retribution which demonstrates in another form the problem of the true relation of religion to a college. Did we but trust God more, and evangelize the whole curriculum of studies in our schools, academies and colleges, how many precious youth instead of meeting a dreadful doom might be made heirs of everlasting life! President Edwards thus alludes to the importance and practicability of mingling divine with human learning in colleges:

"I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think that *it is practicable enough so to constitute such societies that there should be no being there without being virtuous, serious, and diligent.* It seems to me to be a reproach to the land that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected, as to his morals; as it has certainly sometimes been with these societies: it is perfectly intolerable; and any thing should be done rather than it should be so. * * * * * And, as thorough and effectual care should be taken that vice and idleness are not tolerated in these societies, so certainly the design of them requires that EXTRAORDINARY MEANS SHOULD BE USED IN THEM, FOR TRAINING UP THE STUDENTS IN VITAL RELIGION AND EXPERIMENTAL AND PRACTICAL GODLINESS; so that they should be holy societies, the very place should be as it were sacred; they should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning: there ought to be as much, and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness."

"TO TRUE AND EMINENT HOLINESS!" Oh, how different the views of this "man of God," in regard to the purposes and resources of a literary institution, from those entertained by secular educationists and opposers of religion!

Let it be remembered that there are causes always at work to undermine the faith of students. Mere secularity is itself an awful temptation. Literary diligence is a snare to the youthful mind. Scepticism, which sweeps through the darkness of the world's sky with its coma of terror, sometimes makes a college the focus of its course. Intemperance, gambling, debauchery find ready victims among the young. In short, religion can alone give security against the fatal temptations, which invade collegiate life. Fathers, when they grasp the hand of their son, going for the first time to college, and mothers when they give their farewell kiss in tearful love, little realize how much of the future of the young collegian's destiny is almost irrevocably fixed upon his return with the diploma in his hand. The

endless happiness or misery of multitudes of youth is depending, under God, upon religion as an element in education.

The importance of keeping God's truth before the mind and conscience of literary young men cannot be too earnestly and solemnly appreciated by institutions of learning.

II. The NATURE of the religious instruction to be given in the College course, now comes under consideration. This will be developed in answering the question, "What is the *object* of the instruction to be imparted? The object can be nothing less than to save the soul. The students should be taught those things, which are suited through grace, to bring them to Christ and to promote the religious life. They need the instruction common to "man's estate of sin and misery," including the special adaptations which belong to a course of literary training. The nature of all religious instruction is historical or general, doctrinal, and practical.

1. A knowledge of *Bible history* is an important part of Christian learning. The historical portions of the Old Testament, contain records of Providence and Grace which unfold the plan of Salvation. For four thousand years God was preparing the world for the reception of Christ. Promises, prophecies, types, ceremonies, statutes, sacrifices, sacraments, all the provisions of the ancient dispensation were witnesses to the coming day of redemption. The mighty scheme which God was thus elaborating for ages, ought to pass in studied procession before the mind of the youthful scholar. There is a wonderful tendency in this historical knowledge, to remove scepticism, and to deepen and solemnize the impressions of christian truth. As the world needed the discipline of the ancient dispensations, preparatory to the era of the "fulness of times," so an attentive study of all the divine arrangements which educated the human mind into the expectation and reception of the Messiah is, from the nature of the case, highly promotive of christian docility and faith in all ages. The ante-diluvian, patriarchal, mosaic and christian dispensations, like the studies of the four collegiate years, are bound together by the ties of relative arrangement, intimate communion, and harmonious progression. The knowledge of Bible history, in all its parts, enters into the very idea of christian instruction. Much general knowledge, pertaining to Biblical antiquities, the evidences, geography, interpretation, &c., is included under this particular head.

2. *Doctrinal* knowledge should be taught in colleges, as a part of religious instruction. Mere morality is insufficient. God has never taught salvation through morals. The precepts of the moral law are necessarily included in religion; and hence a clearer exhibition of their nature and of their authority has been made by revelation. But revelation stops not at Sinai. Its pillar of fire and cloud of glory lead a wandering world, through the track of ages, to the cross of Christ. The Gospel proposes a system that is remedial in relation to law. The atonement of the crucified Saviour is necessary to deliver the sinner from legal doom, and to advance him to the condition

of spiritual obedience. The doctrines of grace, having glory above mere moral precepts, must be embraced in a course of instruction.

Doctrinal knowledge must, further, be distinguished from general, indefinite, or what the world calls "unsectarian," views of religious truth. There is no substitute for thoroughness of incultation. Far be it from us to exalt creeds above the Bible. Their value consists in their conformity to the Scriptures. When a church, comprising piety and learning in its membership, honestly believes that her confession of Faith is scriptural, she ought to teach it in all meekness and boldness. There is nothing like "the truth, the whole truth, and nothing but the truth." The world has had too much experience of Presbyterian doctrines to doubt their salutary influence on old and young, on individuals and communities, and the church herself living on the truth of her adopted articles and enjoying the blessed experience of their suitableness to human want, ought to be ever forward in propagating them at her domestic altars, in her institutions of learning, and in her public congregations. God has blessed the doctrines of our catechism and other standards in the conversion, sanctification and salvation of souls. Better weapons and armour cannot be found for the day of warfare. The truth that brought our fathers to glory is the truth for us and for our children. Let us teach doctrine above morality, and doctrine according to our own standards.

3. The nature of the religious instruction, suited to colleges, also includes the *practical*. And this in three aspects. 1st. Practical, in order to lead the soul to Christ; to win the youthful student to commence a religious life. Any thing short of this is a failure. "The chief end of man is to glorify God and to enjoy him forever." All the knowledge, the counsels, the exhortations, communicated to college students, ought to have a reference to their highest interests for time and eternity. "The redemption of the soul is precious, and it ceased forever." 2d. Practical, in order to promote the formation of Christian character on a high standard. The students, if pious, should be so familiarized with the characteristics of vital religion, as to understand its nature and be encouraged to press forward for its attainments. The fact that some of them are looking to the ministry as their profession, renders still more important the cultivation of the Christian graces, as one of the ends of instruction. Piety may become vigorous or may languish, according as it is nurtured, or left to itself. The piety of students needs to be wrought within, and then brought without. Like the weaver's shuttle, instruction should go to and fro, running truth and practice into the texture of the soul. 3d. Practical, in the sense of a general regulation of life. If the religious knowledge communicated fails to lead to Christ and to practical piety, it may at least subserve the interests of morality. The public opinion of a Christian institution ought to be formed and arrayed against vice. Profanity, intemperence, gambling, licentiousness, cannot ordinarily make head-way against the power of truthful teaching and training.

The general nature of the religious instruction to be communicated

in colleges, then, is, *first*, historical and general; *secondly*, doctrinal; and *thirdly*, practical. Let us now inquire how far this instruction may be wisely carried.

III. The EXTENT, to which religious instruction may be conducted in colleges, is a question upon which unanimity of opinion cannot be expected, even among ardent friends of Christian education. I shall endeavour to carry with me the judgment of my respected brethren here assembled, according to the best light given me—premising that although I speak by their authority, they are not responsible for my sentiments.

It is obvious that religious instruction may be conducted either formally by text-books and recitations, or more generally by means of the other opportunities incidental to the college community.

I shall *first* consider the subject in connection with TEXT-BOOKS AND RECITATIONS.

1. All will admit that the *Scriptures* should be studied in a Christian institution. The Bible is pre-eminently the great text-book of human learning in all stages of education. It is a matter of astonishment that, amidst all the plans for enlarging the college course and making provisions to increase its general influence and usefulness, so little homage has been paid to the word of God. Written by the greatest men through divine inspiration; its subjects comprehending antiquities, doctrines, morals, prophecies, miracles, biographies, of permanent interest in all ages; adapted above all books to awaken and train the intellect; replete with sublime imagery, poetry and eloquence; containing the charter of human liberty and of national prosperity; and bringing personal gifts of life and immortality to a fallen, dying race; the Bible ought to be rescued from its educational by-place, and be the acknowledged “book of books” in the literary course. The sentiment advanced for your consideration, is that the Bible should be studied at College, in the English, Greek and Hebrew languages; and so studied as that its entire contents shall become familiar to all the students.

The *English Bible* naturally forms the basis of instruction. So remarkable is the merit of this translation and so auspicious the circumstances in which it was undertaken, that the translation may be almost called the inspiration of Providence. God’s truth was taken from its Hebrew ark of shittim wood overlaid with gold, and deposited, wide open, on the solid-gold table of Anglo-Saxon literature. The English version is now the standard of the language. The rich utterances, in our mother tongue, of God’s ever-living truth, should be among our habits of thought and speech, from the lisps of the nursery to the graduation in college halls. I maintain before God and angels, and the Synod of Wheeling, and the trustees of Washington College, and this Christian assembly, that the Bible in the English language, ought to be studied through and through, by every youth sent here for education. The definite mode of accomplishing this important end may be left to those who are charged with the

supervision of the institution ; but as something may be expected on this point from the speaker, a few suggestions will be made, hereafter.

The use of the English version does not supersede the study of the scriptures in the Greek and Hebrew languages. The *Greek* Testament is commonly studied, in some of its parts, in our American colleges. It is worthy of consideration, whether it ought not to be studied entire, without any omissions. As a means of mental discipline, of perfecting a knowledge of Greek literature, and of bringing the mind in contact with the most important and latest revelations that Heaven has given to man, the Greek scriptures have a fair claim for at least one thorough perusal in a four year's course. Every class in college should be engaged a part of every term in surveying the riches of God's grace in Christ, through the medium of God's selected language.

The *Hebrew* scriptures have also good claims to be received into the curriculum of a liberal education. *First*, because the Bible is the standard of faith ; and every educated man ought to be able to consult the original text, written by holy men of old as they were moved by the Holy Ghost. *Second*, because the Hebrew is the oldest, as is supposed, of all existing languages, if indeed it is not the original language ; and therefore every scholar ought to drink at this old moss-covered spring. *Third*, because the Hebrew, like every other language, has the tact of cultivating the judgment, improving the taste, sharpening the memory, and accomplishing useful purposes of education. *Fourth*, because a knowledge of the Hebrew will afford much satisfaction and pleasure in after life, as a department of learning within reach and mastered by youthful diligence. *Fifth*, because the Hebrew has an important relation to the Arabic, Syriac, Ethiopic, and other cognate languages. *Sixth*, because candidates for the ministry, who are in considerable numbers in all our colleges, would be greatly advanced in their theological education by the study of the Hebrew.* *Seventh*, because the Hebrew would introduce college students to a closer acquaintance with the word of God, the principles of its interpretation, and the great truths treasured up by the Spirit in pure, idiomatic language. And *Lastly*, because the Hebrew is likely to be of more permanent value to the general student than some of the studies in the ordinary college course.

These views of the English version and of the Greek and Hebrew originals do not, as is conceived, claim too much for the Bible, as one of the classics in education. Reason and revelation unite in giving such a prominence to the divine word, as is due to its Author, its subjects, and its present and everlasting rewards.

2. Next to the Bible, come the *Catechism*, *Confession of Faith*, and other standards of the Presbyterian Church. "The Catechism

* The Free Church of Scotland requires a knowledge of the Hebrew before commencing the study of divinity. Is it not time for our own Church to make this improvement in her theological course?

in a college"! Yes, let the light of the Westminster divines shine upon childhood, youth, manhood and old age! There never was an uninspired book that delineated truth in greater purity, with better arrangement, in terser language, in more Catholic spirit, or with more permanent adaptation to the wants of the soul. Dr. Green, during his administration at the College of New Jersey, required all the students to learn the Catechism of their respective Churches. The Presbyterian young men of course studied the Shorter Catechism. There was no dispensation from the rule, except where a denomination had no Catechism, and then a substitute was provided. It is related that two students of the Society of Friends asked to be excused from any *memoriter* religious exercise, on the plea that the Friends never had used any Catechism. "No, young gentlemen," said the President, "I cannot excuse you. Please to learn the whole of the sermon on the mount." As the sermon on the mount contains one hundred and eleven verses, the religious exercise of the young Friends was no great easing off from the study of Westminsterianism.

The *Confession of Faith* and the *Form of Government* of the Presbyterian Church ought to be studied in our colleges, either through lectures, or by recitations, or by both. As a young man grows up in knowledge, he should be instructed in all the doctrines of truth. No family-teaching can supply the demands of the collegiate period, and render unnecessary careful attention to the standards of the Church. If truth be the ally of holiness, then clear and definite views of it are of great practical importance. And our youth can only be established in the faith and kept secure amidst the temptations of error and the delusions of proselytism, by understanding the nature of our doctrines as set forth in the scriptures.

Our Presbyterian institutions must be mindful of their covenant obligations in this day of taunting liberality. Even the world will honour us for the conscientious discharge of duty. The temptations to abandon our own youth to diluted doctrinal instruction, for the sake of conciliating other churches, is a device whose day is past. All latitudinarian pretexts of Christian liberty are equally shallow. Principle and policy require that our educational course should be imbued with love to our own Church, in her doctrines and form of worship. Let the true blue, studded with the stars of our faith, wave upon our ramparts and towers, rallying our own, and creating in others respect and good will.

3. Religious instruction in colleges should be carried to the extent of using works on *the Evidences of Religion, Natural and Revealed*. This department, in its proper acceptance, includes a wide range. Alexander's *Evidences of Christianity*, Butler's *Analogy*, Hornes' *Introduction*, Paley's *Natural Theology*, &c., are exponents of its richness. In proportion as our Academies rise to the use of any of these or similar text books, our Colleges may substitute other works. The Bible in its evidences is a great department. Infidelity has been labouring to assault the strongholds of Biblical truth by a boastful

array of learning and literature. Our collegiate course is bound to supply the clew to escape from this subtle labyrinth, and to enable our educated young men to come forth under the guidance of true learning.

4. Religious instruction in colleges should be pursued to the extent of a thorough elementary course of *mental and moral philosophy*. A close union exists between philosophy and theology. Inquiries respecting the powers and susceptibilities of the human mind, the laws which govern its phenomena, the influence of motives on the will, the nature of virtue, the standard of moral rectitude, almost necessarily determine views of divine truth. Jonathan Edwards' philosophical works have done more to establish Calvinism in the world of intellect than all the sermons he ever preached. Cotemporary with him, Dr. Francis Hutcheson, the father of speculative science in Scotland, taught alluring heterodoxy from the Chair of Moral Philosophy in the University of Glasgow, and had an active agency in scattering the seeds of Unitarianism over Scotland and Ireland. The German philosophy of the present day is allied with the prevalent rationalism and skepticism in the land of the Reformation. It is impossible to deny the relation between mental and moral science, and systems of divinity. Our students must be furnished with the true outlines of these sciences, in order to be established and fortified against "philosophy falsely so called." The popular mind of the Church, not being ordinarily disturbed by abstract speculations, may have prejudices against these high and interesting literary pursuits; but it is necessary to resort to them in order to maintain "the old landmarks" and drive back invaders from the heritage of truth.

The question now arises how the religious instruction, whose extent has been sketched, can be inlaid into the college course; how the Bible in the Hebrew, Greek and English; the standards of the Church; works on the Evidences, and on mental and moral philosophy, can be taught without injury to the usual studies.

(1) The great principle to be adopted, in order to carry into practice these views of religious instruction, is that *one recitation each day* should be devoted by every class to some one of the branches indicated. If an hour, or some days perhaps half an hour, can be spared, the work can be done. Let it be remembered in vindication of this allotment, that the religious is really the most valuable part of education; that it disciplines the mind whilst it cultivates the moral affections; that there is great variety in the subjects of the department; and that Christianity has been long dishonoured by accepting a subordinate position. Divine truth has been consigned to a retired niche in the training Palace of all nations, instead of being elevated to the central platform beneath the dome. A daily recitation in the Greek, or Hebrew, in the doctrinal standards of the Church, in the evidences or antiquities of the Bible, or in the topics of mental and moral philosophy, would give impressions of divine things to young men, not readily eradicated in after life. This daily recitation could be conducted in entire harmony with a thorough classical and mathematical

course. All that is necessary to honour religion in education is *the will to do it*.

(2.) In addition to the regular daily opportunities offered in the recitation room, God has set apart the *Sabbath* for definite religious instruction. The Sabbath in a college! alas, how little is made of its precious, sacred time! Besides the public exercises of religion in the house of God, the Sabbath has a right in the college, as in the family, to private instruction. Dr. Green introduced into Nassau Hall a College Bible class, which in his administration was made an instrument of usefulness, as well as honour, to the cause of Christ. He required the presence both of the Faculty and students; and if one of the Professors was absent, the President personally inquired into the reasons. After going through with the recitation, which was usually on four chapters of the Bible, in the Old and New Testaments alternately each week, he was accustomed to conclude with an earnest, practical exhortation, which was regarded by many of the students as the most eloquent, impressive and useful of all his discourses.

The influence of a good Sabbath service has always a happy influence on the religion of the week. When the daily recitations on the direct or collateral topics of Christianity are aided by the authority and power of the Lord's day, the result of the whole is immeasurably increased. Like the second column of a line of figures in simple arithmetic, Monday is begun by carrying forward at least *ten* into its figures.

Now to this whole scheme of religious recitations in colleges, many will bring forward *objections*. Some of these objections will be here briefly noticed, before proceeding to consider the other methods of exerting a religious influence upon students.

1st. One objection is that "the thing is *impracticable*." But it HAS BEEN DONE! Luther did it at Wittenberg and Calvin at Geneva. Both of those Universities were as distinguished for religious as for general learning. Even the German universities of the present day include the Hebrew among their studies on the general ground of classical consistency. The Puritans of New England early infused religion into the studies of Harvard and Yale, or rather they based every thing upon it. At Harvard, the students were accustomed to read the Hebrew Bible at morning prayers and the Greek Testament at evening prayers. President Quincy says that "In every year and every week of the college course, every class was practised in the Bible and catechetical divinity. At the beginning of the last century, the Assembly's catechism *in Greek* was recited by the Freshman class, and Wollebius' and Ames' system of Divinity, by the other classes. Wollebius, Ames, Medulla, and the Assembly's catechism *in Latin*, were also studied at Yale." At the present day, the schedule of studies in Hanover College, under the supervision of the Synod of Indiana, provides for a daily, or tri-weekly, recitation by all the classes on some of the subjects related to religion. It is, therefore, perfectly practicable to make enlarged provisions for

Christian training in colleges. The students will pursue such studies with interest, and the community will sustain all institutions which thus honour Christianity. The only impracticability is in the want of conscience to do the thing.

2d. Another objection is that "it would *interfere with the classical and mathematical course.*" This objection assumes that the classics and mathematics have a right to interfere with religion, which cannot be proved. Cæsar, Cicero, Demosthenes and Homer have no right to cast out Moses, David, and Paul who spake "as they were moved by the Holy Ghost;" nor have Euclid, Olmstead and Day any claim to supersede other prophets and apostles of the Lord. This controversy for greatness might be settled, as in the times of our Saviour, by bringing a child into the audience, for it was said, "Of such is the kingdom of heaven!" That declaration settled the controversy. Human destiny is eternal. The classics and mathematics must keep in their place, or at least not conspire against the great training element of religion. The fact is, however, that there is room enough for all, in the recitation room. No essential curtailment is required, especially in view of the advances gradually made in the college course, by leaving to the Academy what formerly belonged to the former. Washington college designs to enlarge its classical and mathematical course in the very act of making its religious improvements. It is perfectly clear that the highest purposes of a complete, literary education can be accomplished, in connection with a greatly increased attention to religious studies. Indeed, the true idea of a finished education consists in its harmony. The plea of "no time," like the plea of impenitence, is met by the answer "you must find time."

3d. Another objection is that "religion, pursued to this extent, becomes *professional, and more properly belongs to candidates for the ministry.*" I deny that the proposed amount of religious knowledge belongs exclusively to the clergy; and least of all that it is safe to commit to them the interpretation of the Bible in the original Hebrew and Greek. Mensuration, and surveying, and navigation, and the calculation of eclipses, may be said to be professional in a far truer sense than any of the studies recommended in this address. It is not professional but educational for college students to understand the original languages of the scriptures and the doctrines and evidences of religion. All that has been contended for is, that a student should be trained up in divine things, just as he is in the classics and mathematics. As his mind expands, his studies in all kinds of learning should be adapted to his advancing state.

4th. It has been objected that "the union of religion and learning *hardens the heart.*" It is sufficient to say that all experience is the other way. Secular learning, left to itself, has a natural tendency to allure the mind away from God and to promote self-sufficiency, worldliness and scepticism. Religion, brought into the affairs of every day life, is attended with the happiest consequences. The more it is studied the more, ordinarily, it is appreciated. Prudence is, of course, necessary on this and on all subjects. With the prom-

ised "wisdom from above," educators can daily bring divine truth before the mind under circumstances of unusual hope and promise. God takes care of His Word; and all objections will vanish before the witness of Providence.

5th. Only one more objection will be noticed, viz: "The course of instruction marked out is *sectarian*." Although this objection is generally urged by those who are great sectarians themselves, it deserves a candid answer. If religion properly enters into education, the persons who give instruction in seminaries and colleges are bound to teach it according to their own conscientious views. The obligations of conscience cannot be surrendered in the very act of discharging a religious duty. The Presbyterian Church is no more sectarian in her plans of education than in the ministrations of her sanctuaries; and her object in both cases being to teach the truth as it is in Jesus, she has no alternative but to do it in the terms of her own standards.

Experience shows that it is impossible to accommodate divine truth so as to make it acceptable to all classes of minds. Attempts to liberalize the Gospel deprive it in the end of its power. One portion of divine truth must be abandoned after another, until finally the remnant is scarcely morality. In this way religion has been driven from the common schools in many parts of the country. The best plan is for each branch of the church to establish colleges for its own youth, and to endeavour to perfect in them its own system of religious instruction. What might be gained in conciliating other denominations is lost in creating disaffection in our own ranks. Presbyterians may congratulate themselves in having a doctrinal system which united the churches of the Reformation. Our articles coincide with those of the Church of England, of the Congregational and Baptist Churches, and of almost all the branches of the great Presbyterian family. Our system is able to endure the stigma of sectarianism. It is a sectarianism that has been distinguished for good fruits, for morality, patriotism, active religion, and those virtues which unite families and communities in the bonds of christian brotherhood. If it has some severities, it is not destitute of qualities that have always commended it to the world. Our church has the manliness to profess openly its principles. Instead of meanly proselyting in the dark, it relies for success upon a candid and decorous exhibition of the truth. Until all christians shall merge their peculiarities in doctrinal articles which shall gain universal acquiescence—a consummation not yet attained—the Presbyterian Church is under obligations to give religious instruction according to her own standards, and in a spirit of charity and good will to all.

There are OTHER MODES of religious instruction besides the formal mode by recitation. These are of a more *practical* character, and are eminently influential, through divine grace, in turning to a profitable account the general and doctrinal knowledge already prescribed. The extent, to which religious instruction should be carried in colleges,

demands a consideration of these incidental opportunities, afforded by the organization of a literary institution.

(1.) The *exercises in the chapel on the Sabbath* are of great importance in promoting religious life among the students. There are few more interesting audiences than those composed of the classes of a college, and of the families of a Faculty. The congregation is indeed, a large household, all the members being grown to years of discretion and engaged in pursuing a common education. How the eloquence of Davies must have thrilled through the hearts of the young worshippers in Nassau Hall! Dwight worked a revolution in Yale College, through the power of God, which made his preaching efficacious in destroying infidelity and in leading many sons into glory. Dr. Green's administration at Princeton, was distinguished by pulpit energy and fidelity. A harvest field of the richest prospect is opened within the area of a literary institution; and he, who is girded by grace to wield the sickle of the Gospel, may bring home with rejoicing abundant sheaves of his careful labour. Revivals have been begun, and carried on, amidst the earnest discourses of presidents and professors, and pastors, unfolding life and immortality in the courts of literature.

(2.) *College prayers*, morning and evening, are impressive means in solemnizing the mind, and of leading the thoughts to God. Far too little importance, it is feared, is attached to these exercises. The mornings and evenings of the forty weeks of an academic year, afford opportunities, which, if heartily embraced, might bring down many a blessing from above. More attention should undoubtedly be paid to give interest, variety, simplicity, fervor, to these exercises. In addition to the prayers, a large part of the Bible might be read through, every year. The forty college weeks contain two hundred and eighty days, and if a chapter be read every morning and evening, there would be five hundred and sixty chapters read every year. These, added to the one hundred and sixty recited on the forty Sabbaths and to the number on week days recited in the Greek and Hebrew, would bring almost the entire contents of the Bible annually before the college. The psalms and hymns of the chapel have a delightful tendency to cultivate devotional feeling; and most graduates remember for many a day the solemnities of the college choir. In short, the devotional services of the morning and evening sacrifice, should throw a glory into the sky of knowledge, like unto the rich and mellow rays of the rising and setting sun.

(3.) *Recitations in general studies, not religious*, afford frequent occasion for the introduction of religious remarks. The classics, which bring to view the gods of Paganism, are open to the corrections and qualifications of Christian criticism. The natural sciences, especially astronomy, bring thoughts of God to the mind; and belles lettres may gather from the Scriptures the most appropriate and decorative illustrations. A word or two, thrown in with prudence, may perchance counteract scepticism, confirm belief, or add dignity and force to the truth. An arrow, shot at a venture, may enter between the

joints of the armour, at the height of the mental conflict. It cannot be doubted that a pious and judicious teacher may do much good by suggestive reflections on the topics of the ordinary recitations.

(4.) The *evening meetings in the week, for prayer and exhortation*, may be rendered greatly subservient to the cause of religion by some attention on the part of the Faculty. A weekly lecture properly devolves upon the immediate supervision of the College Officers; and the social prayer-meetings of the students might be occasionally attended for their encouragement and profit. Religion in a church and community is greatly influenced by these appointments for prayer and praise and exhortation. Minor though they may seem to the eye of sense, they open heaven to the eye of faith, and introduce the worshipper to his Lord and his God. A College Faculty, intent upon doing good among the students, will watch over the evening devotional meetings with a godly jealousy.

(5.) The cause of religion may be promoted in a college by the *administration of proper discipline*. As good morals and social order depend for protection upon the laws of civil society, so in a college, the authority of government must interpose in behalf of virtue, and for the subjugation of vice and immorality. Where evil habits have begun their work of corruption on a young student, they should be subjected to the mild and salutary restraints of discipline. It is in vain to have colleges, if wickedness walks unrebuked through their walls. "If the foundations be destroyed, what can the righteous do"? Virtue and religion need the safeguards of government. No ordinary vigilance must be put in requisition to detect and conquer intemperance, gambling and other college vices. The Faculty should make it well understood that they "do not bear the sword in vain." Discipline should be mild and firm. Dr. Dwight used to say that the chief concern in the administration of the affairs of a college was its discipline. For the adequate performance of its duties, great sagacity is necessary. Want of discipline will injure any college, whilst its proper exercise in a Christian spirit will overawe evil, promote virtue and religion, gain offenders, and contribute to the general prosperity of the institution. The government of God is sustained by discipline, and so must human governments, whether in the form of families, colleges, communities or nations.

(6.) Another mode of assisting the growth of religion in colleges is by *Christian intercourse and conversation*. False ideas of dignity would keep up a marked reserve between Professors and students. The two extremes of lofty official pretension on the one hand, and of a careless want of self-respect on the other, are to be alike shunned. Every condition of the social state has its duties; and among the duties of the College state is personal watchfulness of the Officers over the young men in the institution. Christian intercourse and conversation, conducted on scriptural principles of courtesy and prudence, cannot but exert the most benign influences. The tongue is never more "the glory of the frame" than when it speaks of

Christ to the young. There is nothing like a personal talk on religion, face to face. No substitute can ever be found for it. Love shows itself in the look, in the tone, in the manner, in the grasp of the hand, in the word spoken, in the nameless sympathizing signs of its gracious, living presenee. Oh, how good it is for a Christian teacher to go and converse with his pupils! How thankful would parents be to know that colleges had men in them, who would personally counsel their sons, and give them the advice their temptations require! Oh, my brethren, is it all a dream that Christian intercourse may be preserved in a literary institution? May God in His grace mould Professors' hearts to condescend to students' wants!

The great JONATHAN EDWARDS, whose grave is by the side of Burr and Davies at Princeton, said: "I cannot see why it is not on all accounts fit and convenient for the governors and instructors in the colleges, particularly, singly and frequently to converse with the students about the state of their souls." The distinguished Dr. DODDRIDGE, in giving an account of his academy in one of his letters, says: "I will not, Sir, trouble you at present with a large account of my method of academical education: only would observe that I think it a matter of vast importance to instruct them carefully in the scriptures; and not only endeavour to establish them in the great truths of Christianity, but labour to promote their practical influence on their hearts. For which purpose, I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but I bless God it is amply repaid in the pleasure I have in seeing my labour is not in vain in the Lord." Thus speak these two great men, both of whom were instructors of youth. I am persuaded that the officers of every college in the land would find it for their own good, and for the good of the students, to do as Edwards and as Doddridge did.

(7.) Finally, much can be done to aid religion in colleges by the life and example of those who superintend them. The personal religious character of instructors is an indispensable element of the successful cultivation of piety in an institution of learning. Holiness of life must be known and read of all students; and there are no shrewder judges of human nature. Many a youth, who cannot well construe Greek, can read through formality, or lukewarmness, or wrong conduct, without consulting the lexicon of common fame. A teacher's character should be a model of religion. The whole subject of education has become so secularized in this country that the piety of a Professor, or teacher, is regarded among his secondary qualifications. It is impossible, however, to teach religion except through religious men; and as religion rightly occupies a high rank in the literary course, the teachers of all kinds of knowledge should all be religious teachers. This is one of the fundamental principles in Christian education.

IV. Having thus endeavoured, respected brethren and friends, to commend to your consideration the importance, nature and extent of

religious instruction in colleges, the general connection of the subject, as well as the circumstances of the occasion, authorize me to yield to the wishes of the Synodical committee in adding something on the relations of the Church to christian education.

Washington College is now a Synodical institution. Its President, elected by the Synod of Wheeling has been inaugurated, and will commence the functions of his important office under the authority of the Church. In vindicating church supervision in the work of education, it is scarcely necessary to say that whilst this is deemed a very important question in all its bearings, theoretical and practical, it becomes us to have charity towards all who differ from our views and who prefer colleges to be under the care of private corporations.

The arrangement between the Synod of Wheeling and Washington College is believed to be the best of all arrangements for conducting collegiate education, for the following reasons:

1. It is the *prerogative of the Church to guard the interests of religion*. If the principles of the preceding discourse are true, religion, by right and by policy, ought to be a prominent subject of instruction, even so prominent as to be daily inculcated by recitations and in other modes. A college is in fact a religious body, and not a political one. It is eleemosynary in the eye of the law; and originating in benevolence, its purposes can be best accomplished through religious men. The Church, which is the mother of us all, has the highest authority in religion; and therefore has pre-eminently the right to engage in christian education. The question is, not whether the Church is the *only* body that has this right, but whether it is one of the bodies, and the chief body, concerned. If religion forms a part of the college course, and if it is the prerogative of the Church to teach religion, then the Church may superintend a college, whenever she thinks the cause of religion demands it.

And here it may be remarked that the President of a college ought always to be a minister of the Gospel, extraordinary cases excepted. The nature of the instruction committed to him, is by the common law of colleges, chiefly of a religious kind; and the Church, which is the principal party engaged in the work, is properly represented by one of her highest official officers. So thoroughly is this idea admitted in New England that, at the last election of a President in Yale College, the gentlemen chosen, who was a layman, considered the election to the Presidency as a call to the ministerial office, and was actually ordained in view of it. However doubtful such an interpretation of a ministerial call may be, according to Presbyterian ways and customs, all will probably concur that the President of a college ought to be a minister of the word. The Church can best teach religion through her own authorized expounders.

Again. The church has a connection with education, not merely in her general claims to teach religion, but in her special interest in the young by *covenant engagement*. The human race are brought to the knowledge of God by training as well as by preaching. Christian nurture is an instrumentality, not second to any other.

God has ordained it for the perpetuation of religion in the world. The ministry preach the word, but parents, and teachers who are their substitutes, teach it and train up in it. The church has the admitted oversight of family instruction, and the session can exercise discipline, if it be neglected. Baptized children and youth are, according to Presbyterian government, members of the church; and as such their education is properly a matter of ecclesiastical supervision, both at home and at college. The church is under obligations to see that institutions are established to meet all the wants of the public educational course. Her own welfare is bound up in the welfare of her sons and daughters; and the covenant of God, sealed with baptism, commits to her the work of education, as part of her sovereign rights and sacred privileges.

Further; The church can give *higher security for religious instruction* in colleges than a private corporation. A body of men, perpetuating their own legal existence, some of whom are members of no church, differing in opinion as to the value of religious instruction, and fearful of making the institution sectarian, such a body cannot be ordinarily expected to meet the ideas of the church in spiritual matters. Indeed, it needs no argument to prove that the church will attend to the religious interests of a college, far better than a mixed corporation independent of her authority.

The general relations of the church to religion constitute a strong argument for her connection with educational institutions.

2. An additional argument is derived from the fact, that the church is *more conservative and stable* than self-perpetuating trustees. The defection of Harvard University is a lesson for the times. Never were there nobler and more pious men than in that old Puritan corporation in the days of the Mathers. The motto of the corporation seal remains the same, "*Christo et ecclesiæ*,"—for Christ and the Church. Yet that seal is held by men who "deny the Lord that bought them," and who entertain views of the church proportionally diverse from the original founders. A large amount of funds have thus been diverted from the great moral purposes of the donors. The independent corporation is Unitarian; although the Congregational churches of Massachusetts, as a body, disown that heresy.

Take another case within the State of Pennsylvania. Dickinson college, founded by Presbyterians, but now under Arminian influence, is another warning on the subject of private corporations. The Trustees had contentions among themselves; became embittered against each other; assumed unwise authority over the Faculty in regard to college discipline; and there being no higher power to control them, the institution declined, and they made it over, with all its buildings, its beautiful grounds, its library, its apparatus and its funds, to another denomination of Christians.

Religious bodies, are, indeed, liable to change and decline, like every thing human. But the church of the living God has promises of stability and perpetuity, which civil corporations can only share by deriving their life from her life.

3. Church superintendence in education, has a powerful effect in *stimulating christian nurture at home*, and in *properly magnifying the subject in all its relations*. One of the great evils of the times is the prevalent neglect of religious training in families. Education having almost entirely passed out of the control of the church and been managed by the state and by private instructors and corporations, the community has gradually experienced a reaction, tending to depreciate the religious element everywhere. Not the least of the benefits, attending ecclesiastical supervision, will be the exaltation of the whole subject of christian education in the minds and hearts of God's people. The discussions and action of the church have already excited a new interest. Every school, academy and college, established with a definite view to the introduction of religion into the literary course, is an argument read and felt by fathers and mothers in behalf of increased parental fidelity. The supervision of education by the church, literally brings the matter *home* with new emphasis. Our ministers and elders have become more and more engaged. More sermons are preached; more responsibility is felt; more thought and conversation are elicited; more prayers are made; more work is done. You see how it is, brethren, within the bounds of the Synod of Wheeling. When did topics of christian education ever more fully engross the attention of christians? When were the obligations to train up youth in the ways of piety more impressively realized, either directly by the inward convictions of believers, or more indirectly by the formation of a sound public opinion? When were funds more easily secured to establish institutions of learning and religion, and more zeal, self-denial and holy energy exhibited in prosecuting the good cause? All public efforts for the Redeemer's kingdom have necessarily private relations of power. How the foreign missionary operations invigorate the religious life of families, and draw forth the interest and sympathy even of children! There is wonderful influence in christian organization. It extends far beyond its public manifestations, and in fact gathers energy for its perpetuation from the wide spread ingatherings, of silent, individual contribution. In Scotland, where ecclesiastical supervision in education has acknowledged sway, there is more thorough family religious training than in any other land. The harmony between the public and private management of the great educational interests, expresses itself in the religious character permanently inwrought into the whole system of training. Were Scotland to surrender her public ecclesiastical control to private individuals, or to the state, there is reason to apprehend a depreciation of religious responsibility in her households. The idea that families will do more for religious training in consequence of the deficiency in public institutions, is a "flattering unction," which neither reason nor experience will acknowledge as sound. Public defalcation is the indication of private fault; the breaking of the machinery but exposes the flaw. The delinquency of educational institutions can never expect to find supplemental activities elsewhere. The re-action is rather against, than in favour of other remedial agen-

cies. The true plan is to make public and private effort harmonious, correlative, mutually sustaining. One of the most hopeful of all the results of church supervision is the stronger interest it is likely to develope, in behalf of religious training, throughout all our families and households.

4. The doctrine of Church supervision over institutions of education is one of the plainest truths of *history*. Banishing religion from schools, and severing the Church from the educational work, are two Americanisms of dangerous experiment. From the earliest times the Church has been foremost in devising, sustaining and managing institutions of learning. In the days of primitive Christianity, private corporations did not assume to keep the Church from immediate contact with her youth. At the period of the Reformation, in Germany, France, Switzerland, Holland, Scotland, the Church was acknowledged to be the party that had lawful charge of the rising generation. Our Presbyterian fathers in this country always claimed the right of the Church to carry on education, and they exercised their rights according to opportunities. Princeton College was chartered at a time when it was very difficult for Dissenters, especially Presbyterians, in any of the Colonies, to obtain any kind of charter for literary institutions. A Presbyterian *Synodical* institution was out of the question. But our fathers did the best they could under the circumstances. After rejecting one charter, probably because, among other reasons, the Government wished to appoint three or four of the Council of the Province trustees,* they finally accepted one, which named *twenty-one Presbyterians* as the original trustees; and of these, eleven were ministers, and the rest either ruling elders or communicants, and all of them members of the Synod. This was as near to a formal ecclesiastical connexion as it was possible then to attain. The Synod nurtured the College into life; sent Davies and Tennent over to Great Britain in its behalf; and at different times, down to 1802, appointed a Professor of theology in the institution. Our other Presbyterian Colleges, without exception, have also originated in the Church. The three, which are the only ones now existing on the model of Princeton, were originally under the care of their Presbyteries. Washington, and Hampden Sidney, in Virginia, were under the care of Hanover Presbytery and the old Stone Academy in the Chartiers settlement, since grown into the flourishing college of Jefferson, was the child of the Redstone Presbytery, born and nurtured ecclesiastically. At the present time there are sixteen Presbyterian Colleges under Synodical supervision. So that it has become the established policy of the Presbyterian Church, at the present day, to superintend colleges with her own blessed oversight. And where under the sun, either in this region of country, or in the whole world, are there better men—without disparaging others—to manage institutions of learning, than Presbyterian ministers, elders and laymen?

* Life of Edwards, by Dwight, p. 266.

The first fruits of ecclesiastical interest and power in the superintendence of this college, have been laid upon the altar of the Lord in the rich offerings of an initiatory endowment. I say *initiatory* endowment, because the other part of a complete one is yet to come, and it will come. The old *Redstone Presbytery* settlements have grown up into two Synods, with a dozen Presbyteries, each stronger than the original one, and most of them twice and thrice as strong. And why will all the money, required for this Synodical College, be obtained from the descendants of the old settlers and the other inhabitants within this favoured territory? Because it is FOR THE LORD! Because it is to establish an institution of learning, in which religious knowledge shall be prominent among the attainments of scholarship, and in which the salvation of the soul shall never be lost sight of, from day to night and night to day throughout their earthly train. Let the institution commend its plans of education to the christian community; and if funds be wanting, funds will come. Who made these glorious hills and vales of Washington county, built up the Alleghanies to greet the morning sun, and sent the mighty rivers of the West along their flowing courses? He, who has the hearts of all men in his hands. *He* can supply great motives to the minds of His people; *He* can fill them with love for the sublime and beautiful in moral enterprises; can bring before them, through the grand destiny of a christian college, visions which range above the hills and expand beyond the streams, and take in the circuit of ages and generations, and lay all their treasures of hope and joy at the throne of God and the lamb!

Blessings descend upon thee, venerable institution of the church's care! Represented by a name, which kindles the associations of civil liberty, thou art also bound to the church by the "name which is above every name." The eagle of the State shall be guided in his course by the wings of the sacred dove. Blessings rest upon Washington College! Neither adversity nor prosperity is to be dreaded; cloud and clear sky equally unfold God's purposes in the seasons. The star of thy destiny shines bright in the heavens, free to all the constellations. HIGHER YET SHALL ASCEND THAT STAR!

WASHINGTON COLLEGE, PA.

At the late Semi-annual meeting of the Board of Trustees of WASHINGTON COLLEGE, the Committee *ad interim* of the Synod of Wheeling, having exhibited to the satisfaction of said Board, Subscriptions and Guarantees to the ENDOWMENT FUND, exceeding in amount the sum of SIXTY THOUSAND DOLLARS, it was, thereupon,

Resolved, That the next Session of the College be opened upon the *Endowment basis*; and the undersigned were appointed a Committee to make the announcement.

In pursuance whereof, PUBLIC NOTICE IS HEREBY GIVEN, that at the opening of the next Session of the College, on the FIRST MONDAY OF NOVEMBER, Subscribers to the Endowment, on complying with the terms of Subscription, will be entitled to the benefit of their SCHOLARSHIPS in the Education of Pupils.

JAMES I. BROWNSON,

JOHN H. EWING, ,

A. W. ACHESON,

September 28, 1853.

Committee.

PUBLIC NOTICE.

SUBSCRIBERS TO THE ENDOWMENT FUND OF THE SYNOD OF WHEELING, are hereby notified that the sum of SIXTY THOUSAND DOLLARS having been obtained, their subscriptions will become due ON THE FIRST OF OCTOBER NEXT, and bear interest from that date until collected, in accordance with the terms of the Plan of said Endowment.

September 26, 1853.

J. W. SCOTT,

Agent of Synod.

ADDITIONAL SUBSCRIPTION.

It has been determined to increase the Endowment, by raising additional subscriptions, to the amount, in all, of at least ONE HUNDRED AND TWENTY THOUSAND DOLLARS. This sum is necessary to provide for an increase in the number of Professors, with adequate salaries, and to meet the expenses of a first Class College.