



SECOND  
GENERAL COUNCIL  
HELD IN  
PHILADELPHIA  
1880  
UNITED STATES



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# REPORT OF PROCEEDINGS

OF THE

## SECOND GENERAL COUNCIL

OF THE

# PRESBYTERIAN ALLIANCE,

CONVENED AT PHILADELPHIA, SEPTEMBER, 1880.

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PRINTED BY DIRECTION OF THE COUNCIL.

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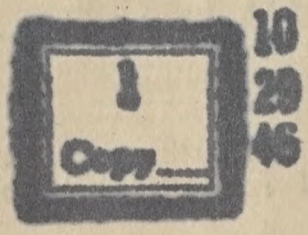
JOHN B. DALES, D.D., AND R. M. PATTERSON, D.D.

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PHILADELPHIA:  
PRESBYTERIAN JOURNAL COMPANY,  
AND  
J. C. McCURDY & CO.,  
PHILADELPHIA, PA.,  
CINCINNATI, O., CHICAGO, ILL., AND ST. LOUIS, MO.



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The PRESIDENT.—It had been arranged on the programme that the paper next to be presented should be read after, not before, the usual intermission for the day; but, owing to the great pressure of subjects to come before the Council, it has been considered by the Business Committee as advisable, with the consent of the author of the paper, that it should now be presented.

The REV. PROF. EDWARD D. MORRIS, D. D., of Cincinnati, Ohio, therefore read the following paper on

### PRESBYTERIANISM AND EDUCATION.

Romanism trains: Protestantism educates. Romanism cloisters learning: Protestantism utilizes and diffuses knowledge. Romanism disciplines a class: Protestantism develops and educates the people. The training of Romanism has in view the advancement and exaltation of the Church: Protestant education seeks the welfare of humanity. Romish discipline tends to isolate, narrow, specialize its subject: the education of Protestantism broadens, fraternizes, ennobles its possessors. The training of Rome crystallizes itself in the monastery, gray and secluded: Protestant education finds its best expression in the college and the common school.

These relations of Protestantism generically to education are the direct outgrowth of its doctrinal and spiritual position. What has been styled the formal principle of the Reformation—the right and duty of personal study and personal interpretation of the Scriptures—carries with it as a certain consequence, immediately the religious, but ultimately universal education. The Protestant scheme could maintain itself in the high place it had assumed, only through the lifting up of the people intellectually; its diffusion, and even its existence, depending upon such enlargement of mental capacity, such increase of knowledge, general as well as religious, in the men and the races whom it sought to deliver alike from spiritual and from intellectual thralldom. Hence the spontaneous interest in the mental cultivation of all classes, which manifested itself from the beginning wherever the Reformation prevailed; hence the rise of philosophy, the growth of science, the spread of popular intelligence among the Protestant portions of Europe during the sixteenth and seventeenth centuries; hence that general quickening and exaltation of human life, in every aspect, which in such high degree now characterize Protestant as distinguished from Papal nations. To ascribe these historic results to the native capacities of the Saxon or the Celtic mind, or to the action of geographic or climatic causes, or to the accidents of civil development or political struggle, is simply one of those delusive generalizations in which the materializing philosophy of the day so frequently betrays its own weakness. The grand central



agency which has wrought out these intellectual results, as the history of the past three centuries is certifying, must be found rather in what Protestantism was from the first, as a spiritual form of faith; and in what Protestantism, moved by an interior necessity, first introduced into European thought and European life.

In the more limited theme now to be considered, the term *Presbyterianism* may be regarded as indicating not merely a specific type of Protestant belief or polity, or a special variety of religious experience or development, but rather a certain concrete element in the grand composite of historic Protestantism—an element characterized generally by definite peculiarities in faith and structure, and representing itself in a series of Churches largely alike in doctrine, spirit, organization, influence. Taking the correlated term, *Education*, in its broadest sense as including substantially the entire intellectual development of men, we may regard the theme assigned as including three successive inquiries: What are the special relations subsisting between this Presbyterianism and such education? What have been the practical manifestations or evidences of this relationship in the history of the Presbyterian Churches? What are the prominent duties which such a relationship and such a history are imposing on the Presbyterianism of our time? A few brief and casual glances in each of these directions must suffice.

I. What are the special relations existing between Presbyterianism, as one division of Protestant Christianity, and that intellectual training and development of men which has been broadly titled Education?

In common with all Protestants we earnestly repel the charge that spiritual Christianity has no real interest in such mental development, but is rather inimical to intellectual activity and to human learning. In common with all Protestants we earnestly assert that no real antagonism exists between such Christianity and either the highest forms of science or culture, or the broadest varieties of popular education. In common with all Protestants we maintain rather that Christian faith is itself a great teacher; that spiritual growth and mental growth are divinely ordained parts of one grand process; that moral everywhere presupposes or involves intellectual cultivation; and that in fact, a sound acquaintance with the Christian scheme, viewed in its varied aspects and relations, is the true source of the finest and ripest mental development which our humanity has as yet enjoyed. In common with all Protestants we affirm the existence of such deep and vital connections between true religion, and both the highest and the broadest education; and declare our earnest conviction that what God has thus joined together, man ought never to put asunder.

Yet as Presbyterians we seem to feel ourselves in some special sense and measure committed to these high positions. Not only do we hold with all Protestants that the largest possible development of men intellectually is to be diligently sought in order to their more complete acceptance of the gospel as it is in Christ; we desire such development also under a special conviction that it is only as men are



thus cultivated mentally that they are likely to embrace the grand truths of grace in those forms and connections which we regard as highest and best. Believing, on the one side, in the power of these truths, thus conceived and formulated, to elevate directly the mental as well as the moral life, we recognize our correlative obligation to lift all men up to that level of intellectual capacity where such conceptions of the Christian doctrine may be readily apprehended, and where the soul thus receiving the truth may be most pervasively and savingly affected by the truth. Not only do we hold with all Protestants that intelligence is necessary alike to the proper unfolding of the Christian life, and to the proper organizing and administration of the Christian Church; we also believe that such intelligence is specially needful in order to the best use of our chosen polity, to the highest utilization of our preferred methods of church activity, and to the fullest perfecting of believers in those forms of Christian experience and living toward which our doctrine and our organization naturally lead. For such reasons we are prone to regard our Presbyterianism as specially under obligation, both inherently and historically, to sustain every interest of sound education. We hold ourselves as Presbyterians eminently bound to utilize and diffuse useful knowledge, to foster true science, to sympathize with the finest culture, and by all just processes to widen and exalt the thoughts of men, doing zealously what we may to lift humanity more and more decisively up to the largest attainable measure of intellectual as well as spiritual life.

The first specific form of this relationship may be seen in the *obvious connection*, already suggested, *between such education and the Presbyterian scheme of doctrine*. A type of Christianity which, like Romanism, depends chiefly on the spectacular in religion; which exalts the church as the objective source of salvation, and glorifies the sacraments as the only means of grace, and enrobes the priesthood with crimson and gilded authorities, will care but little for the intellectual condition of its votaries. In such a church, ignorance may indeed become the mother of devotion. But no variety of Protestantism, however dangerously it may approach the papal theory in this regard, could hope to prosper by any such process; for Protestantism, even in its lowest forms, is dependent upon the activity of the individual mind, calls into play the higher sensibilities, requires the awakened energies of the personal conscience, and sets in productive motion all the best elements in the moral nature; ever conscious of its vital dependence on such mental action and conviction in those whom it would reach and bless. Such is the primary condition under which Protestantism in all its varieties exists, its security and its growth standing in exact proportion to the intellectual as well as moral vigor of the men and the nations who have received its joyful proclamation.

It is not invidious to say in this place that among all these varieties Presbyterianism makes manifest most directly, most vitally, this intimate connection between the intellectual and the spiritual in religion; for that Presbyterianism has little within it which appeals to natural



curiosity or to the unintelligent fancy for parade and show. It does not even, like some varieties of Protestantism, appeal largely to the æsthetic principle—to the sense of beauty in form or in order, or of the artistic in sound or color, or of the elaborate in drapery or architecture or worship. Nor is it prone, like some other varieties, to rest much on the action of the emotional element in human nature; to awaken ardent feeling; to play upon excited sensibilities; to impel to duty through the agency of passionate impressions. Neither does it depend primarily on the influence of the legal principle, whether in the form of abstract conceptions of ethics elaborately presented to the mind, or in the guise of hierarchal authority assuming to control alike the belief and the conduct. The primary and main appeal of true Presbyterianism always and everywhere is to the intellect; to the intellect as the proper organ for the reception of divine truth, and as the agent through which that truth may most directly and deeply affect the conscience and the life. Setting aside as at best secondary all other methods of reaching, interesting, saving men, it rests primarily, in a word, on persuasion—such persuasion as flows from large and deep and calm perceptions of the truth, and from pure, rational appreciation of that truth.

A type of Christianity appealing thus immediately to the rational faculty, must be specially dependent, alike for acceptance and for diffusion, on a high degree of intelligence among the people. It is true that on the one side, such a type of Christianity itself becomes a great teacher, inducing and cultivating such intelligence. The effort to apprehend its teaching is itself a mental discipline; they who have mastered its doctrines have, in that act, attained no small measure of education. That much of the intellectual capacity of the individuals and the peoples who have been nurtured under Presbyterianism, is attributable to the strong and constant discipline of Presbyterian doctrine, will not be questioned by any thoughtful observer. But, on the other side, such a massive construction of Christian truth, starting from the deep foundations of the Divine being, nature, purpose; rising into proportion under the shaping influence of the doctrines of sovereignty and predestination and the covenants; expanding, architecturally, into the grand scheme of elective grace, and culminating with the highest ideal of Christ as sovereign, and of his Church and kingdom as the supreme elements in human life, both here and hereafter; such a construction of divine truth can expect to be extensively apprehended and received only as the minds of men are trained to the consideration of such high verities, and by special culture are prepared to accept them. In some aspects this might be viewed as an infelicity, if not a misfortune: it may tend to narrow the range of appeal, and to make Presbyterianism too much the religion of a class: other varieties of Protestantism, making less severe demands upon the intellect, may have, in some respects, a consequent advantage. Yet the substantial fact remains, that among all such varieties, this appeals most directly and constantly to the rational fac-



ulty in men, and consequently flourishes or declines as that faculty is more or less cultivated. Whatever trains men to think, or enlarges the area of their knowledge, or lifts them upward at any point in the scale of intelligence, tends therefore to its wider recognition and acceptance. Wherever education is neglected, and the knowledge and capacity of men are narrowed, there this type of faith loses its hold, and something less dependent on vigorous thinking takes its place.

Another of these special relations between Presbyterianism and education may be found in that peculiar *type of religious experience and character* which springs immediately from such doctrinal culture. Romanism is what it is as a religious development, in virtue of what the Romish system of belief is. Protestantism generally is what it is as a spiritual growth, in virtue, largely, of the sublime system of evangelical truth on which it reposes. Experience and character everywhere follow belief: the dogma or the confession expressing itself in sentiments, precepts, practical characteristics, which are correlative to it. Out of the Protestant faith springs repentance rather than penance, conversion rather than confession, godliness rather than asceticism. While Romanism expresses itself in blind credulity, in unreasoning submission, in works and observances, such as the Church prescribes, coupled too often with irreligious living, Protestant doctrine proves its quality by its saving power—by the spiritual graces and virtues it engenders, and the beautiful fruits it bears in the regenerated life. And, in general, it may be said that Protestantism, under whatever name, produces essentially the same result: the sweet experiences, the holy virtues, the sanctified manhood wrought in the soul through evangelical faith, being in all lands and times substantially alike.

Yet, while the spirit is one, there are differences of administration. And each strong variety of Protestant belief produces in those who receive it, some corresponding peculiarities in experience and in character. Especially will a body of Christians who count their doctrines among their chief glories—whose symbols are their coalescing bond, their test of membership and of official qualification, and their joy and pride as a denomination—take on practically the strong lineaments of their creed, and in their experience and living bring into light afresh all that is peculiar, forceful, pervasive in what they believe. That the religious development of those who accept the Presbyterian doctrine in preference to all other, has marks and notes which correspond peculiarly with their creed, is abundantly obvious. The typical Presbyterian is supposed to betray the special influence and action of his Calvinistic faith, even in the poise of his head, in the lines of his face, in the manner of his walk, as in his habitual conversation and life. Of him it may be said with eminence, that he is what he is as a Christian man, because he believes what he believes.

Of such a type of religious manhood, some measure of intellectual development and culture seems an indispensable condition. As no



Protestant could flourish spiritually in such a mental atmosphere as Rome supplies to her votaries, so eminently could no Presbyterian grow into religious maturity, after his own kind, excepting as his mind is enlarged by culture, and thus enabled to apprehend adequately the high truths he has professed to receive. So far as his spiritual characteristics differ, in form or in intensity, from those of other evangelical believers, that difference must be traceable mainly to the doctrinal capacity of his intellect: and any mental degeneracy which would render him incapable of appreciating his own symbols, would also render him incapable of cherishing the sentiments, of sustaining the graces, of keeping up the forms of religious life, which distinguish him as a Presbyterian. No section of Protestantism is therefore so constrained as Presbyterianism, as well by the forms and methods of its spiritual experience, as by its system of doctrine, to foster in all practicable ways the freest and broadest education; to no other would the absence of such education bring such immediate and irreparable disaster.

A third illustration of the close relationship between Presbyterianism and education may be seen *in the sphere of ecclesiastical government and administration*. A type of polity which, like the papal, throws the direction of Church affairs exclusively into the hands of the priesthood, or which, while bearing the name of Protestant, still retains within itself some degree of the same error, will be but little dependent on the measure of intelligence in those whom it controls. If the private Christian is treated as a subject, rather than a citizen, in the kingdom of Christ, it may rather be true that the kind and measure of obedience required in such a Church will be rendered the more readily by minds that are infantile—by disciples who have never learned to think or to act for themselves. But true Protestantism, while adhering loyally to Christ as the Head, and therefore believing in the monarchical principle as incorporated in all proper Church administration, still holds consistently to the broad democratic conception of the Church, also justified by Scripture, as “a government of the people, by the people, and for the people.” And hence, in nearly all the varieties of form which the Protestant Churches have assumed since the sixteenth century, the capacity of the people for self-government under Christ has been, in some degree, recognized; and they have been trained more or less thoroughly to the high task of governing themselves. No Protestant body could afford to pass over to Romish ground at this point. And of all Protestants, the Presbyterian group of churches, with all the glorious record of their struggles against priestly authority held in living remembrance, and trained to liberty by such a polity as theirs, could least afford to admit, by any sufferance, the notion that private Christians are subjects only in the Church of God. A Presbyterian who, while Christ governs him, does not also govern himself under Christ, is surely no Presbyterian.

But such a duty requires intelligence in those who undertake it: it



cannot be discharged where such intelligence is lacking. It is true, on the one side, that what may be called the drill of the Presbyterian polity, tends to cultivate and broaden intellectually not merely those who administer, but hardly less those who submit to it. For the comprehension of its principles as well as its methods is as essential to right obedience as to right exercise of authority: an ignorant membership will constantly tend either to lawless revolution or to spiritual vassalage. Hence, while the system itself educates, it also, on the other side, is specially dependent on education. Although it may indeed be applied in the cruder forms of society, and even among peoples just awakened from heathenism, yet it always presupposes some degree of Christian knowledge, and is dependent on the development of mental as well as moral capacity in those who are ecclesiastically regulated by it. Of no other form of polity can it be more truly said, that intelligent, active, sanctified mind is its indispensable condition.

II. Presbyterianism is thus, by its system of doctrine, by its prevalent type of experience and character, and by its polity and administration, set in relations to education, which in some respects are special, and in all are vital. Among all varieties of Protestantism, this has chiefest occasion to concern itself immediately and constantly with the great problem of human culture in both its lower and its higher aspects. *What then have been the practical evidences or manifestations of this close relationship in the history of the Presbyterian Churches?*

Guizot has justly described the Reformation itself as a "great insurrection of human intelligence." For such an insurrection, the haughty dogmatism and restrictive assumptions of the Papacy on one hand, and the revival of classic learning, the restoration of the Aristotelian philosophy, the progress of material discovery, political awakenings and convulsions, and other like causes on the other hand, had long been silently preparing. And when the critical hour came, the insurrection occurred; not exclusively, though primarily, a revolt against Romish doctrine and domination, but also a revolution in favor of free thought and of universal education. A great insurrection of the human soul against errors that were vital, and against a Church which was fast changing into anti-Christ, it was also, in a most pregnant sense, a great intellectual reform—an insurrection which was the necessary precursor of a freer intellectual life for Europe and for mankind.

The first practical movements in the interest of general education in Europe were synchronous almost with the first outbreak of the Reformation. It is to Martin Luther that the world owes the original conception. As early as 1524, in the very stress of his great religious struggle, he penned an earnest address to the authorities of the cities of Germany in behalf of Christian schools, declaring in his own strong words that "it is a grave and serious thing, affecting the interests of the kingdom of Christ and of all the world, that we apply



ourselves to the work of instructing the young." Two years later, in a memorable letter to the Elector of Saxony, Luther advanced the broad principle on which nearly all modern systems of education are founded: that whatever is necessary to the well-being of the state, should be supplied by those who enjoy the privileges of the state; and, consequently, that the state, as the natural guardian of the young, has the right to compel the people to support schools for the young. All honor to Martin Luther for this, among other priceless contributions to our best modern civilization!

As the result of his labors, and of the associated effort of other Protestant leaders, the common school became even in the sixteenth century an established institution, not in Germany alone, but also in Protestant Switzerland, in the Netherlands, and in other divisions of Continental Europe. While the founding of some among the eminent universities of the continent attested on one side the strong affinities between Protestantism and the highest forms of culture, these endeavors to secure the training of the young of all classes, this zeal for the spread of intelligence in even the humblest circles; this cultivation of the common people, were a far more impressive proof of the vital relation between the Protestant faith on one hand, and an educated, elevated humanity on the other. As the clear vision of Luther saw from the first, Protestantism needed the common school even more than the university; and that great need it became one of the primary duties of Protestantism in every part of Northern Europe to supply.

To illustrate the distinctive agency and influence of Presbyterianism in this respect, we may turn to John Knox and to Scotland. In 1558, writing from Geneva his "Brief Exhortation to England," Knox affirmed that "for the preservation of religion, it is most expedient that schools be universally erected in all cities and chief towns, the oversight whereof to be committed to the magistrates and learned men of the said cities and towns; that of the youth godly instructed among them, a seed may be reserved and continued for the profit of Christ's Church in all ages." In 1560, moved doubtless by what he had already seen on the continent, he urged the establishing of schools for the poor in Scotland, maintaining that such schools ought to be supported, if need be, by the kirk. What Martin Luther did for Germany and the continent, John Knox as earnestly did for Scotland and for the British Isles.

That these urgent teachings bore early and abundant fruit, we have the amplest evidence. The important General Assembly of 1638, while putting into form the fragmentary records of preceding Assemblies, and at the same time reviewing their action, "alloweth this article, 'anent the planting of schooles in Landward,' the want whereof doth greatly prejudice the growth of the gospel, and procure the decay of religion." The Assembly likewise "giveth direction to the severall Presbyteries for the settling of schools in every landward parochin, and providing of men able for the charge of teaching of the



youth." In the same spirit the celebrated Assembly of 1642, in the midst of the agitations of that eventful period, ordained that "every parish would have a reader and a schoole, where children are to be bred in reading, writting and grounds of religion;" and also required its Presbyteries "to certify from one Generall Assembly to another, whether this course was continued without omission or not." For reasons which are familiar, the Scottish school system grew up within the Church, rather than, as on the continent, within the State; and therefore from the beginning assumed chiefly the parochial form. Yet these ecclesiastical acts, and the vast number of others of like tenor found in the Minutes of General Assemblies of the Church of Scotland in its various branches from 1642 to the present time, abundantly testify to the fidelity of that Church to the cause of popular education. In like manner do these acts amply explain the existence of that general intelligence, of that extensive diffusion of knowledge, of that mental action and vigor, and of that consequent energy and elevation in character, which have made the Scotch people well-nigh pre-eminent among the nations.

How far the Presbyterian Church in the United States has been identified with the cause of education in both the lower and the higher grades, is shown alike by the action of its chief judicatories, by the story of its practical effort, and by the growth of institutions originating with it, and still standing as monuments of its zeal and consecration. Such ecclesiastical action, taking note of the intellectual as well as the spiritual condition of the poor, especially in more destitute regions, encouraging the establishment of both parochial and common schools, protesting against all invasion of the national policy of universal education, favoring the founding of academies and seminaries for both sexes, furthering the planting and endowment of colleges and universities, and directly assisting in the organization and control of institutions for the special training of young men for the ministry; such action may be found everywhere in the annals of American Presbyterianism, not only committing its various branches to the support of education in the broadest sense, but also indicating a zeal, an energy, a devotion to that great task nowhere surpassed.

The history of such effort, though it constitutes one of the most important chapters in the general history of education on this continent, cannot even be sketched here. From the early days when men, who were Calvinists in belief, and largely Presbyterian in their conception of the Church, founded the ancient universities of New England, through the subsequent period when the famous Log college and other like institutions on the Atlantic coast rose into form under Presbyterian auspices, down to our own time when colleges and seminaries are springing up by natural consequence in every State and Territory where the Presbyterian Church in any variety has been introduced, that history is one of which those who bear that name might justly be proud. Of the three hundred and forty-five colleges reported to the



Bureau of Education in 1878, forty-one were classed as distinctively Presbyterian, while nearly as many more are known to have originated largely through Presbyterian effort, or to be largely manned and controlled by men of Presbyterian name and affiliation. Of the one hundred and seventeen theological seminaries and theological departments in collegiate schools, reported in the same year, thirty-two are distinctively Calvinistic, and of these twenty-one are connected with some branch of the Presbyterian Church. Thirteen such seminaries, including two theological schools for Germans, and two theological departments in institutions for the colored race, were reported to the last General Assembly of the most extensive section of that Church: having fifty-seven professors, with other occasional teachers, an attendance of more than five hundred, and an aggregate endowment approaching four millions of dollars. If these statistics are studied comparatively in several directions, and if these Presbyterian institutions are examined relatively as to resources, efficiency, and influence, ample proof will be discovered that the Presbyterian Church has been and still is among the foremost in the vast task of cultivating and moulding in these higher forms the American mind.

Nor is that agency limited to these higher forms: the same interest has been manifested in the preliminary work of educating the young of every class. While some differences of opinion have existed among Presbyterians as to the comparative value of common schools, and schools parochial or denominational, yet the instruction of all the youth of the State by some process has been universally regarded as of vital moment. The general school system, as it exists widely in the United States, has found in the main no friend more reliable, no ally more effective, than the Presbyterian Church. Especially has this become apparent at those times when, in the interest of an aggrandizing Catholicism, the effort has been made to break up this system, and to beguile the State into the support of sectarian schools. It is not improper to quote here a declaration adopted in view of such effort, by the General Assembly of the Re-united Church, in its first meeting in 1870—a declaration in which every section of American Presbyterianism will heartily join:

“The public school in the United States is the most precious heirloom of American liberty. Planted in the early colonial days, it has grown and expanded into one of the most beneficent institutions of the country. Its history is interwoven with that of the nation. No other agency, if we except the Church of God, has had so large a share in laying the foundations of popular intelligence, virtue and freedom. In hardly any other institution is the characteristic American idea so happily and fully realized. It cannot be endangered, therefore, without peril to the vital interests of American society.”

III. These cursory historical glimpses are sufficient to illustrate the general fact that Presbyterianism in all countries and periods has verified in practice what the study of its interior relations and needs would lead us to anticipate. A broader survey would still further confirm



the assertion, that no division of Protestantism has done more, struggled more, sacrificed more, to give to all men everywhere the inestimable blessing of a sound education. It is legitimate to close these references by a brief answer to the third inquiry: *What are the prominent duties which such a relationship and such a history are imposing on the Presbyterianism of our time?*

The broad problem of popular education is by general admission one of the vital questions of the age. This is true, not merely under Republican government, where every man becomes a citizen, and as such assists in determining public policy, and even in fixing the character and destinies of the nation; it is true under all forms of government in which the intelligence, the sentiments, the moral state of those who are governed sustain any relation to civil administration. Nor is the problem a governmental one merely or mainly; it involves elements and issues that are both social and personal. It affects every interest of the individual life; it enters the family, and pervades and shapes the home; it penetrates human experience at a hundred different points, influencing thought, feeling, purpose; labors, relations, destinies, both earthly and everlasting. Hence one of the most deep, one of the most pathetic outcries of humanity in this day, is for education; an education which will bring with it an enlarged life in every aspect, and will impart dignity and worth to all human experience. The call for such education, at once an entreaty and a demand, heard not in America only, but in Europe also, both insular and continental, is growing louder and louder each year, and is already reverberating from country to country with an emphasis and a solemnity which no thoughtful mind can refrain from heeding.

False theories of popular education are current here and everywhere: theories so various, so vague, so grotesque, as to be in large degree undefinable. Two of these errors are specially prominent—the churchly and the secular. The first would hand education over exclusively to the Church, and make the priesthood teachers, and limit knowledge to the narrow range which churchly need demands; it would train rather than educate, substitute a religious cultus for mental discipline, develop the imaginative or the sensuous rather than the intellectual nature, and end, at least in the papal form, in producing a race of superstitious votaries instead of a generation of free, disciplined, active minds.

The second theory ignores religion altogether, segregates the intellect from either the feeling or the conscience, subordinates or excludes every ethical element in culture, and contents itself with inculcating a series of knowledges, scientific and otherwise, leaving the pupil in ignorance alike of God, of duty, and of immortality. The first impairs education by confusing it with religion; the second destroys it by secularizing its area and its aim. Surrender the school and the scholar to the first, and Scotland herself would become Italy; surrender the school and the scholar to the second, and Germany would be transformed into the France of Voltaire and of the Revolution.



Between these two errors, so widely apart in their distinctive principles, and yet in some instances so singularly confederated, stands that mediate scheme of education which originated with the Reformation, and in which all Protestants, and eminently all Presbyterians, rejoice together. This mediate scheme, planned in order to make education universal, and recognizing, at least in such a country as this, the wide variety of religious opinion represented in the common school, makes no claim that the school shall be turned into a place of worship, or of religious drill of any sort, or that any particular specimen of creed or doctrine shall be taught therein. This mediate scheme may consent to surrender the name of Protestant, or even the dearer name of Christian in any restrictive sense; it might even in extreme cases consent to occupy ground where the believer and the deist were consciously at one. But it must ever insist that no divorce shall be wrought between education and religion; it must ever claim that the great and primary principles of religion shall be revered and inculcated in some form in every place where the young are being trained for the responsibilities of maturer life.

This mediate scheme regards as indispensable to all useful education such a degree of ethical and religious influence as shall both inspire and rectify the mind in its specific studies; such a degree of influence, ethical and religious, as shall lead the pupil to a right appreciation of himself, and of the work in which he is engaged, and shall finally send him forth fitted by a cultivated manliness, by true virtue, by a deep and fervent sense of religion, for the life that now is, and that which is to come.

To the proper application of this mediate scheme, the presence of the Bible in every school is an indispensable condition. Setting aside all question as to the method in which this Book of God shall be utilized—waiving all particular issues as to selections or mere versions—it may yet be claimed that no substitute for the Bible has been or can be devised, which will render its presence needless; that no influence is so fragrant, no benediction so pure, no vitality so quickening, as those which flow off from this volume, on the youthful mind and life; and, therefore, that no education can be complete, however redolent with knowledge or brilliant with science, which the divine benignities of this Book have not crowned and glorified. We are not indifferent to the objections, some of them weighty, which formal and tasteless usage, the handling of divine things by irreligious teachers, the protests of unbelieving homes, the exclamations of expediency, the doctrine of equal rights falsely applied, are constantly urging against such employment of the word of God as an instrumentality in public education. But over against all this, we place the historic fact that this word has been the source of the finest thoughts and inspirations of mankind, and that no culture is equal to that which it supplements and sanctifies. Over against all this we place the demonstrated fact that this word is the true basis of the best national as well as individual life, and the only stable charter of human liberties.



Over against all this, and as a final answer, we place the crowning fact that all culture, all civilization, all forms of human development, into which the effects of this saving word have not been poured, as some divine contribution to our human growth, have been evanescent, unsatisfying, illusive.

To this mediate scheme, thus consummated by the presence of the Bible in the school, the Presbyterian Churches of this land, and of other lands, are heartily committed alike by their inherent conviction and by their denominational action. American Presbyterianism has given its final answer to the churchly theory, in the deliverance of one of its representative assemblies: "The appropriation of any portion of school funds for the support of sectarian institutions would be fraught with the greatest mischief, not merely to popular education, but also to the interests of American freedom, unity and progress." American Presbyterianism has given its final answer to the secular theory, in words equally official and weighty: "The divorce of popular education from all religious elements, while involving a radical departure from the spirit and principles in which our school system had its origin, would be eminently unwise, unjust, and a moral calamity to the nation." On the essential principles of the mediate system, born of the Reformation and justified by three centuries of happy experiment, the Presbyterianism of all countries may and will stand together, protesting against all undue domination of the Church in education, detesting all attempts to render education godless or irreligious, and covenanting with one another and with God, that wherever the Church goes the school shall follow, until the blended light of education and religion, religion and education, shall shine on every youthful mind through all the earth.

The other great duty of Presbyterianism in this day relates to what is called the higher education. No thoughtful observer can fail to realize what may be defined as a progressive loosening of that close alliance between Christianity and liberal education which originated in the period of the Reformation, and which hitherto has been maintained almost without interruption for three long centuries. It is unquestionable that in some degree one of these parties is withdrawing more or less consciously from that historic alliance; the same tendency which is secularizing education in the primary, also betraying its influence in this higher sphere. Old universities planted by the care and sacrifice of Protestantism are in some instances becoming harboring places for doubt, and in some the citadels of unbelief. New institutions of like grade are established, in some cases through private munificence, and in others by state or national patronage, in which, by conditions prescribed, or by tacit consent, Christianity is either entirely excluded, or placed under restrictive limitations. Other less concrete illustrations of this progressive separation will occur at once to the thoughtful observer. The general result already is that no small proportion of our educated mind is going forth into professional and influential stations, if not at heart averse to Chris-



tianity, still resting in indifference to the whole matter of religion as one with which a cultivated man need not concern himself. Two particular manifestations of this general fact may be briefly named :

On one hand much of current science, even where it is not openly adverse to religion, is at heart neutral or indifferent. The challenges of science, calling into question the fundamental verities of faith, and assailing at every point the spiritual relations between God and man, are indeed sufficient to excite grave apprehensions, and to arouse the Church to a renewed and more strenuous defence of the realities thus attacked. But there is a danger far greater than this: the danger that the scientific mind of our time will become utterly oblivious of religion—so absorbed in the study of nature, in the discovery of physical facts and laws, in the classification and comprehension of things seen and temporal, as altogether to forget the grander things which are unseen and eternal. Indifferentism is a more generic, immediate, fearful peril in such circles than positive scepticism. The secularization of the scientific mind bodes greater evil to the cause of religion than all existing unbelief. And if such indifferentism should come to be characteristic of institutions where the sciences are pursued, and whence new generations of scientific men are to proceed, the ultimate injury alike to religion and to education will be beyond computation.

On another hand, much of what may be termed culture is passing through an experience essentially the same. The challenges of such culture are indeed serious: they involve the reality of all spiritual experience, the validity of moral sentiment, the supremacy of ethics over æsthetics, and even the hope and anticipation of immortality. The grand in philosophy, the beautiful in literature, the divine in art—light and sweetness upspringing from the soul in man himself—are the substitute which culture is presenting as the highest business, the highest aspiration of life. Christianity set aside as an imperfect product of some past age outgrown by the developing thought of man, it offers to humanity an experience in which there is no Christ, no Church of God among men: no trust or love, no fears or hopes, that lay hold in any form on immortality. Yet these illusive views are not the most serious ground of apprehension. A greater peril lies in the indifferentism which devotion to culture as an end in itself involves. The danger is, that in giving itself up to the philosophic, the literary, the æsthetic, such culture will forget God and duty, and altogether ignore religion as a matter unworthy of concern. And if such substitution of culture for religion comes to be characteristic of our institutions of learning, the result will be as disastrous as if those institutions were handed over wholly to positive unbelief.

In both of these directions it is apparent that a great duty is devolving upon the Christianity of our time: the rescue of the higher education from these liabilities, and the restoration of that historic alliance, in which science and culture on the one hand and sound religion on the other shall again become essentially one. Waiving



all reference to the particular aspects of the issue suggested, or to the special varieties of the argument, defensive and aggressive, as urged by Christian writers, as to the details of the reconciliation to be sought, we may still agree in regard to the great underlying duty. Christianity owes it to itself and to humanity to seek, by every available process, the just, pure, divine union between religion on one side and the higher learning on the other. Wherever the disposition to separate them reveals itself, that disposition is to be earnestly resisted; wherever they are regarded and treated as one, such alliance is to be encouraged and sustained.

It is important here simply to recognize the general nature of the process by which such unification is to be secured. That process is essentially one of education. Legal conflicts, magisterial demands, dogmatic assumptions, unseemly denunciations will accomplish nothing. The scientist and the culturist are to be led back by the hand of sympathetic faith to the sublimer verities which in their ardor for specific studies they have overlooked or ignored. While they may be answered on their own ground, and by considerations appealing immediately to each in its own specialty, there is a higher answer which will prove itself far more effective: the answer of a clear, calm, deep, spiritual Christianity. They can and must be led to see that the unities between religion and learning in either form are incomparably greater than any diversities; that the diversities are but partial and temporary, while the unities are essential and eternal. Even in the midst of present antagonisms, the brain of science is asking for spiritual verities; and from the bosom of culture we may hear the old confession of Augustine: Our heart hath no rest, O God, till it resteth in Thee! From scientific and literary circles, and from associations formed for scientific or literary ends, and even from institutions where this disposition to separate religion and learning has been manifested, evidences are coming of a recognition of the error indulged, and of a desire for the restoration of the ancient, sacred compact. What is needed is instruction—such instruction as spiritual Christianity alone can give. What is needed is such statements of the grand underlying truths of Christianity as will command the attention of science, the interest of culture, and will lead both science and culture back to living and loving faith.

The task belongs alike to all divisions of Christianity, so far as they are qualified to undertake it. It is a task for Protestantism rather than Romanism; and among Protestants it is in large degree a task for Presbyterianism. In some respects, by our past relations, by our theological methods, by our forms of experience, and by our prevalent conceptions alike of religion and of learning, we are specially fitted for this work. It is one of our foremost duties, and well will it be both for learning and for religion if we are enabled in any measure to set forth their inherent harmony, and to establish on firmer foundations the ancient and holy alliance between them.