

# MEMORIAL ADDRESSES

DELIVERED BEFORE

THE GENERAL ASSEMBLY OF 1886,

ON OCCASION OF THE

QUARTER-CENTENNIAL OF THE ORGANIZATION  
OF THE SOUTHERN ASSEMBLY, IN 1861.

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*Published by order of the General Assembly.*

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PRESBYTERIAN COMMITTEE OF PUBLICATION.  
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# CHRISTIAN EDUCATION:

A MEMORIAL ADDRESS.

BY

JOHN N. WADDEL, D. D., LL. D.,  
CHANCELLOR OF THE SOUTHWESTERN PRESBYTERIAN UNIVERSITY,  
CLARKSVILLE, TENN.

# CHRISTIAN EDUCATION.

## I. INTRODUCTORY.

FATHERS AND BRETHREN:

ON this deeply-interesting occasion, in compliance with a call which is always imperative, proceeding from my brethren, I appear before you to bear my humble part in the services and exercises of this memorial day. When this demand was communicated to me, and the fact made known that I, in association with two distinguished brethren, now present, had been nominated to perform part in this Quarter-Centennial of the organization of our beloved Southern Zion, by delivery "of an address upon such topic as might seem to me appropriate," the question often so difficult to solve, "What topic shall I discuss?" presented no difficulty to my mind; it came to me spontaneously. The subject was Education. There *was*, however, a problem connected with it, and that was to adopt that method of treatment that might seem to be appropriate, when the general subject was one that had been worn threadbare,—that had been spoken of, written of, debated, abused, and misunderstood, insomuch that its familiarity had robbed it of all attractiveness for an audience so appreciative as that I should be called to address. The persistence with which this subject pressed its claims to my attention admitted of no rejection or dismissal; and you will pardon me when I say that the explanation of this fact is obvious when it is considered that I am, by honest descent, a practical worker in this field, and by long personal identification with the business of Education, it has become to me either a development of my natural appetite, or it has revolutionized radically my whole natural constitution; so that nothing so readily and profoundly arrests my attention as any allusion to this important interest. To select

that mode of discussion which would elicit your attentive thought, and secure your cordial co-operation, was the greater end in view in the performance of this service, undertaken at the request of my brethren.

## II. A REVIEW.

In order to the proper prosecution of my purpose, it is germane to the matter in hand that we should indulge in a cursory review of the history which has been made by our Southern Church during the quarter century, coupling with it a glance at our educational status previous to our separate organization. Not insignificant by any means are the benefits to be derived from such a review when its lessons are fairly acquired. We stand on an eminence commanding a view which embraces the progress which we have made, the triumphs we have achieved, and the defeats we have sustained. From this contemplation we may gather courage and wisdom, whereby we should renew our efforts; for even our temporary defeats shall teach us, by investigation of their causes, to avoid future failure. Now, while it is by no means censurable, as it is certainly very natural, for men, on such occasions as the present, to paint the past in roseate coloring, to indulge in jubilant glorification, and, where it is possible, to recount with pride and self-complacency the achievements of the past, yet to invest that past with a glory to which it is not entitled is only to deceive ourselves, and offend against that honorable candor which determines us to conceal nothing, and to analyze every feature of good and evil belonging to the history. Thus we shall be grateful for any success, however comparatively inconsiderable, and give full prominence, without exaggeration, to any failure which we may have encountered. Only in this way can we assuredly derive the advantages accompanying such a review as we are called upon to institute this day of the past twenty-five years.

## III. THE STATUS BEFORE THE CIVIL WAR.

The disastrous occurrence of the War between the States found the South in possession, and in hopeful prospect, of many

valuable schools of the higher learning. We omit, in this enumeration, the State universities, and confine our attention at present to those institutions considered as under ecclesiastical supervision, together with others which, although not under so strict control, were under Presbyterian influence, equally decided and undoubted.

Beginning with Virginia, three ancient seats of learning—the Union Seminary, Hampden Sidney, and Washington College—time-honored and illustrious for valued services and contributions to the cause of a Christian ministry and to general Christian education, formed the jewels of her diadem, to which she may ever point with justifiable pride. So we find North Carolina rejoicing in her Davidson College, under Synodical control, accomplishing its noble work of ministerial and general Christian training. Crossing the line into South Carolina, we found the grand old Columbia Seminary, enjoying the victory over its early struggles, and borne successfully on the tide of prosperity. In Georgia stood Oglethorpe University, under Church care, achieving, under heavy pressure, its gratifying results. During many years previous to the War, also, Mississippi had held high position in Christian education by the good results of Oakland College. In Tennessee, in her widely-extended territory, Washington College and other private schools in the east, Stewart College in the north, and La Grange Synodical College in the south, were all laboring prosperously and usefully in the same cause. Texas had its Austin; Missouri, her Westminster, which was among the few that worked on bravely during the War; Kentucky, her Centre College and Danville Seminary—all equipped and ably manned for the work of education upon true scriptural principles, and standing erect and vigorous in full survey of a successful career of usefulness.

## IV. OUR HISTORY DURING AND SINCE THE WAR.

It was just in this hopeful condition of the entire South that the clouds in our political sky began to assume the dark and threatening aspect of war that seemed inevitable, and portended desolation, moral and political. Forebodings of the results

aroused in all hearts the impulse of patriotism, and as, one after another, the States seceded, there followed a very general suspension of the schools of the higher learning, students and (in many cases) professors entering the army of the Confederate States; and in the cases where the exercises were continued their profitable conduct being greatly impeded and embarrassed. At such a time as this, in surveying "the waste of ruin" foregrounded, the project was suggested that all the Southern Colleges which had been suspended, and some utterly ruined in all but the name, ought to be consolidated. The plan suggested as feasible was that these institutions should unite all their assets, endowments, collections, libraries and apparatus, and form one institution, which, being thus equipped, should be enabled to work efficiently, and command the confidence and patronage of the entire Southern Church. Accordingly, an informal convention of the friends of Church education, consisting of interested representatives of the suspended colleges, and others in sympathy, was called, to meet during the sessions of the first Assembly. They met in the study of the pastor of the venerable church within whose house of worship we are now assembled. On a full, free and frank interchange of views and feelings, it was very soon ascertained that the conditions upon which the subscriptions were made to the endowment of these several institutions, with all their assets, were such that all would be forfeited by a removal. This fact being ascertained, the proposed plan was at once abandoned. We must pass rapidly on in this sketch, and state that while this initiative, special effort proved abortive, the enthusiasm was by no means abated, but rather intensified. As evidence of this fact, a special evening during the sessions of the first Assembly was set apart for the discussion of our relations to the great subject of education, eloquent addresses were delivered and views were presented by eminent educators. Although no definite action was taken, nor any plans matured at that time, yet this interchange of views and opinions was not without manifest advantage.

It is well and befitting this occasion that we recall to our recollection some names of men present in that convention of ear-

nest educators, although such a review must awaken sad memories. Some who were present, participating in that council, have long since passed to their heavenly rest. We easily recall him who was *facile princeps*—the beloved, the grand, the honored Thornwell, a prominent leader among us in everything that was "true and honest and of good report," whose high career of usefulness was soon after closed by a premature death. In that circle of thinkers and workers, sat Talmadge, of Oglethorpe, and McMullen, of Stewart, and Bailey, of Austin, and Lyon, the man of fearless convictions and broad educational views. These are all absent from this sacred re-union of the few survivors. Their seats at our council board are all vacant; but the spirit that actuated them still lives, and their "names shall be had in everlasting remembrance." Let the mantle of their great lives and characters rest upon those of us lingering on the scene of action, and stimulate and invigorate us to carry forward the noble enterprise of Christian education, to which they were so devoted, and in which their great powers were enlisted.

The first form proposed by our Southern advocates of an educational system for the South was that of one university for the entire section. It had secured a permanent place in many anxious and thoughtful minds, and was cherished and studied, until, at the meeting of the General Assembly in Louisville, Ky., in 1870, the conception was given form as it presented itself to the ardent mind of Dr. James A. Lyon. The result was that an Educational Convention was called to meet in Huntsville, Ala., during the sessions of the General Assembly, which had adjourned to hold its next meeting there in 1871. This convention consisted of a number of our ablest ministers and ruling elders, and the whole subject was thoroughly canvassed. As in the former case, the scheme was not acceptable to some of our brethren, upon the ground that they were amply provided with means for their education already, and, while wishing God-speed to those who favored the concert of action, they declined participation in the enterprise. Not regarding this as a defeat, the matter held fast hold upon their minds as some-

thing not to be surrendered, but to be developed in full efficiency, on a more limited scale. "Cast down" we were, but no means "destroyed." Accordingly, the resolution to build up Christian education was formed in various localities of the South. For example, Oakland College, which during the War had been suspended, its students and some of the faculty having entered the Confederate service, was, by an enthusiastic effort of its friends in Mississippi and Louisiana, resuscitated, and for some years prospered greatly, and accomplished a great deal for Church and state. So, also, Oglethorpe University was again set in operation upon a plan of wider dimensions than ever before, with academical and professional schools, and with large faculties in each. But the wide-spread ruin of the Civil War still lingered, with its fatal, blighting influence upon the resources of our Southland, and when the remnant of those endowments had been exhausted in these efforts, and no response was made to appeals for help, these two institutions ceased to exist. Suffice it to say that the spirit of our Mississippi and Louisiana Presbyterian people, incapable of being crushed, gathered up the fragments that remained, and finding that they could not revive the beloved old college, did the next best thing, and invested the remnant of their endowment fund in a first-class academy, and baptizing it with the joint name of Chamberlain-Hunt, in memory and honor of the martyred father and most munificent benefactor of the college, set it forth on its new career of Christian education, in which it has already achieved a success most remarkable, and bids fair to win higher and higher claims to the favor of the country and the Church. Other ante-bellum colleges were so fearfully damaged by the War as to force them into suspension, and one at least (La Grange Synodical College) was utterly blotted from existence. Its library was dismantled and scattered, its chemical and philosophical apparatus destroyed, its fine building was torn down, and now its only memorial is in the alumni—a few survivors of the War, who still linger as witnesses of its former solid work. Stewart College, greatly injured by the War, was, after a time, resuscitated, and rallying around it strong friends, and anticipating better

times, planted itself upon its former locality, and soon gathered in its halls a working, able faculty and a full patronage, and having been adopted by six South-western Synods as the nucleus of a university, it has risen to become a prominent institution of Christian education. It has boldly undertaken the enterprise of combining in its system the academic and theological or divinity schools under one control, and is now in successful operation, with prospects not doubtful of attaining high eminence. One of the most successful of the recent educational enterprises undertaken since the War is the establishment and equipment of Central University, at Richmond, Ky. The example presented by the friends of that institution is worthy of all praise, and should incite and encourage other Synods and States to imitate them. No stronger and more powerful agency can be devised for building up the cause of Presbyterianism and sound learning than the founding and endowing similar institutions.

Then again, we record Arkansas College, at Batesville, chartered in 1872, doing a noble work. After fourteen years of earnest and indomitable toil and devotion, of Christian energy and enlightened zeal on the part of President Long, it is still holding on its way with courage and confidence. More than one-third of the young men who have graduated there have entered the Christian ministry, and a large number of its students having no Church affiliation with us, have become members of the Presbyterian Church during their connection with the college. Again, we recognize the same aggressive spirit manifested in Eastern Tennessee by the Presbyterian people of that region in chartering King College in 1869. Numbering more than half its graduates in the ministry, it is still doing a vigorous and noble work in Christian education. Casting our eyes back again to the ante-bellum institutions, we see Hampden Sidney and Davidson, with Union Seminary, not only maintaining their ancient characters and reputation, but exerting every year a wider and wider influence, improving their facilities, and offering greater attractions. Westminster College, in Missouri, promises to rise to more and more prominence in

the sphere of Christian education, and is already reckoned among our most solid and substantial institutions.

But I must pause in this enumeration, and content myself with saying that we have abundant ground of grateful acknowledgment of the favor of God, so manifestly extended to us in these evidences of our advancement in the vastly important cause of Christian education. We may well exclaim, even admitting that we have been prostrated and crushed by adverse circumstances, "What hath God wrought!" He hath done great things for us, whereof we ought to be (if we are not) glad and thankful!

#### V. THE PRESENT STATUS OF EDUCATION.

But are we content, and ought we to be content, with this state of things? Can we conscientiously say that we have accomplished all that is needed to make the South what we desire, and what it must be, that it may occupy an exalted position, and hold a vantage-ground for full influence and usefulness? Promising as the present seems, are we to delude ourselves with the belief, in our self-glorification, that we have attained even an approximation to perfection? These questions suggest their own answer, and the candid and honest judgment will not and cannot conceal the conclusion that we have only made a good beginning. We have, in some parts of the South, felt and manifested the commendable spirit, and with the means at hand, we have accomplished something, giving cheering prospect of what our future may be. I freely and thankfully recognize the fact that we have great reason to feel that what has been done gives guarantee abundant of what can be done in advance and beyond the present. But let no man be satisfied with the present status of the South in the cause of Christian education; for, while there is nothing to humiliate us and to paralyze effort, there is much to recognize as defective, and thus to stimulate us to advance, even amid surrounding difficulties.

#### VI. WHAT SHALL OUR FUTURE BE?

1. We should consider well and profoundly the nature and

character of that education we propose to adopt as our system, and to cherish and foster as a Church of God. It will be observed that I confine myself to the discussion of collegiate and university education. While I believe in the vast importance of thorough preliminary training schools, at the same time, I believe that there is probably no position more impregnable than this: that the university or college is the source and fountain of the common school. It follows that the two are but parts co-ordinate of one great whole. The university, of course, receives its supply of learners from the lower schools; but it is pertinent to inquire, Whence do these learners receive their preparation, save from the accomplished teachers sent forth from the higher schools of learning? I stand on ground held by such eminent educators as Lindsley, of Nashville, and our own Thornwell, when I say that these higher seminaries are unquestionably of more importance to the lower schools than the latter are to them. Says Dr. Philip Lindsley: "The best and speediest mode of enlightening a community is to provide accomplished teachers for the children and youth of such community. One brilliant, blazing sun in the firmament will shed around and beneath infinitely more light and heat than a thousand twinkling stars. . . . Light flows from the sun. The moon and the stars do but reflect and diffuse the lustre derived from this original fountain." So, also, to the same purpose, wrote Dr. Thornwell, in his celebrated letter to Gov. Manning in 1853: "The college will diffuse the education of principles, of maxims, of a tone of thinking and feeling which are of the last importance, without the school; the schools could never do it without the college." And this great philosophic educator adds: "If we must dispense with one or the other, I have no hesitation in saying that, on the score of public good alone, it were wiser to dispense with the schools." With these views I heartily accord, and I take the position that it is to just such schools of the higher learning as here are denominated the suns of our educational system we should, as a Church, turn our attention. Believing this, I shall direct my remaining remarks to the subject of university education.



2. My first remark in this line of thought is that our schocrating to them and to the world that we shall include in our of the higher learning ought to be more thoroughly and systinstitutions every worthy sphere of intellectual work, all lan- matically Christian schools. By this I mean that the instructionage, all science, all art, all discovery, tending to the highest given should be based upon Christian truth, and given by Christage of advancing thought, and that we shall do more than all tian men. I will not discuss the question whether Church this. We shall add to all the intellectual training which they State supervision be wisest and best. But I maintain that theclaim as their peculiar province by *godless methods*, the culture only safe and wise system of education is that system which reof the mind and heart in the great principles of the Bible just cognizes the Word of God and its teachings as the only infallias they are found laid down in that volume of divine truth. ble system which shall pervade its entire curriculum, and guideWe should offer no compromise. We should demonstrate that the views of every instructor in its faculty. Nor let it be rewhat they style "the old" is better than their *new*. We should garded as inconsistent with this conception that there should be be so conservative as not to be driven by the blatant cry of embraced in it the utmost extent, the amplest range, of litera- "progress" into the adoption and introduction of any system ture, art and science. It should be, on the contrary, the change- of policy solely because of its novelty. We should be, at the less purpose of God's people, in self-defence, to assume the re- same time, sufficiently flexible to elect from the new whatever sponsibility of providing schools of instruction which shall be is good; and, while stern in our adherence to the tried and the abreast of the best and most advanced grades, and approved good, we will not surrender it solely because it is old. In a methods, embracing all science that merits the name, and every word, we must have discrimination enough to reject what may sound scientific hypothesis, based not on mere assumptions, de- confine its purpose to mere method, and may no longer be void of proof, but on facts clearly discovered. It must omit no- needed; yet we should be so deeply settled "upon the founda- thing which shall tend to the enlargement, elevation, expansion, tion of the prophets and apostles" as not to be shaken from our refinement, and polish of the mind and taste. Our ideal uni- position by mere agitation. We must fix in our hearts and versity should not be one jot or tittle behind the grandest in- consciences, as our system of education, one that shall be per- stitutions of this or any other lands, and should offer advan- vaded by the spirit of the religion of Jesus Christ, as far as tages not inferior to those furnished by any. Unless this God in his providence shall give us opportunity, and as he should be our lofty aim, the just responsibilities of our Presby- shall open before us a door of entrance, and lay to our hands terian people will not be met. We must expect to encounter the needed means of controlling the training of the Church in the sneer of the skeptic and the secular educator, so often found this broad Southland of ours. While, therefore, we maintain in popular magazines and journals, and heard even in some that no "pent-up Utica" of denominational bigotry shall "con- pulpits, that the Presbyterian Church is behind this "age of ad- fine our powers," but that "the whole boundless continent" of vanced thought," that her dogmas are, to all intents and pur- thought shall be ours, wherein we may range at will in avail- poses, obsolete and only adapted to the darkness of the middle- ing ourselves of the advantages offered for the culture of the ages, and that, if we hope to keep in the grand triumphal natural faculties bestowed upon us by our beneficent Creator, march of the intellect of the nineteenth century, we must give we shall assuredly combine with this the supreme sanction of up those old, effete theories about the eternity of human pun- the Divine revelation, making that "the Man of our counsel, ishment, the divinity of our Lord Jesus Christ, the decrees of the Light to our path, and the Lamp to our feet," imploring the God, and the Puritanism which characterizes this system of Heavenly Master to add to the teaching which is to qualify us training. We must disprove these scoffs by practically demon- for usefulness in this world that heavenly wisdom without

of the higher learning ought to be more thoroughly and systinstitutions every worthy sphere of intellectual work, all lan- matically Christian schools. By this I mean that the instructionage, all science, all art, all discovery, tending to the highest given should be based upon Christian truth, and given by Christage of advancing thought, and that we shall do more than all tian men. I will not discuss the question whether Church this. We shall add to all the intellectual training which they State supervision be wisest and best. But I maintain that theclaim as their peculiar province by *godless methods*, the culture only safe and wise system of education is that system which reof the mind and heart in the great principles of the Bible just cognizes the Word of God and its teachings as the only infallias they are found laid down in that volume of divine truth. ble system which shall pervade its entire curriculum, and guideWe should offer no compromise. We should demonstrate that the views of every instructor in its faculty. Nor let it be rewhat they style "the old" is better than their *new*. We should garded as inconsistent with this conception that there should be be so conservative as not to be driven by the blatant cry of embraced in it the utmost extent, the amplest range, of litera- "progress" into the adoption and introduction of any system ture, art and science. It should be, on the contrary, the change- of policy solely because of its novelty. We should be, at the less purpose of God's people, in self-defence, to assume the re- same time, sufficiently flexible to elect from the new whatever sponsibility of providing schools of instruction which shall be is good; and, while stern in our adherence to the tried and the abreast of the best and most advanced grades, and approved good, we will not surrender it solely because it is old. In a methods, embracing all science that merits the name, and every word, we must have discrimination enough to reject what may sound scientific hypothesis, based not on mere assumptions, de- confine its purpose to mere method, and may no longer be void of proof, but on facts clearly discovered. It must omit no- needed; yet we should be so deeply settled "upon the founda- thing which shall tend to the enlargement, elevation, expansion, tion of the prophets and apostles" as not to be shaken from our refinement, and polish of the mind and taste. Our ideal uni- position by mere agitation. We must fix in our hearts and versity should not be one jot or tittle behind the grandest in- consciences, as our system of education, one that shall be per- stitutions of this or any other lands, and should offer advan- vaded by the spirit of the religion of Jesus Christ, as far as tages not inferior to those furnished by any. Unless this God in his providence shall give us opportunity, and as he should be our lofty aim, the just responsibilities of our Presby- shall open before us a door of entrance, and lay to our hands terian people will not be met. We must expect to encounter the needed means of controlling the training of the Church in the sneer of the skeptic and the secular educator, so often found this broad Southland of ours. While, therefore, we maintain in popular magazines and journals, and heard even in some that no "pent-up Utica" of denominational bigotry shall "con- pulpits, that the Presbyterian Church is behind this "age of ad- fine our powers," but that "the whole boundless continent" of vanced thought," that her dogmas are, to all intents and pur- thought shall be ours, wherein we may range at will in avail- poses, obsolete and only adapted to the darkness of the middle- ing ourselves of the advantages offered for the culture of the ages, and that, if we hope to keep in the grand triumphal natural faculties bestowed upon us by our beneficent Creator, march of the intellect of the nineteenth century, we must give we shall assuredly combine with this the supreme sanction of up those old, effete theories about the eternity of human pun- the Divine revelation, making that "the Man of our counsel, ishment, the divinity of our Lord Jesus Christ, the decrees of the Light to our path, and the Lamp to our feet," imploring the God, and the Puritanism which characterizes this system of Heavenly Master to add to the teaching which is to qualify us training. We must disprove these scoffs by practically demon- for usefulness in this world that heavenly wisdom without

which all earthly intellectual acquisitions will but accumulate, and terminate in curse.

We leave the question of abstract speculation as to impractical, scientific theories, to those who deem it their mission to study and discuss them, and to them we assign the responsibility of deciding the matter of conscience in connection with disseminating such theories. But we agree with Ruskin, that "it is every man's duty to know what he is," (as a rational accountable being,) and not to think of the embryo he was, nor of the skeleton he shall be. Such philosophers have and will exercise "a mortal fascination for curious and idly speculative persons," and Ruskin compares them and the train of their followers to "a comet wagging its useless tail of phosphorescent nothing across the steadfast stars." So in our ideal university we must guard at every point against the introduction of any form of literature, science or art, which may not bear the test of profound investigation according to the standard of the inspired volume, interpreted by the accepted canons of sound criticism. We shall be prepared to be assailed by the scientist and free-thinker, with the contemptuous reproaches so often used to discourage the conservatives; but we shall be prepared also to defy these assaults, and persistently to pursue the onward, "even tenor of our way," with no apprehension of failure. We shall even esteem partial and temporary defeat as infinitely preferable to the apparent success sometimes attendant upon error. The enterprise of Christian education is no novelty, but we trace the system all through the earlier period of the Church. Obscured, but not destroyed, even amid the gloom of the middle ages, and during all the corruption of the Church, it is a settled point that the learning of the world was in her keeping. Traveling with Columba in his missionary pilgrimage to Scotland, history records his college founded amid the rude customs and solemn scenery of remote Iona, and says D'Aubigné: "The walls of his chapel still exist among the stately ruins of a later age." We find the chain of our succession again burnished at the era of the Reformation, when the Church of God emerged from the night of

ages, and from the slumbering guardianship of the monks brought the treasures of human learning. Then Luther appears inseparable from the University of Wittenburg, and we must not forget Calvin, "the father of popular education, the inventor of the system of free schools," inaugurating and maturing schemes of Christian education at Geneva, which resulted in the establishment of a complete educational system, consisting of common schools, a grammar school, a college and a university. Nor should we pass in silence Knox, the apostle of the Reformation in Scotland, careful to erect "the school by the side of the church."

The time would fail to tell of the educational schemes of the continental empires, all of which confirm the position that Christianity and education are historically considered for long centuries past inseparable forces. Our own century of national history only furnishes cumulative evidence of this principle, as we learn that the Puritans of New England, the Presbyterians of New Jersey, Pennsylvania, and of the States further south, among their earliest acts founded institutions where the youth should be trained in "piety, morality and learning."

Let us not lose sight of a fact that comes into view by associated history, that is, that there is in this, as well as in every thing human, even when connected with that which is of divine origin, a tendency to wander from the tried and trusted paths, and make new paths leading as far as possible from the true foundations. Need I designate such an institution as illustrates this fact? Not to an assembly such as I address. Let me say, however, that it will be a sad page of history which shall record of us, that having begun well, and having by God's grace "run well" in this race for a time, and having gained a deserved reputation for conservatism, we at last sent forth from our educational institutions advocates of Unitarianism and Agnosticism, who would, if possible, blot from our system of Christian education the central sun of divine truth, which alone can animate and enlighten the spirit of man, and elevate the soul to its native heaven.

3. As an element of vital power in our ideal university, w

add that a school of divinity may not be omitted in this enumeration. This, too, is no innovation. It will be found historically true that the combination of theological and academic training was the ancient form of the university plan. So far as is known to us, the present scheme of isolated seminaries of theology is of American origin. Let no one charge us who advocate the combination of these two schemes with the intention to cast the slightest shadow of aspersion upon the excellence of existing seminaries of the exclusive class. Their works are their defence; the noble men who, from time to time, have given direction and form to this system of instruction, constitute their earthly crown, and the men they have sent forth from their halls of sacred learning in the past are the jewels of their diadem of honor,—they need no eulogy from me. But that we discern advantages in the combination, we surely may be permitted to declare, without being understood as aiming to establish a divinity school in any sense in rivalry of existing institutions. And we believe the advantages of the combination of which we speak will prove to be, in many respects, more valuable than those arising from the isolated and independent seminary. The object in view is to accomplish the same great system of theological training, only by a different method, without in the least detracting from its efficiency. Among the advantages claimed for the plan is this, suggested in the words of another: "The learning and teaching ability" of the faculty of such an institution as this "are not confined to the theological students," but in their influence they reach the entire student-body of the university. Moreover, students of theology, thus constantly and closely associated with those of the secular schools, are cementing ties of friendship and establishing a powerful influence with the very men who are to wield the moral power and control of future society, and this must assuredly intensify their own power for good far and wide over all the land. Educated thus and trained in the very region where the vast destitutions of spiritual privilege are constantly calling upon God's people for help, every emotion of Christian patriotism within them will be awakened to respond to these appeals,

and they will far more readily be induced to dedicate their labors to the service of the cause of Christ in their own native South.

An objection urged to the plan here advocated is that there is generally little opportunity afforded young brethren, in preparation for the active work of the ministry, to labor among the poor and ignorant around the institution, by organizing Sabbath-schools, and visiting and holding meetings in destitute places. This proceeds upon the assumption that seminaries are ordinarily located in large cities, while colleges and universities are usually found in smaller and less populous regions. But experience shows that this has no necessary dependence upon, or connection with, location, but these opportunities for earnest work are found in abundance wherever there is the desire and determination to labor. There is, first of all, the great and pressing demand for evangelical labor in the body of their fellow students, over whom they may exert an untold and incalculable influence in winning them to Christ, by counseling and protecting them from the snares of evil by which they are surrounded, and by inducing them to frequent their religious meetings for prayer. Besides all this, there is no want of outside localities around and in the regions but little beyond these institutions, where the young and ardent theological student will be welcomed to work for the blessed Master he serves, in teaching the lost wanderers to come back to the fold of the Good Shepherd. Let me add, as my testimony to the value of the presence of such a body of pious young men in a university, that by their influence and exemplary deportment they are a most weighty auxiliary to the faculty in the preservation of that good order and diligence so necessary to successful administration, and to the highest interests of the cause of education.

#### VII. CONCLUSION.

The sentiment recently found recorded in one of our public journals, as expressed by one of the most eminent educators of the country, bearing upon this subject, is cheering and e

## THE CHURCH A SPIRITUAL KINGDOM.

THE Baptist, on the banks of the Jordan, announced the coming of Messiah in this impressive formula: "The kingdom of heaven is at hand." When our Lord entered upon his public ministry, the record is, "He went about all Galilee, preaching the gospel of the kingdom." The twelve apostles were early commissioned, "with power over all devils," to preach the kingdom of God; and after them the seventy were sent, two by two, "into every city and place whither he himself would come," saying, "The kingdom of God is come nigh unto you." To the question, what should be the sign of his coming and the end of the world, he answered, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." To the very last, disregarding the peril of misconstruction, as the words should fall upon a jealous Roman ear, he testified before Pilate, "My kingdom is not of this world, for then would my servants fight;" and through a mysterious blending of divine and human authority, the seal of royalty was stamped upon the agony and infamy of the cross in the ineffaceable inscription, "Jesus of Nazareth, the King of the Jews." Let it be noted just here, fathers and brethren, that the gospel of our salvation is the gospel of a kingdom as well—words to be engraved upon the front of this memorial service covering the seed principle, from which this beloved Church of ours sprung into that separate existence which she has maintained through a quarter of a century.

This most suggestive phrase finds its root in far deeper soil than the language of Matthew. Its delicate fibres are matted together around the rich mould of the former dispensation, from which the promised Elias emerged to spring the thought

byterian University, which, with all due modesty, claims to occupy the position of pioneer in this enterprise), are putting this very scheme of Biblical text-book instruction into active operation. The College of Arkansas, at Batesville, has long held it up as a leading subject of instruction. Noble of Davidson is rapidly prosecuting the enterprise of endowing a chair of Bible instruction; and we have seen with delight that the friends of Central University, Ky., have recently contributed the endowment of a chair of Bible instruction, and we rejoice to add to this statement that Westminster College of Missouri, has already incorporated in its regular curriculum this identical system of Bible teaching. While this is true of our own literary institutions, it is also a gratifying fact that many others (not Presbyterian) are turning their attention to this new departure in collegiate work. Some surprise, too, may be excited by the statement recently made that intimations have come from *one* of the many State institutions that an effort will be inaugurated to introduce the study of the Bible into the course of instruction.

We cannot more appropriately close our discussion of this important and interesting topic than by repeating the beautiful words of the venerable Dr. Nott, who for half a century presided over the fortunes of Union College: "Let us therefore hereafter connect Jerusalem with Athens; intertwine the ivy of Parnassus around the cedar of Lebanon; weave into the wreath of flowerets plucked from the vale of Tempe, the rose of Sharon, and remember at our festivals that, among the hills of Palestine there is a hill of tenderer interest and higher hope than either Ida or Olympus. Let us plant the banner of the cross upon the Temple of Science."

## THE CHURCH A SPIRITUAL KINGDOM:

### A MEMORIAL ADDRESS.

BY

B. M. PALMER, D. D., LL. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, NEW ORLEANS, LA.