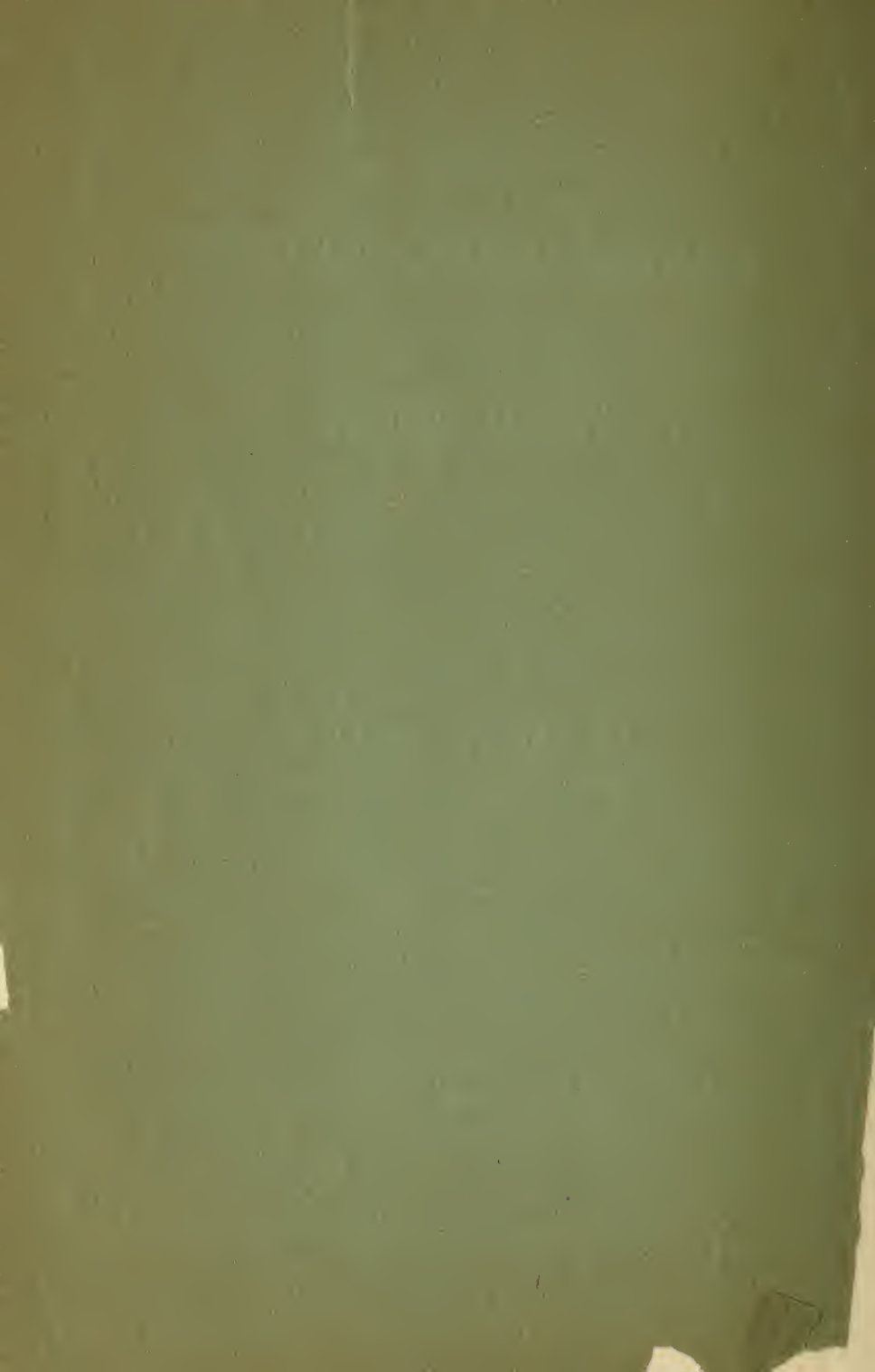


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Presbyterian Churches
and
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By
Gen. John Eaton, LL. D.
Ex-U. S. Commissioner of Education

Philadelphia
The Presbyterian Board of Publication and Sabbath-School Work
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THE PRESBYTERIAN CHURCHES AND EDUCATION.

BY

GEN. JOHN EATON, LL. D.,

EX-U. S. COMMISSIONER OF EDUCATION.

THE celebration of the Two Hundred and Fiftieth Anniversary of the Westminster Assembly may well include the consideration of the Presbyterian Churches and Education; for

First, education prepared the members of the Assembly for the formulation of their remarkable utterances; second, Presbyterian Churches have existed since, by reason of the education of their members in these truths.

We can neither pause to dwell on the scope intended in the use of the term Presbyterian Churches, nor to discuss the definition of Education. Only so much of the opinions or character of any present generation can continue in the future as may be conveyed by education. Presbyterian Churches are such only by reason of their distinctive belief and conduct; the only means of their perpetuity is education; they must educate or perish; they must preserve their

purity and soundness by education or become corrupted and change their character; they must prepossess mind by right education or it may be given such a twist by error that the truth cannot reach the soul through which the Holy Spirit operates for conversion and sanctification.

The felicitous phrase used by George Peabody, "Education, a debt due from present to future generations," which he so far repaid in the gift of his millions, for Presbyterian Churches must mean more than the gift of wealth—must mean all they can accomplish by the gift of wealth, by prayers and worship, by preaching and teaching, and by the force of example in educating future generations in their beliefs and form of worship. This power of education is incomparably the greatest in youth: "As the twig is bent, the tree is inclined." Then habits, a second nature, are formed; then man is impressible as clay, but after he has passed through the heat of experience, change is difficult, as pottery can only be changed by breaking. Indeed, education is the greatest power intrusted to man. By it he masters himself and shapes the characters of his fellows, and gains the science and skill by which he, for his use and purposes, increases the beauty of flowers, improves the fruit of the trees, controls animals, fills valleys and removes mountains, invokes the power of chemical affinity and of steam, commands the lightning, and transforms the rudeness of nature to

his comfort and pleasure. God alone creates, but education, next in power to creation, God shares with man, and imposes upon him the duty of performing his part. In discharging his responsibility, man opposes a plan of his own to that of God. In man's plan, he seeks his own end; God's plan is complete, man's imperfect or partial; God's plan requires the surrender of the human will; to this man objects. Doing his best unaided, man is conscious of two discouraging facts: the one that he comes short of realizing his own best thought, and the other, that for his wrong-doing sacrifice is needed, and his reason does not disclose how that required sacrifice is provided.

Never before has so much attention been given to education as now. Assyria and Babylon preserve in their ruins some indication of their systems. Egypt tells of its culture by its pyramids and the winding sheets of its dead; Greece reveals its excellence in art, and Rome in law. Their religion was the central thought and force in their teaching, but there was nothing of the true God and the Messiah. Even in Rome, the husband and father exercised a cruel supremacy over the wife and child to the taking of life; the defective child might be thrown out as social waste. We hear much of the ideal philosophy of Plato and the Socratic method of questioning. Aristotle, to whom modern education is so greatly indebted, gave morals a subordinate place in his

ethics and treated woman as dwarfed man. To-day, by the influence of Christian teaching, it is seen that all are susceptible of education, and if a cause is to be carried, a submerged class or a degraded race to be elevated, or a nation to be born in a day, education is invoked. So greatly has its force recently multiplied that 1870 is said to mark a new epoch. Vast sums of money are expended for it, and its literature has increased without parallel. But no human treatise on education equals the Bible; all there is of merit elsewhere is contained in it; all principles and methods must be tested by it. All who would elevate mankind emphasize high aims; "Excelsior" is their motto. Much is made of Emerson's advice—"Hitch your wagon to a star." But the Scriptures bid us aim above all stars, and take hold on the throne of God. In physical education, man's body is to become the temple of the living God, his intellect is to think the thoughts of God, and his spirit to awake in the divine likeness. No race presents such an illustration of the power of education as the Hebrew, which amid whatever environment, civil or religious, to this day preserves its distinct characteristics; the covenants made with them by the Almighty included posterity; the consecration of the child was to be marked by a special sign, and his inquiries in regard to observances and symbols were to be answered whether at home or by the way. But this careful nurture was so perverted

that when the Messiah, foretold by their prophets and emphasized by the instruction in their home and church, came among them and gave unmistakable signs of his presence, they knew him not. The obligations imposed on man by the divine law, either in the training of the child or otherwise, were not so much the acquisition of science, or wealth, or station, as conduct, conduct as piety toward God and duty to man; the training of man's moral and spiritual nature was to be supreme. The revelations and the symbols used for the training of the infant race are marvellously adapted to the instruction of the infant mind. The coming of our Lord was to light every man; form was nothing without the spirit. He taught as never man taught; the fatherhood of God and the brotherhood of man were revealed as never before; above the precepts of all teachers he declared, "Whatsoever ye would that men should do to you, do ye even so to them." There was to be no mediator between God and man save the Son, Jesus Christ. The prophetic symbols and promises were fulfilled: the Lamb was in verity slain, the innocent for the guilty; thus the way of pardon was opened; by faith in him the sense of unforgiven sins could be removed; and no man, woman, or child in the two thousand years since who has sought offered pardon has failed of relief. Infinite aid was offered to make the effort of every one effectual; faithful endeavor, however short-coming, was assured of final triumph. The

doctrine of immortality was brought to light, and the ground of man's faith in it made clear by Christ's resurrection and ascension. His offer of salvation was made to all without distinction of sex, or age, or other conditions.

The scientific agnostic, when he has exhausted his assignment of the elements of human nature to the category of industry and to the category of his self-protection and the like, finds a residuum looking to worship, and has begun to assign these elements which he finds universal in man's nature to the category of religion, and when he has done this he must, to give man a complete education—that is, to make the most of him—and to be consistent, provide for the training of these elements or for religious education.

When the Educational Commission connected with the Japanese Embassy-extraordinary to our country was puzzled by the part they saw women taking as teachers and pupils in our schools, apparently no explanation received by them was so satisfactory as the statement that according to our religion the provision of salvation was through an atoning Saviour, the same for man and woman. He died for her as well as for man; her soul in his sight was equal to that of man, and, therefore, opportunity for preparation was required by her as well as by man. The institutions which the old dispensation had indicated were founded in man's nature and the divine order; the family and the State were sanctified anew. Thirty

of the thirty-three years of Christ's short life were given in faithful service to his father and mother that he might teach the importance of the family. The child he took in his arms and blessed, and he rebuked the conceit of those older by declaring that they must become as little children in their humility, confidence, and teachableness. He taught the duty of obedience to civil law even when perverted; he wrought a miracle to pay tribute to the wicked Cæsar. In obedience to his command, his followers went forth to educate the world in his doctrine by voice and pen, and the witness of effectual aid was given by Pentecostal outpouring of the spirit. The new testament of his grace was closed with the inspired words of his disciples. The canon of the Scriptures was completed. The ups and downs of education during the epoch of the gospel and the epoch of the Reformation would be found related as cause to effect in the rise and fall of empires.

Presbyterian conceptions of God and man are so adapted to human development and so require it that, when in these historic periods they approach nearest to supremacy in their direction of human thought, there is to be found, as a legitimate result in their direction of man's training, the best education whether a man is considered individually or socially. The assumption of worldly power by the bishops of Rome and Constantinople covered a multitude of sins, and by their compromises with paganism intro-

duced many of the worst evils of pagan education into the instruction given under their authority. Teachers of a pure gospel depended upon their personal influence; the schools of the early fathers culminated in the instruction at Alexandria; of the four great fathers of the Latin Church, Ambrose, Jerome, Augustine, and Gregory, each has exerted a great educative influence down to our time, but none of them a greater in his day or since than Augustine, whose views in regard to fundamental doctrines so nearly agree with those of the Presbyterian Churches. For a long period the trivium and quadrivium reigned supreme in higher courses of study.

The school of the castle arose over against the monastery; great teachers appeared, and under their influence, universities sprang into existence and began to exert a power of their own upon the course of instruction; the fall of Constantinople sent the teachers of Greek philosophy throughout Europe; and the Renaissance, glorified by the poetry of Dante and the art of Michael Angelo and Raphael, brought in the Reformation of Luther, a synonym for education, in which appear Melancthon and Erasmus and others—a splendid galaxy of names. The Roman Catholic Church responded to the influences of the Reformation with the schools of the Jesuits, which Pascal declared, “taught that the end justifies the means.” Within the Roman Catholic Church, the brothers of Port Royal made a splendid attempt to purify the

faith and practice of the church. Fenelon was a type of their teachers. The Burger Schools did an important work.

Knox, in Scotland through the Kirk, organized a system of education which has kept Scotland in the front to this day. In the Netherlands, all the people were reading the Bible in the vernacular six years before Luther's translation was completed; Calvin, in addition to working out his great system of doctrines, was a teacher, and organized education in Geneva. So far as his doctrines were accepted, the churches favored education. For four centuries before the Westminster Assembly, the Universities of Oxford and Cambridge admitted to their privileges all Englishmen save Dissenters. Every appearance of the Bible in connection with instruction was a sign of human purification and elevation. Its translation by Wycliffe, Coverdale, and Luther began to pervade the philosophies accepted in the schools, and the principles of conduct in common life. In teaching its doctrine of man and God, martyrs multiplied.

Out of the education thus afforded, profoundly studying the struggle of man with the evils of sin, the members of the Westminster Assembly came to their great task, and were enabled to set aside the false ideas and practices—the subterfuges regarding man and the superstitions regarding God—and in treating these great fundamental facts came back from all the wanderings of human deceit and speculation to

the simplicity of the truth, and solemnly declared, "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." From these Scriptures they are enabled to affirm that "Man's chief end is to glorify God, and to enjoy Him forever;" thus in the simplest terms to embody this great truth which no human philosophy has been able to invalidate in its study of man's destiny. All worship but that of the one living and true God is swept away. Man's triumphant attainment in righteousness is not found in any self-perfectability, as announced by Rousseau; but "Effectual calling is the work of God's Spirit; whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel." The door is opened to infinite possibilities; man's fear of a way closed by sin and of his own failure of accomplishment are both overcome; he is taught by the Spirit and led by it to the use of his powers for new and holy ends; nothing which he can do for himself is done for him. We can see how these doctrines in their application to all human activities include what is described by the term "education," and where in the exercise of human responsibility there is room for differences of opinion.

We should never forget that the Westminster As-

sembly did its work during four years of the troubled period of the Long Parliament; royalty going to the gallows and manhood coming to sovereignty. Should we look in upon the Assembly, we should recognize the influence of the Presbyterian demand for a learned and godly ministry, and that the form of Presbyterian Church government had favored their selection in the preparation of so many of its members for their duties. Perchance, we look in when the Committee on the Catechism reported to the Committee of the Whole that they failed to agree upon a satisfactory answer to the question—"What is God?" and Gillespie, the youngest member, is called upon to lead in prayer for the special aid of the Divine Spirit, and when he began with the words, "O God, who art a Spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness, and truth," the body already began to feel that the desired answer was sent. We should be convinced that the great Assembly had been taught in the Scriptures and had learned the doctrine of prayer, and enjoyed the spiritual benefit of its constant observance. Thus they were enabled to embody in human expression this Bible view of the processes of salvation—pre-eminently educational. Shortly, the reaction began in England, and Presbyterians to the number of one hundred and forty were expelled from Parliament, and England waited two centuries for her great educational revival.

Comenius, the great Moravian Bishop, lifted up a marvellous light, which for a time illumined the principles and methods of education which he would adapt to the several periods of man's growth. He would use the object or the picture in connection with the word, and thus lead the thought through the senses up to abstract reasoning; he would educate every boy and girl and thus prepare for a Church united and universal, and for nations fit for responsibility in secular affairs; he would have brought education back to biblical methods; he would have the mother school in every family for every child until six, urged prayer for it before it was born, and rebuked any slight of it by its mother. Neither the farming-out of infancy nor the making of an exhibition of it for the gratification of parental pride or the admiration of friends found any favor with him; he emphasized the idea that the Bible not only gives the right view of the child but of the family in which it is placed, and enforced its integrity and purity. Could his scheme have been adopted by England, as desired by Milton and Hartlib, or had he come to our own Harvard, as suggested, and carried out his plans, we should to-day have been immeasurably in advance of where we are; but, unfortunately, he was soon forgotten, and the old, unnatural, abstract methods for elementary instruction remained, and generations have suffered from the consequences.

We must remember that other denominations so far

as they accept the Calvinistic action of the Westminster Assembly share with Presbyterian Churches the results of its influences on education.

In the movement of Presbyterians from the old to the new world, they brought with them not only their notion of Christian doctrine, but also the principles and customs of education which prevailed in the country from which they came. There was among them a general admission of the importance of child training and that parents had special obligations in this regard. We cannot pause to trace their diversities. We may say there was a great agreement that the offer of salvation should be extended to every one, and therefore there should be provided for each so much of instruction as would enable him to avail himself of the means of salvation. We first find the term "free school" in the action of the East India Company in the early days of the Jamestown settlement. But Virginia waited until our own day for the establishment of free universal education after the plan that Jefferson announced a century before its realization. In no colony did Presbyterians so prevail as to enforce their special ideas of education.

Mather declared that of the immigrants arriving in New England up to three years before the Westminster Assembly, about one-fifth were Presbyterians. Wherever they settled, the schoolhouse was opened beside the church—so much the boast in American history. The learned and devout clergy shared in

every hardship and braved every peril of the wilderness and savage. Their sermons stimulated the study of the Bible, led the reflections of the sturdy men and women—of the women as they cared for their homes, and the men as they hewed down the forest and stood guard against the savage, and thus they awakened the thought, formed the minds, and built the characters of those who initiated, defined, defended, and confirmed our liberties.

The course of events in America, to which the utterances of the Westminster Assembly have constantly contributed through the Puritan and Covenanter, has resulted so that the form of organization and direction of education are divided in the main between the Church and the State; first, the church or churches charged with the preservation of the oracles of God acknowledge the duty of training man therein as the means of saving his soul; second, the State for its own preservation assumes the responsibility of preparing man to discharge his duty as a citizen or as an officer when called to rule over his fellows. Thus the country receives whatever advantage may arise from their competition in excellence or public favor. Comparing their buildings and equipment, their text-books and teachers, their methods of instruction and discipline, we find those of Church and State much the same.

The story of the efforts of Presbyterian Churches in America to found institutions of learning would

furnish a romantic chapter in educational history. Rev. William Tennent, a man of learning and devout piety, in 1726, in Bucks County, Pennsylvania, twenty miles north of Philadelphia, opened a school for the better training of young men for the ministry. Rev. George Whitfield, the distinguished evangelist, who shared with Tennent the desire to elevate the character of the clergy and increase the spirituality of the churches, said after a visit, "The place where the young men study is called in contempt a 'Log College.'" "It was about twenty feet long and near as many broad." "The logs were hewn for it on the spot." From this humble beginning what vast consequences followed to Presbyterian education? Thence came Princeton, preparing its great array of officers for the churches and for civil duties. In spite of the limitations and distresses of poverty, the hardships of pioneer life, multiplied by the threatening savagery of the Indian, the graduates of Princeton went out to found other like institutions in the wilderness, Smith to establish Prince Edward Academy, which in the year of American Independence became Hampden-Sidney College, named in honor of those defenders of liberty; Graham laid the foundations of Liberty Hall. The State of Virginia voted George Washington one hundred improvement bonds as a token of its gratitude for his eminent services. These bonds he refused to appropriate to his own use and donated them to Liberty Hall, which thereupon en-

tered upon its enlarged sphere as Washington College, now Washington and Lee University. The efforts of McMillan in Western Pennsylvania resulted in Jefferson College. Doak, a native of Virginia, with his Princeton diploma, carrying the books for his library on horseback across the mountains, settled on the Holston before that territory was transferred from North Carolina and constituted a part of Tennessee, and there established Washington College, which contends with Transylvania for recognition as the first college opened in the Mississippi Valley. The sturdy Scotch-Irish of North Carolina are specially honored for the defense of their homes in the Revolutionary struggle and for the Mecklenburg Declaration; for most of their preparation they were indebted to a learned and devout ministry who instructed them in their homes or in various academies established by their self-sacrificing efforts.

Presbyterian ministers shared with Puritans in New England in administering the public school system. They did their share in founding academies and in establishing the early colleges—Yale, Harvard, Brown, Princeton, Dartmouth, and others, and the churches and presbyteries sustained them in their efforts. The insertion in the Ordinance of 1787 of the clause enforcing the duty of education and providing the means for it in the gift of the sixteenth section of land for common schools and two townships for universities, is credited to Manasseh Cutler,

another Calvinistic clergyman. Rev. Samuel Wood, of Boscawen, New Hampshire, in addition to his instructive labors in the pulpit, fitted eighty young men for college, including Daniel and Ezekiel Webster, besides teaching many students in theology. What these learned and devout ministers did for education up to the inauguration of our Constitutional Government, their successors in the generations following have done for the vast regions west, the Mississippi Valley, the Rocky Mountain Regions, and the Pacific Slope. They have been pre-eminently the leaders holding aloft the Stars and Stripes and the Banner of the Cross, planting the church and the school. Dr. Whitman, a Presbyterian, in honor of whose memory a college is now erected, by his perilous ride in midwinter across the mountains, and plains, and frozen rivers, through the deep snows and the blinding storms, and by leading in return a train of immigrants, saved to our flag an empire on the Pacific. Nor has the chapter of these great heroes ended. Our own generation is blest with a missionary who in the variety and vastness of his labors and in their influence upon education surpasses them all, and our Church has properly manifested its appreciation of this fact by his elevation to the most honorable office in its gift.

We must not overlook the educating influence of the Church itself upon its own members. A careful statement indicates that Americans have so improved

their liberty of worship that there are among us fifty sects, and a looser authority counts a hundred.

This is the day of new organizations, clubs, and societies almost beyond number, with all sorts of objects and of every name, for men, women, and children. But man has never devised any organization equal to the Church in its educating and uplifting power. This is the form selected by our Lord for his followers, through which they were to disciple the world; in their great differences of doctrine and form of worship, there will be found corresponding differences in educating power. There are still those who would cling to the union of Church and State; those who affirm that ignorance is the mother of devotion; that the Bible is not for common believers; that education is for the few; that the sermon should count for little; and others that the preacher should lift up his voice without preparation and speak as he is moved; others would prescribe forms to be followed so exactly that they may all be gone through without either interest or heart on the part of hearer or preacher. The adherents of each will claim superiority for their own; we would disparage none.

Presbyterians by universal consent stand for intelligence. This standing has been the occasion for criticism, but we notice as time goes on objection gives way to approval. Presbyterians believe that not only their doctrine but their form of worship and polity find authority in the primitive church. Pres-

byterians always encourage the reverent use of reason, not its diseased, unbalanced, or insane use, destructive of reason itself, any more than they encourage that misuse of the body which brings disease and death. They invite to membership all believers who accept Christ as their Saviour, and are ready to be baptized in his name, and to conform their lives to his precepts. They hold to the perseverance of all true believers and make no provision in their theories for lapses in practice. They contemplate no giving of youth to the sowing of wild oats. Parents indicate their acceptance of the old and new covenant by bringing their children to baptism, thus consecrating them in infancy and promising to train them for the service of the Lord, in which all their brethren agree to join, confirming their promise by public sign. Shortcomings in these covenanted duties are most disastrous. Here may be found the greatest defects in the education practised by the Presbyterian Churches. The Church thus constituted, what association for the sake of companionship can equal it? Or for reform of any condition of evil, intemperance, impurity, dishonesty in fulfilling private or public trusts, what can invoke stronger motives? Is any improvement proposed, intellectual, moral, social, civil, or spiritual, what combination is like it in fitness or effectiveness? What observances could be better adapted to promote perpetuity of ideas and activity than its sacraments, its seasons of prayer, and its Sabbaths set apart from

secular pursuits to worship and rest, to instruction, and study of the Bible and Catechism in the Sabbath-school and at home? What human combination has in view such an end, perfection in holiness, salvation from sin, the glories of immortality? Or where is any other association accorded such a leader, one who has left behind the example of a perfect life, who has overcome death and the grave and ascended on high, and who invites all his followers to share with him the beatitudes of his glory? To make all this effective, there is the under-shepherd required by Presbyterians to be learned and godly, ready to lead, to warn and exhort, with all humility, patience, and tenderness. The Presbyterian Church with its learned and godly ministry is the school of schools for all its members in all their duties. By it the family is set apart and its members instructed; wisdom in entering upon its obligations and loving fidelity in their discharge, enforced that it may not so often end in divorce; divine precepts brought to bear upon the duty of each member; the father and mother, the very priest and priestess, daily worshipping at the altar of the home church; and all parents and children under the instruction of the Church vieing with each other in the beauty and loving fidelity of their lives—what a protection and inspiration is thus thrown around the family circle, making the devout home the very threshold of heaven!

In the Church, too, every member, every worshipper

is instructed in his civil duties ; he hears the voice of the divine oracles ; the moral law is laid upon his conscience ; his patriotism is lighted by a divine flame, and he is stimulated to that eternal vigilance which is the price of liberty. The equality of church membership prepares him for the equality of citizenship, and the practice of the principle of representation in Session, Presbytery, and Synod in spiritual affairs prepares for its application in affairs of the State. If he is called to rule, he should, like all believers, rule in the fear of God. All Presbyterian church officers, including the pastor, are called by the voice of the people ; the parity of the clergy is fixed ; the descent of authority by the laying on of hands comes not by the bishop, who assumes authority over his brethren of the clergy, but through the chosen member of the Presbytery.

In founding institutions of their own, academies, colleges, and seminaries, the most Presbyterians seek formally of the State is the charter necessary for security ; and this they ask not formally to churches but to individuals who are their members. Turning from the Log College, what a triumphant result is presented !

The Commissioner of Education, Dr. W. T. Harris, reports now sustained by Presbyterian Churches, including the Cumberland and the Northern and Southern Divisions, 102 academies attended by 4922 students, or 2523 males and 2399 females ; with

60,206 volumes in their libraries; and grounds and buildings valued at \$1,864,500, with an annual income of \$305,110; with 54 colleges for men, or for men and women, with an attendance in the preparatory departments of 3815, or males 2360 and females 1455; in their college classes, 4145, or males 3255 and females 890; or a total in these institutions enjoying preparatory and college instruction of 7760, of whom 5615 are men and 2345 are women, with 312,481 volumes in their libraries, and grounds and buildings valued at \$5,779,816, and controlling productive funds to the amount of \$5,133,295, and having an annual income of \$469,766. Of colleges for women alone there are 25, with an attendance of 300 in the elementary departments, of 846 in the preparatory, and 1618 in the college classes; or a total attendance of 3047, with 42,184 volumes in their libraries; and grounds and buildings valued at \$1,596,075, with an annual income of \$337,210. These three divisions of the Presbyterian Church maintain twenty theological seminaries, with 1341 young men in attendance, and 293,738 volumes in their libraries, and having grounds and buildings valued at \$2,755,527, and productive funds amounting to \$6,626,425. Here is a grand total of 17,070 students in attendance; 708,609 volumes in libraries; \$11,995,918 in buildings and grounds; \$11,759,620 in productive funds, and having an annual income in colleges and academies of \$1,112,081.

Our congratulations on this occasion may not be the less helpful if sometimes admonitory. Grateful and encouraged as we should be as we compare the above educational work of Presbyterian Churches with the beginning at the Log College, we shall be compelled in view of the large wealth controlled by Presbyterians and the large share that they must have given of the \$198,044,141, reported by the Bureau of Education, bestowed upon education since 1870, to conclude that a great part of their gifts has been bestowed upon other institutions than those directed by Presbyterian agencies, and that they have not given to their own institutions as they have in other directions.

There can be no question of the obligation of Presbyterian Churches to maintain the purity and efficiency of the instruction under their own control. We have seen how free from technical and formal restrictions is the admission to Presbyterian membership. But in considering the relation of Presbyterian Churches to education, we should not fail to observe the care with which they call the teacher or preacher. His personal piety, attainments, and beliefs must pass the scrutiny of his Session and be approved by the Presbytery. When commissioned, he is duly authorized to teach Presbyterian doctrines, and he is held by every obligation to preach no other. In assuming the responsibility of his commission, the churches allow the largest liberty of inquiry, but in

accordance with principles most common in all the affairs of men, either religious or secular, they hold the teacher or preacher responsible to the obligations which he has assumed. If he reaches views essentially contrary to Presbyterian doctrine, he may have the largest liberty in declaring them when he is no longer under their commission and pay. A man of the common sense of honor, honesty, and fidelity could hardly propose for himself a different course. Agnostics may sneer at the application of this principle as narrow, but would they commission and pay persons to preach Presbyterianism? Can an officer commissioned in the service of his country fight under a hostile banner without committing treason? Persons should not assume to be religious teachers who have no experience of religious faith. Too often Americans have been beguiled into error under German instruction, and on account of their opportunities for intellectual culture have been accepted as worthy teachers in American institutions. It is due to those who give money for Presbyterian purposes and those who seek Presbyterian instruction that they should not be deceived. Sometimes there is a sentiment which would be satisfied with good character without intellectual attainments, with the goody-good as teacher or minister. In other cases, in this day of special care of methods and professional skill, the mistake is made of requiring no preparation in method. It may be well demanded that the religious

teacher should excel not only in character and scholarship, but in mastery of methods. He has before him the example of the great teacher whose method was never equalled by Socrates or any other man. Presbyterians may well be cautious how they treat the Bible in all their instruction; frivolous questions about it should be dismissed: neither should it be regarded with superstition. The superiority of its antiquity, piety, and moral sentiments may well be appreciated; and, above all, it should be accepted as the Word of God, as the finality in teaching the nature of God and man and their relations. Studies about the Bible may be useful, but they should not take the place of the study of the Bible itself. It must be admitted there has been here and there a singular growth of indifference to Bible instruction in our higher institutions of learning. In the religious college and academy it has been too often treated in a manner to deprive its study of all interest and enthusiasm. Indeed, the president of a college connected with another religious body when asked if the Bible was used in his course, replied, "No," and that he hoped that it never would be. Time was when it was carefully studied in all higher institutions such as Harvard and Princeton.

The Southern branch of our Church has excelled in its restoration to college use, and finds the Bible part of the course of greatest interest among students. The motives to excellence in our religious institutions

are sometimes thrown out of balance by a system of merit, which recognizes only brightness in scholarship and leaves out all account of fidelity and character. Our theological seminaries, while giving special attention to the study of the Hebrew and Greek, have too much neglected the English Bible. In this form of the Word, the minister will be called upon specially to wield the Sword of the Spirit. Too often the student coming through all the course of our religious training finds himself most imperfectly grounded in the relation of fundamental truths to the administration of civil affairs or to the current practical questions of the day.

Historians have not ceased to describe the educating power of Presbyterian doctrine and forms of worship in shaping the institutions of our country. For the American Presbyterian, education should be as universal as the responsibilities of citizenship. Therefore, having fixed the separation of Church and State, the universal and advanced education required to guarantee the intelligence necessary to a free State, both by religious and civil considerations, is intrusted to the State. Here, too, the Bible should be the test of any scheme of instruction.

The formal action of the State in education in ancient history appears only here and there; and then in the main for special purposes or for limited classes, as is illustrated in the instruction of which we catch glimpses in Assyria and Egypt, Greece and

Rome. Later this power and duty only dawned here and there upon a royal mind, as upon that of Alfred, or Charlemagne, or Frederick, who found he could make his people more powerful in array against his enemies by training officers, and caught the idea that by training teachers he could multiply the effectiveness of his citizens, and so established normal schools. Luther declared that it was as much the duty of the magistrate to establish schools for the instruction of youth as to build bridges and make roads. The undertaking of these duties by the State justifies itself to reason, and more than any other cause has in recent time given great impulse to educational progress. If the State for self-protection must levy taxes and exert its power to preserve order and punish murder, it can with equal right levy taxes and educate its people for the prevention of crime. There follows logically the duty of applying the best principles and methods, guarding the qualification of teachers, supplying equipments, and conducting supervision. Our public school system originated in Puritan New England, where school and church, and State and church were so long one. Before they were separated, schools were established by civil authority including every child, so that each one might be able to read so much of the statute as to be deterred from its violation, and so much of the Scripture as to be enabled to resist Satan. In different States, the system of public instruction has come to

embrace all grades from the kindergarten to the university. The relation of Presbyterian Churches to education by the State is not formal, but like their relation to civil affairs in other respects, through their members sharing in its direction and paying taxes for its support, and through their youth who enjoy its privileges. To judge how much this may be, we may gain some idea by reflecting that if one child in a family is normal, he may have free all education to which he aspires, even to that in the university. Is another blind, or deaf, or feeble-minded, the State offers the needed instruction without cost.

How many Presbyterian youth attend this elementary or secondary public instruction it is impossible to estimate with accuracy.

From a religious census of the State universities and of the Presbyterian colleges, edited by Francis W. Kelsey, Esq., we have the significant statement that "in seventeen State universities there were enrolled 2434 Presbyterian students, against 2388, the total attendance in the thirty-seven colleges under the auspices of our churches." He adds, "in view of present tendencies that are unmistakable, is it not likely that in twenty-five years the majority of laymen in the Presbyterian Church who have enjoyed the advantages of higher education, laymen who will be charged with the administration of its material interests and will be exerting an influence in

shaping its policy, will be laymen who have never entered the door of a Presbyterian college?"

Here is a responsibility which Presbyterian Churches bear to education that must be met without delay. No one can object to their making their own institutions more effective, or to their carrying to success the movement already commenced of furnishing a Presbyterian house in connection with each State university, where Presbyterian students may enjoy Presbyterian association and worship, and instruction in Presbyterian doctrine and polity. But there remains still the adjustment of religious instruction to the entire public system of education. No educational question of the day is more important. We are fully assured that the separation of Church and State is to the advantage of each and of the individual. Presbyterians have no question of their duty to each. They have only to be assured there is no antagonism and to think out clearly for themselves and others the line of harmonious action. There is a sentiment that would carry this separation to the extent that civil administration must be not only non-sectarian, but positively hostile to religion. This sentiment has apparently resulted in the declaration of a clergyman or a judge here* and there, who has been ready to run before he is called, "that the reading of the Bible must be excluded from public instruction." Is it clear that the best book is the first book to be excluded from public

schools? that the book most helpful to American youth is the one they are forbidden to use? the book out of whose influence have come our free institutions and their defense, the book whose presence or absence has marked the ebb and flow in education, the rise and fall of nations? No Presbyterian will ask that his creed, as distinguished from others, shall be taught by the public instructor, but in common with all evangelical believers he holds that the morals of the American State, upon which it depends for order and peace, are in substance the same as the morals of the Bible. On all hands it will be agreed that nothing is more essential in education than moral training. The body may be strengthened and the intellect sharpened only to make their possessor a deadly foe to himself and to his fellows. The power of moral direction—the right choice—is most important to be cultivated. Choices right in effect will be made by different persons from different motives. In man's intercourse with his fellow they may be determined by conditions under the control of the State, or they may be controlled by a desire to obey the divine command. Two persons drawing their motives from these two widely different considerations may act the same on all questions affecting each other's lives and property; may live in harmony and be good citizens; the morals of each traced to their source will be found to come from the Bible; now may they not both look at the Bible as they look

at life, and as they disagree as to the religion of life and agree as to the wisdom and necessity of its morals, may they not see with equal clearness that they can disagree as to the religion of the Bible and accept its morals, and for the purpose of its morals unite in its use as they unite in the uses of life? Much in this question depends upon the good temper of all concerned; the qualification of the teacher is a most important factor. It is interesting to know that there has been made a book of selections from the Bible satisfactory to the committee, representing the Agnostic, the Jew, the Protestant, and the Catholic.

The relation of these questions to provisions of the National Constitution is most intimate. The great sentiment of the country is in favor of the separation of ecclesiastical from civil affairs. But of this separation there is no guarantee in the National Constitution. Indeed, the only provision in that instrument in regard to religion is that Congress shall not enact any law establishing a religion or exclude a person from office on account of religious belief, and recognizing the Christian Sabbath, and the date of the year of our Lord, and the solemnity of oaths. All powers or rights not specifically granted to the nation are reserved to the people of the States. It is in the opinion of the people of each State, therefore, to provide enactments of their own choice with regard to religion. So one State after another has been very

exact in providing in its Constitution that its Legislature shall not appropriate money for the support of religion ; but there is nothing in the National Constitution to prevent any State from reversing its present decision, and the State of Utah might establish Mormonism as its religion and turn the entire machinery of public instruction to the education of its youth in Mormon doctrines.

What a rich legacy our fathers left us in that structure of our Government which assures liberty of conscience, and which permits the supremacy neither of the Church over the State nor the State over the Church. But with this great inheritance we have something to do. We must settle aright for ourselves and for our posterity the relation of the Bible to education under the direction of the State. One thing we can do without question from any quarter, and that is make Bible instruction in colleges under religious control so superior in interest and results that all will want the Bible in their courses of study.

Presbyterian Churches acknowledge other responsibilities to education beyond what may be accomplished by their doctrines and their forms of worship within themselves. For the purpose of aiding feeble churches and carrying the Gospel to those not reached by it in our own and other lands, this our body, or division, has organized eight Boards, each educative or promotive of education in its special way. I wish

we might focus their educative power and bring it to bear on our hearts. If it is true that only one-seventh of our churches contribute to the work of all the Boards, what a privilege, what a means of grace the other six-sevenths of our churches fail to improve!

Is a worshipper ever annoyed by his pastor's announcing the day for receiving gifts to this or that Board of the Church, let him reflect that this is no begging, that this is an offer of an opportunity for using with greater effect his influence and means which he has consecrated to the Master. Neither one member nor one church can take into view all conditions or demands for Christian effort; but by association this may be accomplished. In the operations of these Boards, every church member may have a voice, as he has in his Session, Presbytery, Synod, and the Assembly; they make present this opportunity for the gifts, prayers, and personal influence of every worshipper. The men who administer these Boards are carefully selected for their ability, piety, trustworthiness and special fitness, and their operations are brought before all Presbyteries and Synods and carefully revised annually by the General Assembly. In connection with these Boards, woman finds her appropriate sphere and fills it with an efficiency sealed with divine approval and has added mightily to the educative work of the churches. Each Board will appear before Assembly with its own full report; but we cannot appreciate the pres-

ent relation of this, our body, of Presbyterian Churches to education and leave out all allusion to them here. Once Presbyterians may have suffered like other denominations from the theory that missions only required preaching—the mistaken theory under which a great missionary secretary closed so many mission schools; but that day, thank God, has passed. It is not now doubted that teaching and training in the life of Christ is an essential part of the preaching of the Gospel. Our two great organizations, the Home and the Foreign Boards, divide the world between them. As the Home Board adds churches to its forces, each should become a systematic contributor to all the Boards, and as the Home Board lifts up the cry, “Our country for Christ,” the Foreign Board takes up the refrain, “Christ for the world.”

If American liberties are to be destroyed or American Presbyterianism corrupted, it is to be done through the education of the young. In the future, as in the past, destruction may come by man’s assuming some unwarranted power over his fellow as a divine right; it may be the divine right of wealth, or station, or labor, or some power devised for man’s gratification. In the absence of the law, God’s chosen people came nearest to destruction. Every nation has found its greatest peril in the greatest absence of the Divine Word. Our safety is the presence of its truths wrought by education into the hearts and illustrated in the lives of the American people. The

Bible is the only safe guide for training in the righteousness which exalteth a nation. What more significant sign of our peril and of the need of the Bible to enlighten the individual understanding than the declaration of a man dignified by a seat in the United States Senate to the effect that the Ten Commandments have no place in American politics?

As a nation we are especially charged with the responsibility of elevating degraded races, the African and the aborigine, and of receiving to our great privileges those not so highly favored.

Is Hawaii, after being brought up from the degradation of paganism to the position of Christian civilization by the labors and sacrifices of American missionaries, now to become a part of our domain—are the prophecies of this critical year to bring to us civil responsibilities for other people? Let us remember we can have no assurance that we shall discharge them with success if the Bible is left out of our education.

Nor are Presbyterian Churches unmindful of the influence in favor of education exerted by authors, teachers, agencies, institutions, or journals not formally under their control but devoted to instruction in their doctrine. Even a catalogue of these agencies cannot be attempted. As we canvass this array of the educational forces of Presbyterian Churches, we exclaim, how fit, how well adapted to enlighten mankind and to advance the Kingdom of Light and

bring men to a knowledge of the Gospel, to save souls and to maintain a free Church in a free State! Nowhere is there a lack of opportunity, or men, or measures, the only deficiency—the only lack—is the supply of means with which its membership has been so largely blessed. Did not their consecration include their wealth as well as themselves? Do they so cherish their gold and silver that they are unwilling to give of their superabundance to preserve the faith which their fathers died to maintain—the faith upon which depends their hope of immortality? Shall we surrender our birthright for a mess of pottage? Shall we hold the things of this world so tightly in our grasp that they can be bestowed for the benefit of others only when our hand is cold in death! Shall not Presbyterian Churches rouse themselves to this full responsibility for the education of the youth of to-day that they may go forth with a consecration never before witnessed, and thus use their inheritance of privilege and means to prepare better and greater things for the magnificent century about to begin?

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