

THE PLACE OF CHURCH HISTORY IN
THE COLLEGE COURSE OF STUDY

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Church history is the story of the important events in the existence of a visible, organized body of persons professing faith in Christ as the divine Saviour. Which body, some would add, possesses a direct succession from the apostles under and through a continuous episcopate, or, as others would add, under and through the Roman Pontiffs.

It is the story of how Christians have believed within themselves, which is theology, of how they have behaved before one another and the world, which is morality, how they have worshipped God, which constitutes religious rites and observances, how they have governed their brethren, which is ecclesiastical discipline, how they have multiplied their friends, which is missions, and how they have received benefit or injury as a body from the world outside, which constitutes the Church's secular relationship.

Under this definition Bible history is church history. I shall so treat it in this essay, with the understanding that when I do not explicitly name Bible church history, I mean post-biblical ecclesiastical history.

What place has church history in the college course of study? To answer this the definition of a college is needed. I therefore inquire, What is a college?

A college is a school which receives youth, who have usually by their eighteenth year passed through a high-school or academy course, and which gives them from three to four years' training in prescribed studies in each of the

three great fields of knowledge, viz. : language and literature, mathematics and natural science, philosophy and history, and which thus leads each of them up to and in some measure into some chosen special or professional field of study, (which special or professional field of study belongs to the University proper), or else gives preparation to the student for entrance upon business or non-professional life.

In considering the place of church history in the college course of study it will at once occur to each mind that the subject may be treated under two heads, viz. : 1st, What is the place now occupied by church history in our colleges? and 2d, What is the place which, in an ideal American college, ought to be occupied by this branch of study?

I have sought materials for the answer to the first question in the published catalogues of the three hundred and fifty or more colleges of the United States. A glance at the reports of these professed colleges shows that a considerable number of them lack a fairly organized college department. In order to exclude from the inquiry these merely nominal colleges, and further, in order to lessen the labor of investigation, I have confined my inquiry to those colleges in America which claim each a body of regular college students exceeding fifty in number. There are in our country fully two hundred foundations which will come under this class. Here, again, I must omit some schools which are classed by the United States Commissioner of Education as colleges, with over fifty students, but which upon a careful reading of their annual circulars I find to possess no fully organized college classes.

The colleges which will be considered in this paper may be divided according to their geographical position, into the colleges of the New England States, numbering 20; of the Middle Atlantic States, numbering 43; the South Atlantic States, 22; the South Central States, 33; the Northern Central States, 90; the Pacific States, with the Territories, 11, making a total of 218. A very slight inspection of the colleges in each of these geographical divisions shows that in any inquiry respecting the study of church history they may be divided into three well-marked classes:

1st. State colleges, supported by State funds, which, as a rule, do not teach, in any way, the subject in question.

2d. The Catholic colleges, which, as a rule, include church history in a considerable measure, in the course of study, and all after a uniform pattern ; and

3d. The accepted American college, which, as a rule, is controlled by a voluntary, self-supporting corporation, either denominational, or, as in the case of many of the more important foundations, professing to be undenominational, yet Christian.

Omitting from the two hundred and eighteen colleges above mentioned those belonging to the first class, namely, State institutions, and to the second class, namely, Catholic institutions, we have about one hundred and fifty colleges remaining. We will take this last class into present consideration.

They may be divided, as to their instruction in church history, into the following classes, seven in number :

1st. Colleges which teach Bible church history, as a prescribed study.

2d. Colleges which teach Bible church history, but only as it may be included incidentally in the prescribed study of biblical literature and doctrine.

3d. Colleges which teach church history formally as a prescribed or elective study.

4th. Colleges which teach church history, but only as it may be included incidentally in the study of the Evidences of Christianity.

5th. Colleges which teach church history only as it may be included in the study of general history, or in the comparative history of religions.

6th. Colleges which teach church history only as it may be included incidentally in the teaching of church doctrine ; and

7th. The colleges which do not teach the subject either directly or indirectly in any way whatever.

I have been able to give careful examination to the catalogues of a decided majority of these one hundred and fifty colleges. It will be fair to accept the data collected from

these as representative of the entire body. The catalogues examined were not gathered upon any principle of classification, but are simply those which have come by way of exchange to the Chancellor's Office of the University of the City of New York.

Taking up, then, the first-named class of colleges, in which Bible church history is a prescribed study, I find that they number one fifth of the whole, or 20 per cent. As types of these colleges, I name Muhlenberg, which gives instruction in Bible church history to freshmen and sophomores, using as a text-book Kurtz's Sacred History; Hampden-Sidney College, which uses Smith's Old Testament History and New Testament History with the Freshman and Sophomore classes; Little Rock University, which employs Hurst's Outlines of Bible History; Wooster and Marietta, which use MacLear's Old Testament History and New Testament History. The time allotted, in the colleges mentioned, to the study of Bible church history is, as a rule, an hour weekly for two years, making perhaps seventy to eighty hours in all. But Wooster University requires two hours weekly during two thirds of the Freshman year. Wellesley College may be included in the above class, in that it requires of students, before they have finished the Sophomore year, to have taken a course of study in the Bible, also upon the History of the Jewish Church. Two hours a week are assigned to the study, Tuesday and Thursday afternoons, and the work is divided among twenty different instructors.

Passing on to the second class of colleges, which in teaching Bible literature and doctrine must necessarily touch somewhat on Bible history, we find that they number about one half of the former class, viz., 10 per cent. of the whole. Of necessity the line between these two classes of colleges, one of which announces Bible history and the other Bible literature, is quite indistinct. Still it is plain that in a majority of colleges which offer biblical instruction, special emphasis is laid upon the historical contents of the Scriptures. As representatives of this class, I name first Princeton, which requires Bible study from every student on Saturday morn-

ing at half-past eight o'clock;¹ Lafayette College requires Bible study of each of the classes for an hour every Monday morning, the Freshmen paying especial attention to the Old Testament and the Sophomores to the New Testament; Adelbert College requires of Juniors to devote thirty-three hours to Harper's Biblical Studies; Oberlin College requires the study of the Old Testament and of the New Testament from all the classes, using Harper's Bible Study on the Old Testament. One hundred and ninety hours in all of Bible instruction are given, five professors sharing in the work. The University of Cincinnati is bound by the will of its founder to observe the following provision: "The Holy Bible of the Protestant version, as contained in the Old and New Testaments, shall be used as a book of instruction in said college." The University announces that it meets this provision by offering one hour weekly in the Bible as an elective study, and crediting it to the student pursuing it as one of the studies leading to a degree.

The number of the third class, namely, colleges which offer church history as a whole, either as a prescribed study or an elective, is smaller than the second of the preceding classes, but larger than the first, comprehending about 17 or 18 per cent. of the total. Harvard offers an elective on mediæval and church history for four hours a week in all (omitted last year owing to the absence of the professor emeritus in Europe); Boston University offers to college students the church history of its theological faculty as an elective; Yale offers an elective to the Seniors of an hour a week upon the establishment of Christianity; Johns Hopkins has in the past offered an elective in church history. I do not find it in the most recently published catalogue of their college courses. The New York University prescribes two hours weekly for one term upon church history, to the Juniors or Seniors. Instruction is given by lectures, on which a quiz is offered each

¹ Recently one of the professors enlisted in this instruction remarked that the greatest obstacle to its progress was the difficulty of securing the attendance of the instructors. Possibly the hour chosen may have something to do in creating this obstacle.

week. The students are recommended, as a book for private reading, *The Lives of the Church Leaders*. In the lectures, one or two are given on the Jewish Church, the remainder being about equally divided among the following four divisions: 1st. The Church's spread in the countries about the Mediterranean; 2d. The Church's spread in the Northern lands, with three lectures upon Islamism; 3d. The Church's centralization; 4th. The Church's reformation.

Oberlin requires of the Seniors the study of the Mediæval Church and its institutions; Haverford offers as an elective to the Juniors and Seniors three hours weekly of church history by Prof. J. Rendall Harris; Lake Forest College requires three hours a week for one term of Juniors upon the preparation for Christianity in the Greek and Roman World, and its spread within the first century; Thiel College requires the study of Kurtz's *Church History*; Muhlenberg College and also Little Rock University require the study of Hurst's *Outlines of Church History*.

The fourth class, viz., colleges teaching church history in some slight degree in connection with instruction in the evidences of Christianity, includes fully 50 per cent. of the colleges under consideration. The proportion is substantially the same in each of the great divisions. In none of the six divisions of our country mentioned above, does the percentage of colleges teaching the evidences of Christianity fall below 40 per cent. In none does it go above 60 per cent. Readers who are familiar with the common text-books upon the evidences of Christianity will at once recall that more or less of church history is included indirectly in the instruction which they give. The popular text-books are the following, named in the order of popularity, viz.: Fisher's *Evidences*, in about 10 per cent. of the 150 colleges; Butler's *Analogy*, in about 5 per cent.; Paley's *Evidences* in about 5 per cent.; while a smaller number study Hopkins', Peabody's, Wright's, Valentine's, McIlvain's, Gibson's, Taylor's, and Alexander's; while almost 25 per cent., or half of the colleges teaching the evidences of Christianity, either fail to name the text-book, or else give instruction

without the aid of a text-book, by lectures only. A notable fact in connection with the teaching of the evidences of Christianity, is that several State universities include it in their course of study, as for example, the Arkansas State University, and the Iowa State University. The former teaches the Seniors Alexander's and McIlvain's Evidences of Christianity, with Butler's Analogy. The latter teaches the Juniors, during the winter term, the evidences of Christianity one hour. Also the University of Mississippi gives instruction in Wright's Evidences of Christianity, and also in Bond's, the second term of the Senior year.

The fifth class of colleges touch upon church history as incidental to instruction in general history or in the comparative history of religions. From 5 to 10 per cent. of the colleges are included in this class. A popular text-book is Guizot's History of Civilization, which touches the relation of the Church to the growth of civilization. In the University of Kansas the professor of history gives particular attention to the influence of the Christian Church. Smith College reports the Freshman class as pursuing Oriental or ante-classical history. Among the works reported as read are Stanley's Sinai and Palestine, Josephus in part, Fisher's Beginnings of Christianity in part, Freeman Clarke's Religion of the Hebrews; while some of the Seniors pursued more recent church history as an elective, using Fisher's History of the Reformation, also Spaulding and D'Aubigne. Vassar College reports among the subjects pursued in history the conversion of Northern nations. In the Bureau of Education Circular on the study of history, 1887, it may be seen that in time past Michigan University and also Cornell have, in the teaching of history, touched incidentally upon the history of the Christian Church.

Under the sixth class, which touches upon church history while giving instruction in church doctrine, may be included all the Catholic colleges. These number not far from thirty, out of the two hundred colleges claiming each over fifty college students. Their instruction is, in a large number of cases, given with the aid of Deharbe's Catechism

of the Catholic Religion, or Schoupe's Religious Instruction. The former prefaces the catechism proper with some sixty pages entitled *A Short History of Religion*. The compactness, vividness, and effectiveness of the history may be judged from a single page of it in description of the work of Luther, which I quote :

“Martin Luther, an Augustinian monk and a professor in the University of Wittenberg, a man of an irritable and turbulent disposition, began in 1517 by exclaiming against the abuses which are said to have been practised in the publication of the Indulgences granted by Pope Leo X. to those who should contribute to the rebuilding of St. Peter's Church in Rome. But soon after he arbitrarily set himself up as a reformer of the Church, inveighed against the Ecclesiastical authorities, especially against the Pope, whose supreme power he denounced as usurpation and tyranny, and which he said he would bring to a miserable end. In pursuance of his wrong views, he rejected many articles of faith which the Church had received from Christ and his apostles. He discarded the holy sacrifice of the mass, fasting, confession, prayers for the dead, and many other pious practices; he declared good works to be useless, and taught that man is justified and saved by faith alone. Moreover, he threw open the monasteries and convents, and gave leave to the monks and nuns to marry, and he presumed to award to princes and sovereigns the right of confiscating the property of churches and convents, and of assigning it to any use they pleased. Finally he broke the vow of chastity which he had solemnly made as a monk and as a priest, and committed the double sacrilege of taking a nun for his wife. Luther boasted that he took his doctrine from the Bible only; but being misled by the false rule of private judgment in his interpretation, he soon fell into the most palpable contradictions and errors. Thus, he asserted that ‘man has no free-will, and consequently can neither keep the commandments nor avoid evil,’ that sin does not condemn man, provided he firmly believe, etc. Nevertheless, he soon obtained many followers; for the thoughtless multitude were very much pleased with such easy doctrine, which allowed them to lead a dissolute life, and covetous princes found nothing more conformable to their wishes than the suppression of churches and monasteries. Besides, Luther eagerly embraced any opportunity of increasing his party, and for this purpose he permitted the Landgrave of Hesse to contract a second marriage whilst

his first wife was still living. The way of innovation and revolt being once opened by Luther, several others soon followed him, and they went even farther than he did."

It may be doubted whether among the one hundred and eighty non-Catholic colleges of America out of the two hundred and ten which I am considering, there are a score that offer the student as condensed and effective a statement respecting Luther and his work, as this which is presented to the average student of the thirty Catholic colleges.

The seventh class, which do not in any way touch Bible or church history, is composed mainly of colleges supported by the State. In five or six instances the State schools, supported by the United States grant, are practically in union with colleges of independent or denominational character, as, for example, Brown, Dartmouth, Amherst, Yale, and Cornell. It is a noteworthy fact that in the most of such cases, while the authorities of the regular college offer something of Bible study to their students, they seem to feel under obligation to eliminate from the curriculum of the students in the school of science any study that pertains in any way to the Christian Church or religion. Brown University seems to be an exception, in that it requires the study of the evidences of Christianity from Seniors, without reference to the particular course of study pursued.

For a comparison with American colleges, our best resource abroad is the German gymnasium. Plainly the trend of education in our country is more and more towards the recognition of the college as a school which will, when thoroughly administered, perform a work resembling that of the German school in languages and literature, in mathematics and natural sciences, but which will perhaps advance somewhat beyond the gymnasium or real school in its teaching of political and mental science.

Before, however, I turn to the German schools, a word may be said about the schools of Great Britain. A hint of what is performed in the way of instruction on biblical and church history may be obtained from the account of the "previous examination" required of students entering Cam-

bridge University. In this, in every case, Paley's Evidences is included, and also the New Testament Gospels. In the University of Durham, a candidate for bachelor of arts is required to pass upon Bible history, Old and New Testaments, and Paley's Evidences. The London University offers an examination to those who have already taken the degree of A.B. upon Biblical History and Christian Evidences, Paley and Butler. The Scotch University of St. Andrews emphasizes biblical and church history, more especially in connection with their new degree of L.L.A., which is given to the women who pass certain examinations. The following subjects for examination in church history are offered these women candidates: Stanley's Jewish Church, Neander, and Milman, with various authors for the later church history. Aberdeen University contains a lectureship on church history and doctrine, founded by a clergyman of Philadelphia, the Rev. Dr. Alexander Murray, in 1793. It is a part of the service in the university chapel, and students in arts are required to attend.

In Eton College, and schools of like grade, church history in the ordinary sense is not taught formally, yet prizes are often given for the best examination on certain books of church history. Biblical history is very generally and thoroughly taught in the name of divinity, or Scripture knowledge. Two or three hours a week are given to this subject, The recitations usually come on Sunday and Monday. Old and New Testament histories are both studied, and in the higher forms they often go to the original sources, reading the Greek text of the New Testament or of the Septuagint. Generally the text-books used are the Cambridge Bible for the Use of Schools, and MacLear's text-Book on Old and New Testament History.

The examination papers used at Winchester and Eton are such as the following:

WINCHESTER COLLEGE "ELECTION," JULY, 1889, IN "DIVINITY."

(N. B.—In assigning marks to this paper, consideration will be paid to the ages of the candidates.)

I. What events are connected with the following places : Achor, Ramoth Gilead, Mount Carmel, Lystra, Patmos ?

II. What do you know of Mordecai, Zimri, Jethro, Euty-chus, Demetrius, Nathaniel ?

III. Give in your own words the circumstances attending the baptism of the Ethiopian eunuch.

IV. What mention have we of the Samaritans in the Gos-pel narrative ? Say any thing you know about Samaria.

V. Explain with reference to the context :

1. He shall lay the foundation thereof in his first-born, and in his youngest son shall be set up the gate of it.

2. They fought from heaven, the stars in their courses fought.

3. Why is thy countenance sad, seeing thou art not sick ?

4. And great fear came upon all the church, and upon as many as heard these things.

5. Thy servant went no whither.

6. Whosoever shall do the will of God, the same is my brother, and my sister and mother.

THE ETON COLLEGE "TRIALS," MARCH, 1887, IN "DIVINITY,"
ARE AS FOLLOWS :

PART I.

1. Translate Acts ix. to end of xii. (Here Greek is given.)

2. Explain the following, stating in what context they occur : (Here follow six Greek phrases from the New Testa-ment.) Illustrate from Old Testament.

3. What is said in these chapters, and what do you know of Ananias, Barnabas, Agabus, Joppa, Lydda, Cæsarea ?

4. What account is given here of St. Paul's first visit to Jerusalem ? What account does he give himself of it in the Epistles ?

PART II.

Samuel ii. and 1 Kings, i.-ix.

1. Who were (1) Zeruiah, (2) the sons of Zeruiah, (3) Ish-bosheth (explain the name), (4) Uzzah, (5) Araunah, (6) Jede-diah, (7) Nahash, (8) Ahijah, (9) Rezon ?

2. How did David behave to the Moabites, Uriah, Ziba, Barzillai?

3. State how Absalom was recalled, and how he won the hearts of the people.

4. How are the following places mentioned in these chapters, and where are they?—Mahanaim, Sheba, Ezion-Geber, Jabesh-Gilead, Rabbah.

5. Explain the following, and state the context :

I shall go to him, but he shall not return to me.

He bade them teach the children of Israel the use of the bow.

Let him curse, for the Lord hath bidden him.

I will not offer to the Lord my God of that which cost me nothing.

Arise! O Lord God into thy resting-place.

Matthew Arnold's father, Thomas Arnold, of Rugby, won much of his fame as an instructor by his work along moral and religious lines. In the sixth form, beside the lectures on Sunday, he introduced two lectures on the Old or the New Testament in the course of the week, so that a boy who remained there three years would often have read through a great part of the New Testament, much of the Old Testament, and especially of the Psalms in the Septuagint version, and also have committed much of them to memory. Arnold's rich mind filled up the naked outlines of the Gospel history. Also at times he would deliver lectures on the history of the early Church or the English Reformation. Of his ordinary lessons the most attractive were those on modern civilization, which he made largely lectures on God in History.

The Oxford and Cambridge School Examination Board give certificates which exempt from the matriculation examinations of most of the colleges of Oxford and Cambridge. The following are the official requirements for the examination in Scripture knowledge :

a. The four Gospels, together with the outlines of history contained in the Old Testament.

b. A book or portion of the Old or New Testament to be

selected for special study. For July, 1890, these were the appointed portions: (1) Isaiah, xl.–lxvi., (2) St. Luke, (3) Romans, (4) Acts of the Apostles. Candidates for distinction, if choosing the New Testament, must show a knowledge of the Greek text, or in the case of the Old a knowledge of the Hebrew, or of the Greek text of the Septuagint.

These examinations are the ones adopted by many of the so-called public schools of England.

In turning to the German gymnasium, it may give a clearer notion of the age and advancement of students as they take up the subjects of church history to give a statement of their position in the classes in Latin.

In the Nikolai gymnasium of Leipsic, before the student has completed Cæsar and the Anabasis he is required to finish the Old Testament history and the New Testament history, with introduction to the books of the Old and New Testament. While he is reading Cicero and the Odyssey, he is required to complete the history of the Christian Church to Charles the Great, also the Epistles of Paul. While he is reading Sallust and Herodotus, he is required to pursue the history of the Church through the middle ages and down to modern times. While reading Horace and Plato, he reviews the New Testament. While reading Suetonius and Demosthenes, he studies the Augsburg Confession of Faith.

At the Aachen gymnasium, he has completed the Bible history by the time he reaches Cicero and the Odyssey. In the next two years he pursues the study of ancient Christianity; in his last year he pursues the history of modern Christianity. The students in this year are divided into Catholic and Protestant sections, pursuing different histories under their denominational instructors. Up to this last year the church history has been pursued by Catholics and Protestants together, albeit in the study of church doctrines they have been in separate sections.

In the Friedrich Wilhelms gymnasium at Cottbus, 43m. s.s.w. of Frankfort, the students by the time they have completed Cæsar have completed also the history of the Old and the New Testament. While reading Ovid they complete

the chief events of the Reformation. In their last year they pursue church history down to the Reformation, studying also the Augsburg Confession of Faith.

Such is the uniformity of programme among the gymnasia and real schools of Germany that the foregoing may be accepted as substantially a statement of the average course in these German colleges. Not less than two hours a week is given to the study named. It is quite apart from the study of general history, to which, at the same time, is given, in each of the last four years from two to three hours every week. It should be mentioned that the German gymnasium expects not less than five hours daily of recitations, where the American college rarely gives beyond four.

Matthew Arnold, writing concerning German education, says:

“In Germany, religion stands as one of the foremost subjects of instruction. It is laid out with the greatest care. I told Prof. Mommsen, the celebrated historian, how surprised I had been to find, after all I had heard of the decay of religion in Protestant Germany, how important a place it still held in the programme of the schools. He agreed that it did so, and he thought it was a good thing. I believe that the alienation of the working classes of Germany from the Christian religion is exaggerated. I feel sure that in the religious German nature, sentiment and impulses raised by the religious instruction of the school continue to work.”

A recent writer, speaking from personal inspection of the schools of Germany, particularly of Prussia, says:

“In the secondary and collegiate courses—the gymnasium—the religious study comprehends, from the ninth to the twelfth year, biblical history; from the twelfth to the fifteenth year, systematic introduction into the Christian doctrines; in the higher courses (corresponding to the undergraduate courses of the schools of art), detailed reading of the Bible in connection with the study of the doctrines, and the history of the Christian churches. When I went through these studies, church history was by far the most

popular of them all; it interested even those that were indifferent about the dogmatic part. It seems that the general interest which is felt in Germany for religious subjects is especially called forth by questions of historical character. This agrees with the predominant tendency among the German educated classes to attain to the full understanding of a subject by studying its development. It is therefore to be expected that in the higher courses the historical study of religion will be developed still further."

We come, then, to the question, "What place should church history occupy in the ideal American college?" I answer: "Such a place as would make it difficult for any college graduate to go forth without as fair a knowledge of the outlines of church history as he possesses of the outlines of the history of England or of his own country. Experience seems to establish one hour a week throughout a course of three or four years as the minimum time for acquiring as much as has been named. This would make from thirty to forty hours each year, or from one hundred and twenty to one hundred and sixty hours of class work throughout the entire college course. This is given as the minimum, since it falls considerably below the measure of time given in the gymnasias of Germany, which, after all, are our best models.

As an induction from all that has been presented on the teaching of Bible and church history in American colleges, in the colleges of Great Britain and of Germany, I offer the following as a programme of study both practicable and desirable for each and every one of the better colleges of America: Freshman Year—an hour weekly, or two hours for half the year, or three hours for one third of the year, upon the Old Testament history and literature. Sophomore Year—the same time as above, on the New Testament history and literature. Junior Year—the same time as above, upon church history to the Reformation. Senior Year—the same time as above, upon church history, from the Reformation, including a discussion of contemporary Christianity, and of the evidences of Christianity.

In support of the programme proposed for the ideal American college, I offer the following considerations:

1st. College students, as a rule, are ignorant of Bible history. A recent writer in the *Century* magazine, who lives not a thousand miles from Yale College, says: "It is a simple fact that no small number of men graduate yearly from our colleges who have less knowledge of the Bible than have the children of a mission Sunday-school."

The same writer tells of a Harvard student who called upon the Harvard librarian for a volume of history entitled "The Acts," whose ignorance, he adds, was matched by a Senior at Yale, who had no knowledge of the historical person known as Pontius Pilate.

I may be permitted to illustrate the average attainment of the American college student in the history of the Church by examples which I have found in the course of my experience as the head of colleges in two States and cities. I will confine my illustrations to the Bible history, with the explanation that I have found more frequent ignorance in the history of the post-biblical times than in the questions pertaining exclusively to the Bible. I will give the answers which have been made to some of the most elementary questions which I have asked in reference to Bible literature. I take these from notes made at the time; the answers were given by college students not in any way below the average in their acquaintance with the great fields of language and literature, of mathematics and science, of philosophy and general history. I asked the question: "Who were the writers of the books of the New Testament?" and received answers which enumerated among these writers, in one case, Timothy; in another case, Job. To the question: "Where is the Sermon on the Mount recorded?" I received, in one case, the answer Mark, and in another, John. To the question: "Repeat a sentence from the Sermon on the Mount?" I received as an answer, in one case, "Lovest thou me," and in another case, "Come unto me all ye that labor and are heavy laden, and I will give you rest." To the question: "What were the principal sects

of Jews in the time of Jesus?" I have had along with correct answers the following, which were somewhat defective: (1) "Pharisees, Publicans, Gentiles"; (2) "Gentiles, Pharisees, Samaritans"; (3) "Jews and Gentiles"; (4) "Scribes, Pharisees, and Sadducees"; (5) "Pharisees, Sadducees, Scribes, Jews." To the question; "Where was Paul born?" I have had as an answer: "Rome," "Ephesus." To the question: "Where was Christ born?" I have received, in one case, the answer, "Nazareth." To the question where he spent the greater part of his life, I have had in more than one third of the instances the answer, "Jerusalem." For the name of the Emperor of Rome at the time of the birth of Christ, I have had the answers, "Nero," "Cæsar"; and as to who was the emperor at his death, I have had as answers, "Augustus," "Agrippa." For an estimate of the length and breadth of Palestine in the time of Christ, I have had the length vary from fifty miles long to eight hundred miles long; from twenty miles wide to two hundred and fifty miles wide: thus making the area vary from one thousand to two hundred thousand square miles. To the question: "Who was the chief companion of Paul in his missionary journey?" I have received the answer, "Barabbas." Some years since, I was sitting in a Young Men's Christian Association meeting near the leader, who was a college student, and, as I was informed, about entering the theological seminary. He announced as his subject: "Building up the walls of Zion," and began by saying "When Joshua and Caleb were going up to build the walls of Jerusalem." Sitting behind him, I whispered: "You are mistaken; it was Nehemiah." He resumed by saying: "I remarked when Joshua and Caleb went up to build the walls of Jerusalem, but I am corrected by my friend, and find that it was Joshua and Nehemiah." These which I have given are indicia collected by me in contact with various colleges through many years. With a liberal estimate for the accurate information which many students possess upon Bible and church subjects, I am thoroughly grounded in the conviction that not half of the candidates for Freshmen standing in the one

hundred and fifty American colleges which I have enumerated, would be able, if such questions as I have named above were included in their entrance examinations, to obtain an average for their answers of over fifty per cent.

2d. Because all the history and philosophy gained by college students is left fragmentary unless joined with full information upon Bible and church history. No man can be said to be trained in history and philosophy who has no thorough knowledge of the organization which grew up in the Hebrew nation and became the power which took possession of the Roman Empire and of the Roman world. If that school only is a college which enforces the study to a considerable breadth of each of the three great fields of knowledge, and if there can be no broad study of history and philosophy without study of the Bible and church history, then it follows that the school which neglects these is not a college. It may possibly fill the office of a university, telling all that is to be told upon some special subject, but it is not a college, telling the most important things that need to be told in all the fields of learning.

3d. Because the student's knowledge of his own countrymen will be sadly defective without a thorough knowledge of the religion of his countrymen and the historical explanation of the diversities of those religions. Some one has remarked that no great American statesman can be named who did not possess a thorough knowledge of the Bible. It could be added that no eminent American statesman has lacked a fair knowledge of church history; at least of the history of American denominations. No man can understand the American people unless he understand why there are in this country Reformed and Catholic, Episcopalian and Lutheran, Presbyterian and Quaker, Congregationalist and Unitarian, Jesuit and Benedictine.

4th. For the advanced student of history, pursuing the collection of original material according to the latest university method, there is admirable opportunity for practice in the two hundred years of American religious development. We have not had many wars, but we have had a phenomenal

exhibition of human energy directed to the founding and carrying forward of church movements. I would suggest as far more important and imperative than the local history of some county or city, the history of any one of a score of vast religious movements which have gone forward on our continent—many of which, if you were to name them even to the university student of history, would be wholly unrecognized and unfamiliar.

5th. Because a college graduate's knowledge in general literature, in case he has little or no knowledge of the history of religion, leaves him a one-sided, disproportioned mind. I speak of him purely from my standpoint as an educator, desiring symmetry in the training and forming of the mind of every educated man.

6th. Because, and this reason I trust will have special weight with those who hear me to-day, unless we thus introduce our youth early to the study of church history, we shall never raise up among American students a master in this field of knowledge. Our acknowledged American leader in this field, the honored President of this Society, grew up under the discipline which I have held up as a model. Such importations as that of Dr. Philip Schaff are just now discouraged by law. The United States imposes a tax of \$1,000 upon any college importing a professor by contract. The American people should see to it, then, that they make professors of church history out of their own raw material.

7th. The omission of the study of the Bible and of the Church in the course of education is well fitted to produce an unfortunate effect upon the religious growth of the student. He has been urged to give his utmost mental strength to many histories and many sciences. He has never been asked to apply it to the scientific study of the Bible or of Christianity. Is it strange if he makes this argument, then, within his own mind: "These are subjects upon which the beliefs or opinions of my teachers will not bear examination"? No man is in reality prepared for an intelligent study of the arguments for and against Christian belief unless he has thoroughly acquainted himself, first, with the

Bible and with Christian history. No man is competent to speak as an educated man on the religious questions of the day, either as an advocate or as an opponent of any proposition, until he has had the grounding which I propose to give the college student.

8th. Because very much is gained for moral culture as well as intellectual culture when the student has included among his intimate studies, and, I may say, among his intimate friends, the men of church history, Justin and Origen, Athanasius and Gregory, Irenæus and Augustin, Jerome and Ambrose, and all the rest. In my own teaching of church history, I have ever made biography prominent. I have received more expressions of obligation for what I have done in impressing the history and the men of Christianity upon my students, than for all my labor, ten times as severe, in teaching them psychology, ethics, and history of philosophy.

One of the objections that may be raised is that the teacher may possibly be found to oppose, in his views respecting the Bible or the Church, the beliefs of the Christian home. I would answer, nevertheless, let the instruction be given. If at all fit to hold the place of a teacher he will, in presenting his views, do so in such a way as to start full inquiry into opposing views. A teacher, it is possible, cannot bring himself to accept the occurrence of miracles; but if he be a true teacher, he will not boast himself of this limitation of his believing ability. He will do justice to great minds who have known no such limitation. It is a childish mind which speaks of the accepted or time-honored view in terms of pity. I used to visit two asylums, one for the blind, the other for the deaf and dumb, in one of our State capitals. At a public exercise in the former, a child in a recitation exalted the happiness of the blind above that of the deaf and dumb, expressing for the latter her hearty pity. At the latter asylum on the same day, a child exalted the fortune of the deaf and dumb over the unfortunate blind. Had either child been older and more intelligent, it would have said: "My neighbor has a power and an experience which I lack. He, perhaps is far better off

than I. I must be content as I am, but I cannot but wish that his power were also mine." So, the teacher who finds he cannot accept the miracle, if he be a wise and modest teacher, will say to his pupil: "Better and greater men than I have believed with all their heart in the miracles in history; I have not their power; perhaps they have done far better than myself."

A second objection will be that among our college professors men cannot be found to teach Bible or church history to advantage. I answer then, let the raising of a demand by college boards obtain a supply. If every gymnasium in Germany, a country which Americans often pity for its inferiority in Christian attainment, can find instructors, American colleges can do so also. But I have shown that already one half the ordinary American colleges teach the evidences of Christianity, that 30 per cent. teach the Bible. In the men who teach these, we have the nucleus of a body of instructors in Bible and church history. American colleges, it must be granted, have been weaker in teaching history than in teaching many another branch. Introduce Bible and church history as a required branch, and it will help, if rightly directed, the teaching of history in general—ancient, mediæval, modern, English, and open all of American history.

A third objection will be urged, especially on the part of colleges which are supported in any measure by funds from the State. The objectors urge that Church and State are separated in America. This all will admit. When, however, they add that the State and Christianity are utterly divorced by American law, we deny this utterly. The best statement as to the true relation of State and Christianity which has been recently made, is that of William Allen Butler, LL. D., before a conference held November last in the city of New York. I quote from it a few sentences; I may add that the platform then adopted was entirely in agreement with Dr. Butler's position:

"This recognition of the Christian religion as a part of the law is a wholly different thing from setting up or inculcating opinions, creeds, or doctrines based on human interpretation

of the Scriptures, or on any human authority. There is certainly nothing in the Constitution or laws of this State which prevents such a recognition, or which debars the Department of Public Instruction from giving it practical effect in the daily exercise of the schools so far as to sanction the reading of the Scriptures without note or comment, the use of the Lord's Prayer, and, under proper safeguards, the inculcation, without admixture of human doctrine, of Christian morals, *i. e.*, the precepts of the Decalogue as perpetuated by Christianity.

"If, as the courts have held, the Christian religion is in fact a part of the law under which we live, then, although we have no established Church, we have an established religion based on a divine revelation. . . . On the plainest principles of public policy in a State thus maintaining and enforcing the Christian religion as a part of its customary and declared legal organization, public instruction ought to be Christian, and the Christian religion should be recognized and made manifest not by way of doctrine deduced from its Scriptures or interpretation of their meaning, but in attestation of the fact of its supremacy as a constituent part of the law of the land.

"The legal status of the public schools in this State, therefore, includes the existing and controlling power of the Christian religion, not as a doctrine, but as a fact."

What is true of the State of New York may not be true of Wisconsin or some other State, because of some article of their constitution, inserted in obedience to the secularizing craze, which within this century has passed over our State governments and our State schools; which craze, I am happy to believe, has wellnigh spent its force and is now rapidly giving way to the time-honored American doctrine, which is that taught by Dr. Wm. Allen Butler.

A fourth objection is that for colleges to teach Bible history and church history is a work of supererogation. The Sunday-school and the Bible class do the work, at least so far as concerns the Bible history.

I value the Sunday-school at its full worth, but it is less a place of instruction than of edification. It does not and cannot exact study from its pupils. It is a place of religious and moral quickening rather than of scholastic attainments. I would not have it leave its present office, which is a reduplication of the office of the pulpit, to assume the office of the schoolmaster. It were the olive tree leaving its fatness. The Sunday-school does not and can not give a scholarly knowledge of even the English Bible. It utterly omits, so far as I know, the teaching of church history. The pulpit here and there undertakes somewhat of the latter. But there is the same objection to the pulpit as to the Sunday-school leaving its office of moral and spiritual quickening, to do pedagogic work. At any rate it can not do the work for the college student.

To conclude this argument in a single sentence, we must have church history in the college, or our college graduates will be ignorant of church history, and will not be liberally educated men.