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Of Education, Religion and General Intelligence.



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PROSPECTUS

OF

The Presbyterian Treasury.

The Presbyterian Treasury is offered to the Churches as a Family Periodical, whose aim is to advance the cause of piety, education and general intelligence. The Board of Education which makes use of a part of its columns, has long felt the want of some official organ of communication with the religious public.

The Board of Publication has also determined to make use of "The Presbyterian Treasury," as a medium of recording and developing its plans and operations.

In addition to the great topics of Christian Education and Christian Literature in the Presbyterian Church, the paper will embrace a variety of useful and interesting matter on miscellaneous subjects. The following list of topics will indicate the general scope of the periodical.

I. Original and selected COMMUNICATIONS on practical religion.

II. Subjects connected with EDUCATION.

1. Primary Christian Education, in the wide range of its important topics, will receive that share of attention which the present state of things in our Church and country demands. The Treasury will endeavour to communicate tidings of interest in regard to Parochial Schools, Presbyterian Academies, Colleges, and Seminaries.

2. Ministerial Education, the original object for which the Board was organized—will be kept before the Church in its responsible relations.

3. Sabbath Schools will also receive due attention, being a department kindred to the aims of the Board, and of vast importance.

III. A general view of the other BENEVOLENT OPERATIONS of the Presbyterian Church, at home and abroad.

IV. REVIEWS OF BOOKS, especially of those published by the Board of Publication.

V. A summary of the important Transactions of our Church Judicatories, Documents of an interest-

ing and permanent nature, and miscellaneous Ecclesiastical Statistics, Ordinations, Obituaries of Ministers, &c.

VI. A MONTHLY RECORD of general Intelligence, from other countries and churches. Particular information will be given of the operations of the Free Church of Scotland.

It will be seen that our field is a wide one, and ought to supply materials for an interesting family paper. We hope to be able to furnish one that shall be acceptable to Zion's friends and ours.

It ought to be added, that the Boards of Education and Publication will be responsible only for the matter connected with the objects for which the Boards were organized; and further, that the funds of the Boards will not be drawn upon to sustain the paper.

A copy, and in some cases, several copies will be sent to each minister, whose Post Office address is given in the Minutes of the Assembly, and it is earnestly requested that all who favour the enterprise will use the copies to the best advantage. The succeeding numbers will be sent free to each minister who will send at least the names of three subscribers and the money. A copy will be sent to many friends of the Board, and of the Education cause generally. They will please notify the Publisher, if they desire to subscribe.

TERMS—The Presbyterian Treasury will be published on the 15th of every month, on good paper, with fair type, and will be furnished to individual subscribers at ONE DOLLAR per annum, payable in advance. EIGHT copies will be sent to one address for FIVE DOLLARS, paid in advance; EIGHTEEN copies for TEN DOLLARS paid in advance; and FORTY copies for TWENTY DOLLARS, paid in advance. On these terms, the Treasury is offered at a less price than similar papers, which are sustained by individual enterprise.

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Miscellaneous Communications.

For the Presbyterian Treasury.

ANOTHER YEAR GONE.

Another year has gone; *the time is short*. A few days, weeks, and months—and it is ALL OVER. Life is at best, a strange, transient vicissitude. My springs, summers, autumns and winters, are already almost ended. Only a few days more, and my pathway will unfold into eternity. O remember, my soul, how short a time remains to serve the Church and to prepare for another world!

Another year has gone; *how many opportunities have been lost!* It is fearful to take a glance at mercies slighted, Providences disregarded, prayers unsaid, Sabbaths misimproved, seasons of doing good passed by, and the word of God feebly appreciated. We have an infinitely important work to do, and but little time to do it in, and yet how little has been done! Who does not feel sad when he remembers how much he has lost during the last year of its most precious privileges!

Another year has gone; *many mortals have gone with it*. Many a habitation has heard the sharp groans of death. Childhood, manhood, age, have each made large accessions to the dominions of the tomb. Funeral after funeral has removed from earthly scenes, mortals who commenced the year with hopes as high as ours, and with thoughts of life as pleasant and as secure. The sovereignty of God is apparent in taking away them, and in leaving behind us.

"We a little longer wait
But how little, none may know."

Another year has gone; *it has carried with it some records of humble faith, of self-denying*

elementary school books, with a view of adapting them, as far as practicable, to a system of religious instruction, and that the Board report on this subject to the next General Assembly."

It is a matter of gratitude to the great Head of the Church and of congratulation with the friends of Christian education, that the above resolutions passed the Assembly UNANIMOUSLY.

AN ADDRESS

ON PAROCHIAL SCHOOLS.

Delivered by the Rev. CHARLES HODGE, D. D., before the General Assembly in May, 1847. Published by request of the Board of Education.

Our subject refers to the early, constant, and faithful religious instruction of children by the assiduous inculcation of the truths and duties taught in the Bible.

If an infant be from its birth secluded from the light, deprived of proper food, air, and exercise, it would grow up feeble, and deformed. The same infant if properly nourished and trained, would arrive at manhood, vigorous, and symmetrical. There is all this, and far greater, because higher and more permanent, difference, between an educated and uneducated human soul. In the case of the infant there may be some constitutional taint, some radical disease of the system, which may counteract the tendency of the wisest plan of physical culture. But no one on this account doubts the necessity of such culture; nay the more feeble the constitution, the more necessary is the wise and assiduous use of the means for correcting and strengthening it. Thus there may be, and alas! we all know there is, the radical disease of sin in the human soul, which may render abortive the most faithful efforts to bring up a child in the fear of God; yet this only proves religious education to be the more necessary. If the soul were uncorrupted, if still by nature, as at the creation, it were instinet with holy desires and aspirations, it would gather knowledge and nourishment from every thing within and without, and grow, by the law of its being, as do the flowers of the field, to be beautiful exceedingly, through the comeliness which God gives to all creatures in fellowship with himself. It is precisely because the mind is by nature dark, that it needs illumination from without; it is because the conscience is callous and perverse, that it needs to be roused and guided; it is because evil propensities are so strong, that they must be counteracted. To leave a fallen human being, therefore, to grow up without religious instruction, is to render its perdition certain.

The same cause which makes religious instruction necessary at all, requires that it should be assiduous and long continued. It is not enough that the means of knowledge be afforded to the child: it is not enough that he should be once told the truth; such is his indisposition to divine knowledge, such the darkness and feebleness of his mind, that he must be taught little by little, early and assiduously; or as the Lord said to Moses, "when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." It is a slow, painful, long continued process to bring a child born in sin, and imbued with evil, to a competent knowledge of God, and truth and duty, and to cultivate in such an ungenial soil the seed of eternal life. This, however, is the process which our apostasy renders necessary, it is that which God has enjoined, it is the one which he has promised to bless, the neglect of

which is followed by his severe displeasure, and the all but certain ruin of our children.

It is, therefore, a dictate of reason, a lesson of experience, and a clear revelation from God, that the religious education of the young is a duty of the very highest necessity. If this be neglected, there is nothing can supply its place. And if this be properly attended to, it will secure the adequate use of all other appointed and appropriate means of good. On no one thing, therefore, is the welfare of society, the prosperity of the church, and the salvation of men so dependent as on this. No one thing has been in all ages so operative in determining the character and destiny of individuals, and of nations. This is a truth which all but the lowest and most ignorant class of infidels are ready to admit. Men of the world, if educated themselves, feel the importance of secular education for others. And all religious men, of every denomination, acknowledge the essential importance of religious education. This, therefore, is not the point which needs to be argued. It is universally conceded. The great questions are, *On whom is this duty incumbent? How is it to be discharged? On whom does the RESPONSIBILITY OF THE RELIGIOUS EDUCATION OF THE YOUNG REST?*

In the first instance, on *Parents*. As to this there can be no dispute. The relation in which parents stand to their children, implies an obligation not only to support, but to educate them, because they are bound to do all they can to promote the well being of those whom God has committed to their charge. Parents also have facilities for the discharge of this duty, which none others can enjoy; they have at least the competency for the work which strong interest in the welfare of their children can supply; and on them this duty has been laid by the express and repeated command of God. The neglect of this duty is at once one of the greatest injuries a parent can inflict on his children, and one of the greatest offences he can commit against society and against God. But while it is universally conceded that the obligation to provide for the religious instruction of the young, rests primarily on parents, it is almost as generally acknowledged that the responsibility does not rest on them alone. If a parent cannot support a child, it cannot be left to perish; the obligation to provide for its support, must rest somewhere. The ability of the parent failing, there must be some other person or persons on whom the duty devolves. In like manner, if parents are unable to provide for the religious education of their children, those children cannot innocently be allowed to grow up in ignorance of God; the responsibility of their education must find another resting-place. Men do not stand so isolated, that they may say, *Are we our brother's keeper?* they cannot innocently sit still and see either the bodies or souls of their fellow men perish, without an effort to save them. This is too evident to be denied. Nor will it be questioned that so large a portion of parents are unable to provide adequately for the religious education of their children, as in all places and at all times, to throw a heavy responsibility as to this duty, on the community to which they belong. The inability in question arises in many cases from the moral character of the parents; rendering them at once indifferent and incompetent. In other cases from ignorance. They need themselves to be taught what are the first principles of the oracles of God. And in other cases still from poverty, *i. e.* from the necessity of devoting so much time to secure the mere means of life, and of calling their children so early to share in their labours, that they are unable to attend in any suitable manner, to the education of those whom

God has committed to their charge. If, therefore, we look over any community, or over the history of the church at any period, we shall find that a very large and constantly increasing portion of the young, are left to grow up without religious instruction, where that duty has been left exclusively to parents. If, therefore, the work must be done; if the best interests of society, the prosperity of the church, the salvation of souls, demand that the young should be brought up in the nurture and admonition of the Lord, others, besides parents, must undertake the work. Accordingly in every age of the church, among every people calling themselves Christians, provision has been made, beyond the family circle, for the religious education of the young.

But *SECONDLY*, what is that circle, *outside the family* on which this solemn responsibility rests? This is a question on which the minds of even wise and good men are very much divided. There are but two communities exterior to the family which can here come into consideration. The one is the State, the other is the Church. The former is founded on relations of men to each other as social beings. The other on their relation to each other as Christians. Certain prerogatives and duties arise out of both these relations. It is the right and duty of the State to protect the property, the lives and reputation of its members; and to make provision for the public good, not otherwise provided for. It is, on the other hand, the right and duty of the Church to provide for the purity and extension of the Redeemer's kingdom, and for the inculcation of the truth. But since men's social and religious natures are so implicated the one in the other; as their social and religious duties are so intimately allied; the same things have such a direct bearing at once on the interests of the State and of the Church; that it is exceedingly difficult to draw the line which separates the duties and responsibilities of these two communities.

It is especially a difficult matter to determine what are the respective duties and rights of the Church and of the State, in reference to the subject of education.

I. THE CHURCH AND STATE PLAN.

One view of this subject is, that as the interests of the Church and State are equally involved in the education of the people, both have the right, and both are bound to see this great object accomplished. This has been the common doctrine of Christians, under all forms of government, under the democracy of Switzerland, and under the absolute monarchies of Europe. Ever since the State became Christian, *i. e.* ever since the mass of society professed Christianity, and recognized their obligation as individuals, as members of society and as magistrates, to regard Christ as their Lord, it has been their common sentiment, that they could not discharge either their duty to Christ or to the community, unless they made and enforced provision for the religious education of the young. In almost all European countries this is still the fixed conviction of all good men; and accordingly the State just so far as it discharges its recognized duty, provides and establishes schools, prescribes the course of instruction, requires that the doctrines of the Church should be taught, and taught in the form and from the books, and by the agents determined or appointed by the Church. This is the system which is the simplest in theory, and the most effective in practice. But it supposes for its successful operation, conditions, which rarely meet any where, and which are entirely wanting in the great majority of cases. It is obvious that in order to render this intimate union of the Church and State in the work of education ex-

pedient, it is necessary—1st. That the Church which the State recognizes and with which it co-operates, should be pure and faithful. 2d. That the State should recognize and act upon the principle that its officers in the matter of religious education are the servants and organs of the Church, responsible and obedient to her; teaching what she commands and in the manner in which she directs. 3d. That the Church and State should be continuous, *i. e.* composed of the same members. Whether these conditions are ever likely to meet, and if they did in any one case, the harmonious action of two such bodies, as the Church and State, so different in their objects, so unequal in their powers, and so discordant in their character, could not be depended upon. This, however, is substantially the system which, since the reformation has been adopted in Prussia, Sweden, and Scotland. In all these countries, the State adopted the doctrines of the Church, undertook to teach them to the young in the use of books sanctioned by the Church, and as the Church and State in these countries were co-extensive, *i. e.* every citizen being by baptism and profession a member of the Church, there has been little or no complaint of the operation of this plan. In Scotland, especially, owing to the peculiar independence of the Church and its comparative purity in that country, it has been productive of incalculable good. Such a system in our country, however, is impracticable. In no State of our Union is there such uniformity of opinion, as to render the union of the Church and State in the work of religious instruction either expedient or possible. It is evident, therefore, that however available this plan may have proved in other countries, here it is out of the question.

II. INDEPENDENT PLAN OF CHURCH AND STATE.

A second plan for securing the co-operation of the State and Church in the work of education, is to make them independent of each other by assigning to each different parts of the work. The State assuming the right to see that schools, where needed, are established, that competent teachers are appointed, that adequate salary is paid for their services; but leaving to the community in the midst of which each school is placed, to determine what shall be the course of instruction, especially as it regards religion. Such was the early New England system, and it has many great and obvious advantages. 1. It secures the general establishment and support of schools. 2. A supply of competent teachers. 3. It leaves the people free as to the religious instruction of their children. It is not the majority of a State, determining for the whole, what and how much of doctrine and duty shall be taught in the public schools; but every school district is allowed to determine that point for themselves. The disadvantages which attend this plan, and which have led to its being in a great measure abandoned, are principally the following. 1. The State, if it establishes and supports a school, feels the responsibility, and assumes the right of controlling it. There is a constant tendency in this system to centralization; the scattered and isolated school districts lose their independent action, or feel it overpowered by the great central body in which the State as a whole is represented. In New England, therefore, and especially in Massachusetts, the result of this plan has been to lodge almost the whole effective control of the education of the people in the hands of a few individuals, the agents and representatives of the State. 2. Besides, the successful operation of this plan supposes a general agreement among the people as to religion, and a general interest in the subject. Without the former, the people of a school district would not agree as to the kind and amount

of religious instruction to be given in the school; and without the latter, there could be no security that any religious instruction would be given. In the earlier periods of the history of New England, both of these conditions met. The people of extensive districts were of the same denomination; and there was sufficient general interest to secure a religious character to the schools. But since the great increase of the population, its divisions into sects, and the prevalence of indifference and error, it has been found impracticable to secure a general and efficient religious education of the young, by means of schools whose character was determined by the mixed community in which they are placed. The impossibility of pleasing all, has led to the general determination to do nothing—to banish religion almost entirely from the public schools.

III. THE COMPROMISE PLAN.

A third method of solving this complicated problem, which has been extensively adopted in England and Ireland, and partially attempted in this country, is, for the State to teach, or allow to be taught in the public schools, those doctrines of religion on which all denominations agree, and to leave what are called sectarian differences to be otherwise provided for. It is on this plan, Papists and Protestants are united in the national schools in Ireland—Episcopalians and Dissenters in England.

The objections to this plan, in our country especially, are, 1. That owing to the multitude of sects and diversity of opinions, the common ground is narrowed to an imperceptible line. Every doctrine characteristic of Christianity, and even some which belong to natural religion, is proscribed as sectarian; so that the practical operation of this plan among us is the banishment of religion almost entirely from the public schools. It is with difficulty that the reading of the Scriptures without note or comment, can in many cases be retained. Besides this, it is obvious that the inculcation of religion in the general, but not under any definite form, is not mere neutrality. From the nature of the case it is a rejection of positive doctrines; it is practically, as far as it goes, the inculcation of very superficial views, and even of infidelity itself.

IV. THE SECULAR PLAN.

The difficulties attending the plans already mentioned, have led to the very general adoption of a fourth, which is at present the favourite system of our public men. It proposes to confine the instruction given in schools supported by the State, to the secular branches of education; and to leave the religious instruction to parents and churches. This plan is recommended by many plausible arguments. 1. It seems to solve the difficulty arising from the diversity of opinion among the people on religion. As it is impossible to teach religion in a form to suit all, it is best not to attempt to teach it in any form. 2. It falls in with the popular feeling of the country that the State has nothing to do with religion. 3. It purports to accord with the largest religious liberty; allowing every man to do what he pleases as to having his children instructed in its doctrines. 4. It allows the resources of the State to be concentrated on a particular class of schools of different grades; from the primary, to those in which a classical or mercantile, or scientific education is imparted. In almost all parts of our country, this system has become predominant, advocated by all classes of our citizens, and by the members of almost all religious denominations, Romanists alone excepted.

The objections, however, to this system, notwithstanding its advantages, are very serious. 1. It is impossible to carry it fairly out. Reli-

gion is so important, it is so pervading, it is so connected with morality, and social and civil polity, it is so diffused through the literature of our language, that it cannot be banished from our schools. Any system of education which proposes to banish religion becomes, from the necessity of the case, irreligious. You cannot teach a boy to read, without giving him something to read which will bring up questions of morals and religion. You can teach him no science which does not so implicate religious truth, that to avoid bringing in the latter, you must deny it. The most positively irreligious works, are those which proceed on the assumption that there is no God, (no Supreme Being) to whom we sustain the relation of responsible creatures. All that the most ardent infidel need desire, in order to propagate infidelity through the community, would be that nothing should be said about religion; that the subject should be banished from all places of education; and the training of the young be conducted, just as it would be were there no God, no redemption, no future state. The first objection, therefore, to this plan of diverting religion from secular instruction, is that it is a delusion. It cannot be done. It is not in fact done. The whole tendency of the instruction conducted on this plan, is not neutral, but positively anti-religious; or it is so modified as to take the character of the particular teacher by whom the system is carried out. The theory upon which this system is founded, is false and irreligious. It assumes that God has nothing to do with history; that he has no agency in nature; that religion has no connexion with science, or civil polity. It assumes practically the atheistic theory of the universe, and it is therefore not what it appears or purports to be, viz. something negative and harmless.

2. In the second place, the remedy which it proposes for its acknowledged defects, is altogether inadequate. Its advocates do not pretend to say that religious instruction is unimportant. They only say that the State cannot furnish it; while it can and ought to afford the means of secular education, it must leave to parents or churches the moral and religious culture of the young. But it is notorious that in multitudes of cases the education afforded in the public schools is all a child does or can obtain, and if that is irreligious, or what is the same thing, merely secular, he must grow up without any religious knowledge. The very necessity of public schools is founded on the assumed incompetency of parents to educate their own children; and if parents are incompetent for the secular education of their children, they are not qualified for their religious education. If from parents we turn to the Church, it is obvious that a very large portion of our population do not recognize their connexion with any Christian church. In point of fact, therefore, where religion is banished from public schools, one-half, one-third, one-fourth, the proportion varying in different places, are left without any religious education whatever. The remedy, therefore, is inadequate, because it leaves so large a portion of the people unprotected for. But it is inadequate on another ground. When six days in the week are devoted to mere secular education, what is left for religion? Little more than the Sabbath, with its various other duties, and its necessary distractions. Religion is thus made a mere secondary affair in the education of a child. Its place is so subordinate as to become insecure; no time or opportunity is afforded for it, at all commensurate with its paramount importance. Where nothing else can be done, it is of course an incalculable benefit to have children collected into Sabbath-schools, who for six days in the week have been taught on a plan which assumes they have no souls.

But this is not the provision which ought to be made for their moral and religious culture.

3. This plan of banishing religion from public schools is contrary to the experience and practice of all ages and nations. The history of the world may be challenged to produce a single instance in which any form of religion has taken hold of the public mind, where it has not been inwoven in the whole system of public instruction. The religion of India, and China, is taught in all the public schools of those countries; the Koran is the text-book of all knowledge to the Mussulman; Christianity has hitherto been taught in the schools of every Christian country. The experiment which we are making, is a novel one in the history of the world, and one of fearful risk. We can hardly venture to hope, contrary to all experience, that Christianity can ever take firm hold of the public mind, or form the public character, unless it is taught in the public schools. It will doubtless assert its divine origin, maintain its existence, bring many to submit to its control, but a large part of the population will remain emancipated from its influence so long as the powerful instrumentality of public instruction is not enlisted in its favour, or is virtually arrayed against it.

4. It is most obviously unscriptural. God has required his people to teach their children his word. This cannot be done in a day, nor in any short period, nor by casual disconnected efforts. The Bible is a large book; its contents are varied, profound, and extensive; embracing the earliest and most important history; inwoven with religious institutions, promises and predictions; it includes a complete code of morals; the sublimest doctrines relating to God, man, the way of salvation, and a future state. These things we are bound by the command of God to teach the young. They cannot be adequately taught, *i. e.* taught so as to be understood and rendered effective, unless much time be methodically devoted to the subject. In commanding us to give this instruction, God has commanded us to use all the means necessary for that end. We therefore go counter to his commands, when we resign our children to the operation of a system which necessarily makes religion altogether subordinate; which banishes it from the place of education, and leaves it to be provided for at hazard. It is in the highest degree unreasonable, that the subject which is the most important, the most difficult, which most calls for laborious and assiduous attention, should be thus set aside, without any settled or adequate provision. It is a perfect solecism, that a people should have a book which they profess to believe came from God, revealing his nature, and his will, their duty, and the way of salvation; which they acknowledge must be known in order to fit men for their duties in this world, and their destiny in the next, and yet allow that book to be set aside, instead of being made the groundwork and text-book of all education. Such a course is a practical denial of its divine authority. It is to refuse to allow it to occupy the place in the formation of the character of the people, which God has assigned it.

5. Again, the plan which forbids the introduction of religion into our public schools is an unauthorized encroachment on the religious rights of the people. We admit that no one denomination of Christians have the right to insist that their formulas of doctrine should be introduced into schools which other denominations are taxed to support, and to which they are entitled to send their children. But in all cases in which the people of any denomination are sufficiently numerous to have a school for themselves, we see not what right the State has to forbid their conducting its religious instruction according to

the dictates of their own conscience; or to say, if you introduce religion at all, you shall not have any portion of the funds, which you are taxed to raise. This is saying to the people, you must either consent to have your children brought up irreligiously, as far as the school is concerned in their education, or you shall be disinherited, cut off from all participation of the public property. If Presbyterians conscientiously believe they are bound to mingle religion in the secular education of their children, are they to be refused any portion of the school fund, and yet taxed to sustain it; forced to support schools to which they cannot send their children, and and whose influence they regard as directly opposed to all religion? This is obviously unjust. The Romanists in New York, have forced the authorities to this admission. Believing the public school system to be anti-Christian, they refused to send their children to the public institutions, and having established schools of their own, they demanded their portion of the educational funds. This claim has been acknowledged. If justice demanded it should be granted in their case, justice is violated in refusing Presbyterians the same right. This is only one instance in which under pretence of the widest religious liberty, religious liberty itself is outraged. It is the undeniable right of the people who support a school, whose children are educated within its walls, to determine how and what they shall be taught. And it is tyrannical in the State, or an irreligious or indifferent majority, to deny them the exercise of this right.

Admitting then the paramount importance of religious education; admitting that this great interest cannot be safely confided to individual parents, but must be assumed by some association larger than the family, we have seen that, in the peculiar circumstances of our country, the State can neither attend to it, nor can the object be attained in connexion with the State. Religion has been banished from our public schools. There is no rational prospect of its being here so attended to, as to satisfy the enlightened conscience of the Christian portion of the community. The question then is, what is to be done? The matter cannot be neglected; we can rely neither on the fidelity of parents, nor on the meagre instructions of the Sabbath school. What then ought, under existing circumstances, to be attempted? In answer to this question, we say, The Church must undertake the work.

V. THE CHURCH PLAN.

1. There may be great doubt whether God ever intended to devolve upon the State the religious education of the young; but there can be no doubt that this duty rests upon the Church. The great commission which she has received, is to teach all nations. Her very vocation is to lead men to the knowledge of the truth. For this purpose she is bound to use all appropriate agencies. The public proclamation of the truth is but one of the divinely appointed means of accomplishing her mission. Her work is to teach, and the school is, therefore, her peculiar and appropriate province. Indeed, the interference of the State in this matter, in Christian countries, has always been justified on the ground of its intimate relation to the Church. It is because the Church is in the State, that the latter has assumed the right to teach the truths which God has committed to the Church to inculcate and promote.

2. As God has given the commission to the Church to teach, to her alone are given the gifts requisite to the discharge of the duty. These gifts are not promised to the State; they are promised to the Church, and when found at all, it is

only within her pale, and in the custody of her members. There alone is the requisite practical knowledge of the truth; there alone the love of souls, there alone the zeal for truth and the glory of God, essential for the right discharge of this important duty. And as God never gives the qualifications for any important work, without imposing the obligation to exercise them, it is plain that it is his will that the body, to whom he has given the gift of teaching, should act as teacher.

3. In every age, therefore, from the apostolic to the present, the Church has recognized her vocation as a teacher. She has always felt that she was responsible to God for her children; that she was bound to teach them the gospel, to bring them up in the nurture and admonition of the Lord. By a strange perversion, after long enlisting the State in this service as her agent, she has come in a measure, to think, that education was the work of the State, and to forget her own immediate obligations on this subject. But this can be only a temporary forgetfulness. As soon as she is brought to the conviction that the State does not and cannot accomplish the object, she will hear the voice of God summoning her to her duty, and feel his Spirit through all her members rousing and strengthening her for this great work. She cannot sit still and see her children offered by thousands unto Moloch. It cannot be that the present state of religious education in this country, can be suffered to continue. Good people cannot consent to have religion banished from those institutions in which the mass of the people learn almost all they ever know. We are, therefore, persuaded that the time is fast coming in which all denominations of Christians will address themselves in earnest to the establishment of schools, under their own immediate control. It is a reproach to Protestants, that Romanists have been the first to discern this necessity. They have set us the example of declaring off from the control of the State, and of asserting the right of children to be taught religion. This they have done, at the risk of losing all assistance from the public funds. And this we must do, let the State take what course it may. We ought to look forward and strive to carry out the good old Presbyterian plan of having one or more schools in every parish, a classical academy in every Presbytery, and a college in every Synod, all under the control of the Church. But at present, the first part of the plan, as being most important and most urgently needed, should secure our undivided attention.

It having been reduced to a certainty, that the young cannot be religiously educated, in this country by the State, nor by the Church in connexion with the State, it has become apparent that the Church must do the work herself. That is, she must see that there is established one, or more, common schools in the bounds of every congregation; the teacher to be appointed and the instruction directed by the Session; and the pastor having it as a part of his stated weekly duty to visit and examine the scholars, and to participate in their instruction. Nothing short of this can answer the demands which God makes of us in our present circumstances. In this way our own children will be regularly instructed in our doctrines and discipline, and be brought up to fear God and reverence the Church of their fathers. Every school will become a nursery for the Church. Our people, instead of not knowing whether they are Presbyterians or not; or why they should be Presbyterians rather than any thing else, and therefore ready to be carried away by every wind of doctrine, will have an enlightened and firm attachment to our doctrines and institutions. Sources of light will

thus be established in every school district. It will not be Presbyterians alone, who derive the benefit of such institutions. What serious, or considerate parent, of any denomination, would hesitate to send a child to a school conducted by a pious, competent Presbyterian, rather than to one under the care of a wicked, and it may be intemperate teacher! It cannot be doubted that every really good school, will draw to it the children of many persons who have no connexion with our own Church. And provision may in many cases be made for the gratuitous education of those children whose parents are unable to pay anything for their instruction, and thus the blessing be diffused.

The advantages and even the necessity of this scheme, are so apparent, that the difficulty to be overcome, is not opposing arguments, but the *vis inertiae* of the Church. It requires great exertion to move so large a body. The only way to move the whole, is for each man, and especially each pastor to move himself and those around him. Historical circumstances have thrown in this country, the work of education out of the hands of the Church. She has not felt that it was her vocation. She allowed the State to do it. Coming from countries where from the union of the Church and State, the State attempted to do this work religiously, most of our Church members naturally felt that here too, the Government might be safely allowed to take charge of this great enterprise. The Government have their work, and may be allowed to do it, without opposition; but it cannot here do the work of the Church. And all that is necessary is to rouse the Church to act in accordance with this conviction.

The only formidable objections to this plan of Parochial Schools, are the expense attending it, and the difficulty of obtaining suitable teachers.

As to the former, it is in a great measure, met by the simple consideration, that the people must have schools. In most parts of our country these insufficient and irreligious schools are sustained in whole or in great part by the fee for tuition. In such cases there would be little or no increase of expense by having the school under the care of the Session. The people pay now for the instruction of their children; they would be required to pay no more, if the school was properly parochial. Even the expense of a new school-house, would not in all cases be demanded; and where it might be necessary to incur that burden, it is too slight to be considered a serious objection, in view of so great an end.

The more serious difficulty is the want of teachers. Create the demand, and the demand will create a supply. Let churches do their duty, establish schools, offer a competent support, and then their prayers for teachers will not remain long unanswered. Teachers do not make schools, but schools make teachers. As soon as the system of Parochial Schools begins to operate, it will call into existence institutions for the training of teachers. But until the demand begins to be felt, they cannot be expected to present themselves. Many who crowd the ranks of our professions would be more useful as teachers.

I know not how those who are in the ministry, or who are about to enter the ministry, can better subserve the great end of their vocation, or promote the interests of the Church, than by devoting special attention to this subject. Let them so study it, as to produce strong convictions in their own minds; and if on examination they find, that the welfare of the Church and the salvation of men require that children should be thoroughly taught the facts and doctrines of the Bible, and that this instruction is not and can-

not be adequately given in public schools, then let them determine that, wherever they are or may be located, *there a TRULY CHRISTIAN school shall be established; a school in which all the children shall be taught to worship Christ, and to know "the Scriptures, which are able to make them wise unto salvation."*

WYOMING PAROCHIAL SCHOOL.

We insert the following advertisement, being that of the FIRST PAROCHIAL SCHOOL established under the care of the Board of Education. It suggests this reflection—what a happy era in our Church, if the children of every congregation had the privileges of such a school!

PAROCHIAL SCHOOL—WYOMING, PA.

This School, under the immediate superintendence of the Pastor and Session of the *Wyoming Presbyterian Church*, will, by the leave of Providence, be opened for the reception of pupils on Monday the fifteenth day of November, inst., under the charge of Mr. Francis I. Smith, a gentleman of great moral worth and experience as a Teacher, to whose care Parents and Guardians may safely entrust their children, as particular attention will be paid to their moral culture.

In addition to the usual branches of elementary Education, the BIBLE will be used as a text-book for daily instruction in religion, and the Assembly's Shorter Catechism will be taught, while the rudiments of Music will be a regular study of all the classes.

The year will be divided into four terms of eleven weeks each, with a short vacation in the Spring, and a longer one in the Summer. As the number of pupils is limited, it is desirable that early application should be made. No pupil received for a shorter period than one term. No deduction made for absence, except in case of sickness. The Session are determined to establish and maintain a school of superior order, and the discipline of the School, while mild, will be strict.

TERMS.

Reading, Writing, Spelling, and rudiments of Arithmetic, - - \$1.50 per term.
English Grammar, Geography, Arithmetic, rudiments of Philosophy, - 2.00 "
Natural Philosophy, Algebra, Geometry, Surveying, Chemistry, &c., - 2.50 "

Application may be made to any of the undersigned:

J. DELVILLE MITCHELL,
CHAS. FULLER,
HENRY HICE,
R. E. MARVINE,
L. G. ENSIGN,

Session of Wyoming Presbyterian Church.
Wyoming, Nov., 1847.

PRESBYTERIAL ACADEMY.

The following is the advertisement of an Academy under the supervision of the Presbytery of Oxford, Ohio. We rejoice that our Church in the West has turned its attention to this important subject. If every Presbytery should establish at least one Male and one Female Academy under its care, what a vast addition would be made to the Education resources of our Church!

ROSSVILLE PRESBYTERIAL ACADEMY.

This Institution, recently established by the Presbytery of Oxford, in conformity to the recommenda-

tion of the last General Assembly, will be opened in Rossville, Ohio, on Monday the 1st day of November, 1847. For the present, it will be connected, as a higher department with the Sessional School of the First Presbyterian Church of Hamilton and Rossville, already in successful operation under the care of Charles Matthews, A. M., a competent and experienced teacher.

He is prepared to give instruction in the various branches of an English and classical course, and also in the modern languages. The utmost attention will be given as to the manners and morals of the pupils, as well as to their intellectual improvement. The BIBLE will be used, in daily recitation, as the text-book for religious instruction.

TERMS.

English studies—
For boys under 10 years, - - \$4 per quarter.
" " over 10 " - - 5 "
Language, Mathematics, &c. - 6 "

The Academy will be under the supervision of a visiting committee of Presbytery.

Boarding can be obtained in respectable families, for \$150 to \$200 per annum.

THOMAS E. THOMAS,
Chairman of Committee of Presbytery.

Nov. 18, 1847.

NOTICE TO PRESBYTERIES.

It will be remembered, that the General Assembly [see the 4th resolution, page 5] required each Presbytery to present a Report on the subject of Education to the Board of Education in January, 1848. These Reports are of the utmost importance, in order to enable the Board to embody the statistics and public sentiment of the different Presbyteries in their Annual Report to the Assembly. We have received able and interesting documents from the Presbyteries of Maumee, Marion and Luzerne; and respectfully invite the committees of the other Presbyteries to forward their communications as early as it may suit their convenience.

Address Rev. C. VAN RENSSLAER,
25 Sansom Street, Phila.

Sabbath-Schools.

—
"Feed my lambs."
—

WHAT IS A SABBATH SCHOOL?

One of the best definitions we have ever heard of a Sabbath-school is, that it is "*a parochial-school taught on the first day of the week.*" This definition implies, that the school is under the care of the *Session of the Church*. The command to feed the lambs of the flock rests upon the Church. The minister, as the official teacher of the congregation, is bound to superintend this great work; and the elders, as the fellow-labourers of the minister, are bound to share the responsibility. We do not say, that one of the elders should necessarily be the regular superintendent of the school; or that any of their number need even be always present, though it is desirable that, when competent, ("apt to teach,") they should take that position in the school to which their qualifications and their office naturally entitle them. But