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THE RELATIONS
BETWEEN
RELIGION AND ACADEMIC EDUCATION:

AN ADDRESS

AT
THE AUTHOR'S INAUGURATION
AS
PRESIDENT OF MIAMI UNIVERSITY,
OHIO.

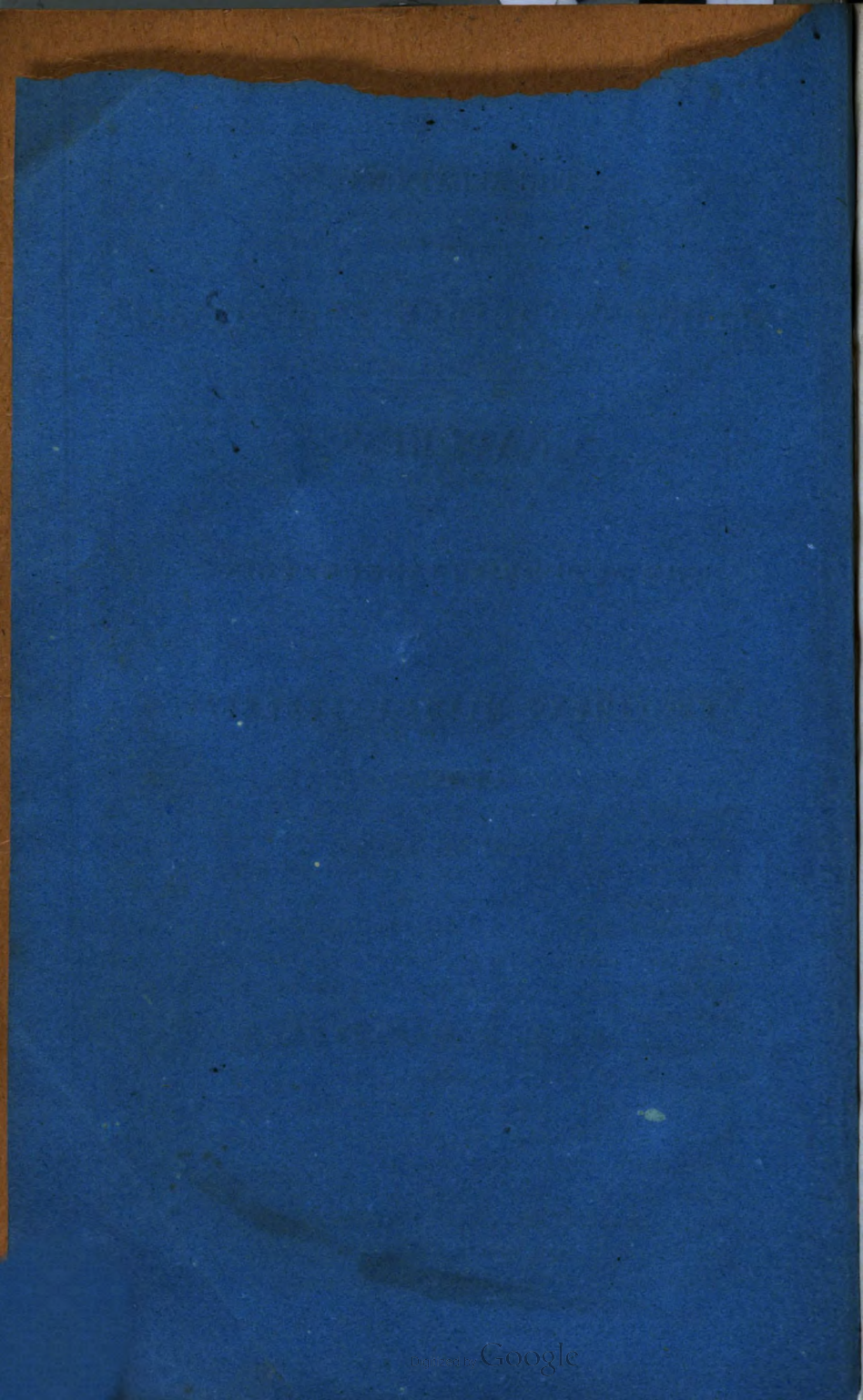
AUGUST 13TH, 1845.

Wm. D. McMaster
BY E. D. MAC MASTER.

PRINTED FOR THE UNIVERSITY,

BY E. SHEPARD, CINCINNATI.

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INAUGURAL ADDRESS.

GENTLEMEN OF THE BOARD

OF TRUSTEES AND FELLOW-CITIZENS:

THERE is not in the history of this great Commonwealth a prouder page, than that which records the fact, that there was laid down in the fundamental law of the land,—the Ordinance of Congress of 1787,—while, as yet it was not a state,—and was incorporated in her constitution at her first organization as a state, the principle, that “Religion, morality and knowledge being essentially necessary to the ends for which states are established, schools and means of education shall forever be encouraged.” It was in conformity to this principle, that the Legislature, at an early period of the Commonwealth, laid the foundations of this University.

There are few institutions in which there ought to be felt by a people an interest deeper and more earnest, than in a University established by a great state, and endowed by the public munificence, for the education of her own sons and of such others as may resort to it. The acceptance of an appointment to preside over the administration of such an institution imposes on him who is called to this position, the obligation to recognize and

respond to the just claim, which its immediate governors, and, through them, the community have, to know what are the views that will guide him in the discharge of his trust. That you may be the better enabled to judge, how far the course which, in conducting this institution, so far as this depends on me, I shall think it my duty to pursue, will meet your expectations, I proceed to offer, with as much clearness as I am able, though necessarily only in the imperfect outline to which the shortness of the time confines me, some general thoughts,—on *the object* of academical education,—and—on *the instrument* by which this object is to be accomplished.

I. THE OBJECT OF ACADEMICAL EDUCATION.

THIS is two-fold:—the development and discipline of the minds of those who are subjected to it:—and their instruction in the elements of the various departments of liberal learning.

The first of these is that which is the primary object, and of chief importance: the other is subordinate and subsidiary. We need not, however, anxiously distinguish between these objects, as practically they are inseparable. For, on the one hand, the proper development and culture of man's rational nature can take place only on the condition and by means of that instruction, which lays down the elements of science in scientific form in the mind of the student, as the foundation-stones on which he is to rear up the superstructure of his future knowledge; and, on the other hand, such a method of instruction cannot be pursued, without at the same time effecting the mental development and discipline which are sought.

Every true system of education must be *relative* to the nature, the relations, the duties, and the destinies of man, the subject of this education. To the devising, or the conducting of such a system of education, a philosophical analysis of the mind itself, and a comprehensive and true view of its various powers and susceptibilities, as these exist universally in our common nature, and of the peculiar modifications under which they appear in the diversities of genius and character found among men of different times, different nations, and different conditions, would

be of great advantage. To attempt such an analysis and discussion, however, even if I did not feel myself insufficient to satisfy in any adequate manner a subject at once of so large scope and so full of difficulty, would not comport with my present purpose. I propose to confine myself on this head to the brief statement and illustration of a single point; namely, That the object of education, while it is the development and culture of the whole man, in all his powers and susceptibilities, is the development and culture of these powers and susceptibilities, with a just reference to the relations which all the other parts of his constitution bear to *that* in man, which is *the highest element, the governing power*, in his nature; and to *that*, without him, which is *the great end* of his being.

That the *Religious, or Moral, nature* of man holds in his constitution the place of supremacy over all else within him; and that the *Religious or Moral end* of man,—namely, the service and fruition of God,—is his highest and ultimate end, are principles well enough understood and clearly enough recognized, however they may be little acted on, or acted on not at all.

I do not think that this needs for its establishment a long and elaborate argument. The moral nature of man is that which connects him with heaven, proclaims him the offspring of God, constitutes him the subject of the Divine government, a being under law to the Majesty in the heavens, and designates him an heir, beyond this life, of an eternal destiny in the world to come. It is the moral relations of man to God, and the possession of that moral nature which makes him capable of sustaining these relations, that form his highest distinction in comparison with the lower orders of the creation. It is these alone that clearly and unequivocally separate him from the downward-prone and brute tribes around him, that, grovelling upon the earth, are incapable of elevating themselves to God. It is at the most doubtful, whether there be a single faculty merely intellectual, or one susceptibility not involving any moral element, possessed by man, which he does not share in common with the brute. His moral nature, connecting him with God, and making him capable of sustaining the moral relations he does to God, is that which constitutes the broad

generic distinction between him and these lower creatures; places him undoubtedly in another and immeasurably higher order of being; invests him, at once, with a character of lofty excellence and of dread responsibility, stamps his actions with a momentous importance, and imparts to the question of his destiny an awful interest. To that moral nature, which thus exalts him above all that is on earth, belongs the place of supremacy. It is not more obvious that the true economy of the constitution of man requires that his physical faculties be in subordination to his rational, than that physical and rational, both alike, with all his other faculties of whatsoever kind, be under the dominion of his moral nature. His other faculties, physical and mental, exist but as the means by which his moral nature exercises its appropriate functions; and, attaining its own proper development and perfection, goes forward to the achievement of the great end of human existence. That the faculties and principles, which are called into exercise in the pursuit of those objects which engross the masses of mankind, are the highest faculties and principles of human nature, or that the acquisition and enjoyment of these objects are the highest end of man, no one reflecting rationally with himself can think. Not science even is to be so pursued, as if its pursuit were the highest glory, its enjoyments the highest end of man. Especially is this true of science, as too commonly science is understood and pursued. Chiefly engrossed with that which is material, and, whatever be its subject, in its whole spirit of the earth earthy, never looking beyond, nor above, to aught of loftier aim, holier, more Divine, it neither engages the highest principles of man's nature, nor answers the most importunate demands of his being. That the faculties of man's rational nature may have their appropriate exercise, there are higher objects that must engage them, than any which science, so understood, has to present. That the desires of man may be satisfied, there is a deeper want to be met, than any of which aught that is earthly can be the supply. There is an end nobler than any which this world has to propose, that he must achieve, in order that he may fulfil his destiny and accomplish the end for which he was made. So reason teaches. There is no

rational account of the nature of man, that does not take into view his relations to God; and which does not magnify above all else in him that *moral* nature, which makes him capable of sustaining these relations. There is no rational account of the design of his being, which does not place his ultimate and highest end in the service and fruition of God. And there is no rational account of either his nature, or the end of his being, which does not comprehend the consideration of another and a higher state, in which his nature shall find scope for its development, and his being opportunity to attain to its destiny.

Upon the darkness in which the fall has enveloped the question of a future state, and the moral relations and destinies of man, in this world and in the world to come, the gospel has shed light from heaven. The views which it reveals, it is necessary to take in, in order that we may comprehend the problem of man's being; and that, comprehending this, we may address ourselves with an intelligent discernment, in our plans of education, to the true development of his nature necessary to the perfection of his being, and to the training that may fit him to attain the end for which he was created.

Education is not then, as too often it is conceived to be, a preparation for fulfilling the offices of *that life*, which, to the reproach of man, is *the life* of the masses of the race. It is not instruction in the art of multiplying the means of physical gratification, that, to the uttermost limit to which, by the severest taxing of his invention, and the most unsparing urging of his powers of exertion, he can by any possibility attain, he may be the best fed, best clad, best housed, and best pampered *animal*; or of increasing the productiveness of capital and labor, and the accumulation of wealth; or of scrambling successfully in the arena of a low political strife for the distinctions and the emoluments of office, which too many attain only to abuse, and fill only to bring, by their incompetency, or their corruption, or by both, detriment to the public interests, and to leave, in their blundering and dishonest actings, the memorials of their own disgrace. Education has a loftier aim, a higher and a holier mission,—even the true development and culture of man's nature, the equable improvement of all his

powers and susceptibilities, with a just reference to the relations which these bear to each other, that he may attain to the perfection of his nature; and the training of the whole man with a view to all the conditions of his being, that he may be prepared to fulfil well his duties in this life, and to accomplish his destiny, as a rational, moral, and immortal being, under law to God, and the heir of an unending existence in the world to come.

A system of education conducted with a just reference to these views of the nature and destiny of man, will, by all the paths of learning, under the lights alike of nature and of revelation, lead him to God, the Maker and the Lord of all.

Through the works of the creation, it will reveal to him the invisible things of God, his eternal power and Godhead. Instead of resting in obscure and misty, and unmeaning discourse about "generations," and "developments," and "laws of nature," and "principles of order," and "forces," and "powers," it brings him to *the living God*, the intelligent and efficient cause of all things. It furnishes thus to the student of the Divine works, an explanation of the existence and origin of the things that are seen, which is adequate, and which alone can satisfy the mind of an inquirer imbued with the true scientific spirit, and afford to his researches a *terminus* where he may rest. In the constitution and course of nature, and by the Scriptures, through the various fields of mental and moral, as well as physical science, it makes him acquainted with the attributes of Jehovah; with the mighty and wonderful works of the great Creator; with the relations of man to the Supreme Ruler of the Universe; with the principles of God's moral government, according to which he deals with individual man and conducts the affairs of the nations; and with the grand scheme of redeeming mercy in Jesus Christ, for the salvation of a lost world and the reclaiming of it to God, which the Gospel reveals. Affording to him, in these things, objects at once of surpassing greatness and of the deepest interest, adequate to call into full exercise his highest powers of intellection, and the best principles of his heart, it gives to him compass of mind, reach of thought, elevation of senti-

ment, the power of large and liberal intellectual comprehension, unfolds and cultivates his moral principles, and effects the highest and most perfect development of his whole intellectual and moral nature. It is only when acting under the relations in which he stands to God and in obedience to the obligations which these relations impose, that his nature can find its proper development, his faculties their appropriate exercise, and his heart its adequate and satisfying happiness.

But not even this perfecting of his own nature and attainment of his own happiness are the ultimate and highest end of man. Man is not *a being autoteles*, in himself complete, and unto himself sufficient, possessing irrespective of any other being his own intrinsic value, and having himself as the end of his own existence. By the very law of his being, as a creature of God, he is dependent on God. This relation of dependence necessarily enters into, and is essential to his very nature, that he may be what he is, and not a being of another order. Deriving his being and all things from God, the end of his existence is, that he may render back to God, in whom he lives and moves, and has his being, and of whom and through whom and to whom are all things, the service of those faculties of which He is the author. This, then, is the lofty aim, the high and holy end of all true education;—that the whole rational and moral nature of man obtaining its own proper development and perfection, his understanding may ascend to God, apprehend his being, his attributes, his character his relations to, and his counsels toward men; and that the affections of his heart, following his understanding, may go up to God, expand upon him, embrace him, and saying; *This God is our God forever and ever*, he may render to God the homage of his soul and the service of his redeemed and regenerated nature.

The religious nature of man, is that in reference to which his whole development and training must take place. A training upon any other principle would be—not education—but a perversion and distortion of man's constitution, a force put upon his nature, to make him what the Creator never made him, and never designed that he should be made,—a

monster,—a being that with the faculties and attributes of man, yet is not man, and cannot attain the ends of man.

While, doubtless, institutions and plans of education adopted from abroad would require modification to adapt them to our peculiar condition and circumstances, it were wise for us to derive, upon this subject, instruction from the experience of older nations. In those countries of Europe, where are established the best systems of education, a course of *religious instruction* forms a constituent part of the course of training in every school. This is so in Scotland, famed for its wise provisions in this regard. The same is the case in Prussia, which possesses, what at least, so far as concerns the general principle on which it is based, and in many respects, the results obtained, appears to be the best system of education enjoyed by any country in the world. "The first vocation of every school," says the law of 1819, which contains a digest of the legal provisions by which the system of public instruction in that country is established, "the first vocation of every school is to train up the young in such a manner, as to implant in their minds a knowledge of the relations of man to God, and at the same time to excite both the will and the strength to govern their lives after the spirit and precepts of christianity. Schools must early train youth to piety; and therefore must strive to second and complete the early instruction of parents." Accordingly in the regulations which the law prescribes for the direction of the schools of different grades, it lays down in the foreground of every scheme of studies, as the leading object of every school, "First, *Religious instruction, as a means of forming the moral character according to the positive truths of christianity.*" Such, too, was the basis of the system of education established for both their colleges and their inferior schools, by the early fathers of our own country. A discussion of the subject has come up in our own times, chiefly, indeed, in relation to the common schools; but the principle involved in which is equally applicable to all educational institutions of whatever grade; which has awakened in the public mind a deep and intense interest. We will not allow ourselves to doubt, that, amid a good deal of jargon

of a contrary tenor, the voice of the true people of our land is still, that the system of education in our schools, superior and subordinate, ought to be based upon religious instruction; and that thus the voice of the people is in unison with the voice of wisdom, in declaring that the moral nature of man is the superior part of his nature, in reference to which his whole development and culture must take place, in order to the perfection of his nature, and that the ultimate end of education is the conducting of man to that which is the highest dignity of his nature and the chief end of his being,—to fear God and keep his commandments,—which the word of inspiration affirms to be “the whole of man.”

II. THE INSTRUMENT BY WHICH THIS OBJECT IS TO BE ACCOMPLISHED.

To understand this, we must comprehend the true nature of education, and of its subject,—man. That formation of the human mind, which it is the object of education to effect, is not like the work of the smith’s hammer upon the iron, fashioning it according to his will, or that of the chisel of the statuary upon the marble, modelling it into the forms of life, and strength, and grace. It is not effected by the application of forces *ab extra*, acting mechanically upon the subject. It takes place, not by accretion from without, but by development from within. It is the out-bringing of that in man, which is innate and connatural to him,—the unfolding, strengthening, and perfecting of the faculties and principles of his nature. This is accomplished by exciting and calling forth these faculties and principles into their appropriate exercise, upon their appropriate objects. It resembles the chemical processes of our physical constitution, by which nutrition and growth take place. The means, by which this is effected, is science. This is the *pabulum animi*,—the food of the soul,—by which its life is sustained, its faculties find their fitting objects, its principles are stimulated into their appropriate exercise, and its development, growth and perfection are attained.

If it be true that education, that it may be education, and not

a perversion and distortion of man's nature, and a defeating of the end of his being, must be conducted with a view to the religious principle, as that in reference to which the whole development and training must take place, then the instrument of education must, in this respect, be adapted to the work which it is to accomplish. This instrument must be a science so framed, that there shall be in it a clear apprehension and a distinct recognition of the relations which all the particular sciences bear to *Religion*; and which, being thus a science conformable to the truth and reality of things, is fitted to be the instrument of a true and real education. Religion, like every other subject of knowledge, is susceptible of being brought into the circle of the sciences, and treated in scientific form. That the great doctrines of Natural Theology constitute, as truly as any branch of physics, or of natural philosophy, a science, like these, resting upon a strict and rigorous induction, has been shown with great force and conclusiveness of argument by Lord Brougham, in his admirable Discourse of that subject.—By a precisely similar course of argument, may it be shown, that, in like manner, the great body of religious truth contained in the Scriptures,—the Theology of the Bible,—is a strictly inductive science. Among the various sciences, this great subject of Religion, Natural and Revealed, holds the chief place. It is *that*, in reference to which the ultimate scope of all the other sciences is to be contemplated;—the science of sciences, to which they all ascend, and in which they all meet; the comprehending bond, which gives to them all, unity of design, which discloses their common end;—the *terminating science*;—as Bacon finely expresses it, “the haven and Sabbath of all man's contemplations.”

To exhibit the various relations between this Divine philosophy and the different branches of the other sciences, is far too large a work to be accomplished here. A few slight and imperfect hints upon some parts of the subject, sufficient for the illustration of my general idea, is all that can be now attempted.

To begin with the fundamental principles of all scientific inquiry,—that *primary philosophy*, which lies at the founda-

tion of, and is common to all the particular sciences;—the connexion between this and Religion, is neither obscure nor unimportant. Take a single example. The doctrine of cause and effect,—what intelligible and satisfactory account of this can be given, which does not resolve it into the great fundamental doctrine of all religion,—the doctrine of the being and attributes of God? The hypothesis, essentially atheistic, though certainly not so designed by all who have advocated it, which makes the relation of cause and effect identical with that of mere stated antecedence and sequence, is clearly in contradiction to the testimony of our own consciousness, and that of the race. Beyond the fact of this mere stated conjunction of events, the human mind seeks and importunately demands something more to account for the origin of things. *Felix qui CAUSAS rerum cognoscere* will always be, as it always has been the feeling of man. It is the necessary feeling of the human mind. Not a whit more satisfactorily is this demand for an *efficient producing* cause of the things that exist answered by the common, vague and indefinite mode in which physical causes are generally spoken of, especially by writers on natural science. The existence of the world and all things in it, is adequately accounted for, only by the doctrine of a living and intelligent, an all-wise, and omnipotent God, whose presence pervades the universe; whose power has created and upholds all things; whose agency penetrates every atom of the material and touches every spring of life in the mental world, establishes over both the laws under which they exist and act, and maintains these laws in their operation; who is himself the great *First Cause*; as, so far as physical nature at least is concerned, he is the only true and efficient cause of all things. Thus, do sound philosophy and true religion concur in reaching the same conclusion: or rather, the doctrine of philosophy resolves itself into that of religion.

Ethics,—the science of *Morals*,—how intimate are the relations between this and the great doctrines of Natural and Revealed Religion! I know, indeed, that there is prevalent among us an ethics, gendered of the spirit of atheism upon the fogs of earth, which claims to place the great subject of human

duty, at least so far as this exists between man and man, upon other grounds than those of Religion; and teaches that there may be *virtue*, where God is not known and his law is disregarded and set at nought. I confess myself unable to find in this theory any explication of the principles of morals. Can there be virtue where there is *no recognition of obligation*, and *no acting under a sense of obligation*? Certainly not. Well, can there be obligation, where there is *no law* to create it? It is impossible. But on the theory that puts all consideration of God out of the account, *what is the law*, that *commands* the duty of man to man? The public opinion of the times and the community, in the midst of which he happens to live? Or the promptings of his own nature? his own feelings? Are any of these the law of duty? Can there be a law where there is not *a lawgiver*, who has authority to impose law? But who is the lawgiver in this case? The public? His fellow-creatures?—Are *they* his god? Or is *he* a god to himself?—The two great, leading questions of ethical philosophy;—*the rule of duty*, and *the ground of moral obligation*,—how can either of them be satisfied, on this theory of a virtue which is irrespective of God and of the relations of man to God? I confess myself, too, unable to understand the nature, or the mode of acting, of *that conscience*, which, without any recognition of the law of God, or their own relations to God, is said to carry men to virtue by the impulse of a blind instinct, like that which carries the newborn litter of the kennel to the dugs of the dam; until in process of days, the young canine philosophers get their eyes open, and thenceforward go by an intelligent discernment to the source whence they draw their nutriment. Nor can the figurative declaration of the Apostle, that *the Gentiles are a law unto themselves*, be wrested to mean, that the promptings of men's own minds, in view of their own nature and their relations to their fellow-men as such, irrespective of any higher power, are literally of the nature of a law commanding obedience. The questions already suggested arise. Even if there were such clearness and truthfulness in these promptings of conscience, as to make them a practicable and adequate rule;—*Whence the authority imposing this law? Who is the law-*

giver? Is there *any recognition of his authority*, or even of *his being?* And if not, *is there any virtue* in conduct *not influenced by any respect to a legitimate authority?* If *this* be virtue, why, then, let us at least understand its nature, and estimate it at its true worth. A morality without religious origin, sanction, or aim,—what is its value? what its significancy?

Such is not the nature of conscience; and such is not the true theory of morals. Conscience is not a *rule* of duty; but a faculty, whose office it is to interpret the rule of duty imposed by competent authority, and in the name and by the authority of the lawgiver, to enforce obedience. The moral nature of man, by a law as invariable and necessary as that by which iron is attracted to the loadstone, when made free from the bondage of sin, elevates itself to God, his Maker and his Lord, and binds him to the throne of the Most High. Even in his apostacy from God, still he is seen, though it be but as a blind man in the dark, groping his way to discover the footsteps of Jehovah, and feeling after God, if haply he may find him. The very superstitions of Paganism and other forms of false religion, existing amongst even the most abject and degraded tribes, as well as the piety of the Christian regenerated by the Spirit of God, and rejoicing in the light that has revealed heaven to earth, and brought benighted earth again into communion with heaven, demonstrate how essential is the religious principle to man's very nature. It is the apprehension of his relations to the great King, eternal, immortal, invisible, the only wise God, that reveals to man in *His will a law*, that has power to command him, and discovers in *these relations the ground of an obligation*, that has authority to bind him to obedience. This is intelligible. My understanding apprehends the reason of such a law: my conscience feels its obligation. It is an explanation of the theory of morals that satisfies my inquiries. It is intelligible. And so does the true theory of ethics resolve itself into the doctrine of the religious relations and obligations of man to God, the Lord of all.

Political Science:—As the application of the mathematics to physics is sometimes called *the mixed mathematics*, so may political science be designated as a branch of *Mixed Ethics*.

Rightly understood, political science is but the application of the great principles of morals to the constitution and administration of the State.

Too long and too generally, indeed, have mistaken ideas prevailed, concerning the nature, origin, constitution and ends of the State. "I am the State," was the declaration, not less absurd than arrogant, put into the mouth of Louis the Fourteenth, of France, when a boy, to be uttered to his Parliament. This expresses the idea of all absolute theories of government. The State is a great organized vassalage that exists for the service of those, whether one or more, who hold the political power.— Scarcely at all more worthy, or more true, are the ideas that seem extensively to prevail in our own times and in our own country. The State is regarded as a corporation, having no higher origin than a compact, express or implied, real or imaginary, among the corporators, no higher law than the will of a majority of its members, and no higher end than the merely secular well-being of its citizens. Such is not the true idea of the State. The State is, in its origin, its constitution, and its ends, essentially a moral institution. "Civil society, together with its order," says a living writer of our own country, "has its foundation in the natural constitution of man, and his external relationships in life, instituted by the Creator and Ruler of the world, immediately for the good of man and ultimately for the Divine glory."* "Civil government is the ordinance of God, founded in the moral law of our social nature, the principles of which law are the standard of its actual constitution and administration."† "The principles of the moral law of nature, and those of the law revealed in the Scriptures of truth are fundamentally the same: and the moral qualifications of civil society and its order required by the law of nature are radically identical with those required in the Scripture revelation. It is the bounden duty of civil society, according to the light furnished it by the Bible revelation, in a progressive course of moral and religious reformation upon Bible principles, to en-

* Report on the doctrine of Civil Government, by Gilbert McMaster, D. D. 1835.

† Letters on Civil Government, by the same, 1832.

deavour the improvement of its institutions, thereby fitting them to attain the ends of the social organization. Though civil society and its governmental institutions be not founded in grace, yet it is the duty of Christians to endeavour to bring over States the influence of the grace of the gospel, and to persuade such states to put themselves in subordination to Immanuel, for the protection and furtherance of the interests of religion and liberty.”*

Such is the view of the origin, constitution, and ends of the state, and of the ground of obligation to political obedience, sustained by the highest of all authority. *Let every soul be subject to the higher powers: for the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: for he is the minister of God to thee for good,—a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also, for conscience sake.*

It is necessary to place the State upon this high religious ground, as the ordinance of God; in order, while all occasion for every feeling of degradation in subjection is taken away, and the spirit of a truly rational and manly independence in the individual is cherished, to find a ground of authority for its constitution and a sanction for its laws, that can bind the consciences of men. Where else can such ground of authority, or such sanction be found? The Institutes of *Justinian* lay down, at the opening of that work, as the fundamental principle of laws the slavish maxim; *Quod principi placuit, legis habet vigorem*. Not a whit better is the popular maxim current among ourselves; That *whatever is the pleasure of the people has the force of law*. The one maxim is just as servile in spirit, and just as untrue in principle, as the other. Indeed, slavish as the maxim which I have quoted from the *Justinian Institutes* appears, it is expressly placed upon the ground of the concession of sovereignty and power from the people to the Emperor, and so at last is resolved into that of the

* Report, &c.

absolute and despotic will of the people. "Whatever is the pleasure of the Prince has the force of law; for the people, by the *lex regia*, which was enacted in relation to the empire, conceded to him their whole power. Wherefore whatever the Emperor ordains, by rescript, decree, or edict, stands for law." "Quod principi placuit legis habet vigorem: cum lege regia, quid de ejus imperio lata est, populus ei et in eum, omne imperium suum et potestatem concedat. Quodcunque ergo imperator per epistolam constituit, vel cognoscens decrevit; vel edicto præcepit legem esse constat."* But the people have no more the *inherent* and *underived* authority to enact laws to bind the subject, than has the King, or the Emperor. **THE MILLION is no more my master, than THE ONE.** When the civil power comes to me with its commands, I ask; *By what authority doest thou these things? And who gave thee this authority?* "The social compact," it is commonly answered among us. "The social compact"!—Compact is no *ultimate source of authority*. So is the doctrine laid down by that great oracle of the principles of jurisprudence, the baron Puffendorf. "Neither are they accurate enough in their expressions," says he, "who frequently apply to the laws the appellation of *common agreements*. The points of distinction between a *compact* or *covenant*, and a *law* are obvious. For a compact is a *promise*, but a law is a *command*. In a compact, the manner of speaking is, *I will do so*: but in a law, the form is, *Do thou so*, after an imperative manner."† Again, "It is a maxim that a man cannot bind himself." And again, "For a person to oblige himself under the notion of a lawgiver is impossible."‡ "For all jurisdiction implies superiority of power."§ Beside, on this theory of compact, what of a minority dissenting from a constitution of government established by a majority? Whose authority binds them? The authority, original, inherent, underived of the majority? What!—man, —a creature like myself,—have an original, underived and absolute power to bind my rational and immortal spirit *by his*

* Institutes, B, 1. Sec. 1, T. 1.

† Puffendorf Comm. B. I, Ch. 6, Sec. 1.

‡ Puffendorf. § Blackstone.

mere will?—I had rather perish than acknowledge such a dominion over me, by any creature, or creatures—one, or many,—prince or people;—by any being but the God who created me! I own no such power. The *medium* by which authority comes down from heaven to the subject compact may be. *This*, when in accordance with the moral law of God, which is the fundamental law of the State, I acknowledge that compact is. But the *ultimate source* of authority it is not, and cannot be.

Far better, than by the Justinian Institutes, compiled amid the ruins of liberty in fallen Rome, or in the noisy babblings of a superficial multitude in later times, was the truth laid down, amid the free institutions of Greece, by the prince of orators. “The laws determine what is just, honorable, expedient: this they inquire after; and when it is discovered, it is proclaimed as an ordinance equal and alike to all. And this is law, which it is obligatory upon all to obey on many accounts, but *above all, because all law is the invention and gift of Heaven.*”—Οἱ δὲ νομοὶ τὸ δίκαιον καὶ τὸ καλὸν καὶ τὸ συμφερον βουλονται, καὶ τὸτο ζητῆσαι; καὶ ἐπειδὰν εὐρεθῇ, κοινὸν τὸτο προστάγμα ἀπειδειχθῆ πασὶν ἴσον καὶ ὁμοίον.* Καὶ τὸτ’ ἐστὶ νόμος, ᾧ παντὰς προσήκει πειθεσθῆαι διὰ πολλὰ, καὶ μεγιστ’ ὅτι πᾶς ἐστὶ νόμος εὐρύημα μὲν καὶ δορὸν δέων.* In consonance with this view of the subject is the sentiment of the great minds of antiquity. Even Aristotle, little as commonly God was in all his thoughts, places civil obligation upon ethical grounds, and makes it a principal part of virtue. Ἐν δὲ δικαιοσύνη συλληβθῆν πᾶς ἀρετῆ ὅστι, καὶ τελεία μαλίστα ἀρετῆ. τελεία δ’ ἐστίν, ὅτι ὁ ἐχὼν αὐτὴν καὶ πρὸς ἕτερον δυνατὰι τῇ ἀρετῇ χρῆσθαι. Καὶ διὰ τὸτο εὐδοκεῖ ἐχειν τὸ τε βίαντος, ὅτι ἀρχὰ τὸν ἀνδρὰ δεξεί; πρὸς ἕτερον γὰρ καὶ ἐν κοινονίᾳ ἤδη ὁ ἀρχῶν. Διὰ δὲ τὸ αὐτὸ τὸτο καὶ ἀλλοτρίων ἀγαθὸν δοκεῖ εἶναι ἡ δικαιοσύνη μὸν τῶν ἀρετῶν, ὅτι πρὸς ἕτερον ἐστίν, ἀλλὰ γὰρ τὰ συμφεροντὰ πραττεῖ, ἢ ἀρχοντι, ἢ κοινῷ.† Plato, in accordance with his more religious spirit, makes his interlocutors, at the opening of ‘the *De Legibus*, agree in distinctly ascribing to laws a Divine origin. Θεὸς, ἢ τις τῶν ἀνθρώπων ἴμιν, ὧ ξενοί, εἰληφε τὴν αἰτιαν τῆς τῶν νομῶν διαδσεως; inquires one. Θεὸς, ὧ ξενε, Ἐθεὸς, ὧς γε τὸ δικαιοτατον εἰπειν’,

* Demosthenes, Orat. 1 con. Aristog.

† Arist. Ethic. Nicomach. L. v. ch. I.

—ἡ γὰρ; replies another. *Nat.*' assents the first.* So, as the lawyers commonly say, that the law is right reason, the great Roman orator and philosopher rises to a noble elevation, that might well put to shame the grovelling conceptions of many in Christian lands, and calls it *the right reason of Jove*; and ascribes to it on this account its power to command obedience. *Lex vera atque princeps, apta ad jubendum, et ad vetandum, ratio est recta Jovis.*† So also the expositors of the law in modern times lay down the doctrine. "This law of nature," says Blackstone, "*being dictated by God himself*, is of course superior in obligation to any other. No human laws are of any validity, if contrary to this: and such as are valid derive all their force and all their authority mediately or immediately from this original." Even *positive laws*, as they have been called in distinction from those more necessarily of obligation, rest ultimately upon the same ground of Divine authority. For, as Christian, the annotator on Blackstone, well remarks; "As the chief design of established governments is the prevention of crimes and the enforcement of the moral duties of man, obedience to that government becomes one of the highest of moral obligations: and the principle of moral and positive laws being precisely the same, they become so blended, that the discrimination between them is often impracticable: or, as the author of 'the Doctor and student' has expressed it with beautiful simplicity; 'In every law-positive well made is somewhat of the law of reason, and of God; and to discern the law of God and reason from the law-positive is very hard.'"‡ This is the ground upon which the whole subject is placed by higher authority than that of the Greek and Roman orators and philosophers, or of the English lawyers. *Submit yourselves to every ordinance of man FOR THE LORD'S SAKE, whether it be to the King as Supreme, or unto governors, as unto them that are sent by him: FOR SO IS THE WILL OF GOD.* This is authoritative; and it is decisive. It places civil power upon a foundation that commands my respect. It grounds the obligation of civil obedience upon a reason that

* Plato De Legg. Lib. I. † Cicero De Legg. I, 5. ‡ 1 Comm. 59, note.

binds my conscience. I now gladly acknowledge it to be my duty to honor the State; for I behold in it the ordinance of heaven. I feel deeply upon my moral nature the obligation to regard its behests; for I recognize these behests as vivified by the mandate of God. I yield to its laws a willing obedience; for I see these laws to flow from a greater law, that comes down from the throne of the Majesty in the Heavens. I bow myself before it; I reverence it; I rejoice in my subjection to it; for I feel this subjection to be good, and that it is one of the chief distinctions of my moral nature, that I am capable of such subjection to just authority—an authority, which, though vested in my fellow-men, is derived from, and is meted and bounded by the appointment of God. This puts the subject on a foundation that exempts from all feeling of degradation in subjection to civil authority; conduces to liberty without lawlessness; and secures civil obedience, by placing obligation to it upon the strongest of all grounds.

I have spoken of the connexion between Religion and the very constitution of the State and the ground of civil obligation. I might go on to speak of the connexion between Religion and the highest *ends* of the State. According to the notions that perhaps generally prevail, the end of civil society and its governmental institutions is an end purely secular, and this even not the highest of that class of ends. Its object, as it is supposed, is to prevent men from the invasion of each others persons and estates; and, after that, according to the various theories of different political schools, more or less to regulate, direct and promote the industrial pursuits and interests of the members of the community. Nothing can be more unworthy the dignity of the subject, or more untrue, than these low conceptions of the object of civil institutions. The highest end of the State and of its whole order is a moral end—that is a religious end. It is that, by a scrupulous respect in all its own legislation and administration at home, and in all its relations and intercourse with other nations abroad, to right; by the equitable and vindictory punishment of crime, and the establishment of justice, it may inspire and cherish in its citizens *the love of righteousness*. It is thus a great moral institution, of high dignity and of mighty

power, whose highest end is the development of man's moral nature and the forming of him to virtue in this respect, and ultimately in all the glory of God, whose ordinance it is.

One other only, among the many interesting views of the subject, I can hastily mention;—the influence of Religion in the political elevation and regeneration of the masses who compose the State. One short sentence of Adam Smith describes, not more graphically than truly and mournfully, the regard which has generally been had in political affairs to the people. "Man is generally considered by statesmen, as the materials of a sort of political mechanics." Christianity has taught other views of man. Revealing God's respect to man, in his redemption of him by the blood of his Son, it has taught men to respect man *as man* wherever and however he is found. It has taught them that the immediate end of governments is the good of the governed; and has given and is giving to civil society throughout the world a new organization, and breathing into it the inspiration of a new life.

Between the kindred science of *Political Economy* and the spirit and precepts of true Religion, there exists an equally intimate connexion. Let any one call up to his mind the great principles that lie at the foundation of the received doctrines of the science. What are they? And what is the still higher principle, into which all these great principles resolve themselves? What but that there is over the world the government of an omniscient and all-wise, as well as all-powerful God, whose providence extends to every part of that complex constitution of human affairs which he has established, and who, as in other cases so in this, has ordained natural laws, which, when left undisturbed by the impertinent interference of man, to their own legitimate operation, work out the best possible results. Were the public mind of a people deeply penetrated and thoroughly pervaded by this great truth of Natural Religion, how mighty would be its effects upon their wealth and economical prosperity!

If we descend to particular doctrines of Political Economy, the relations between these and the principles of true Religion are most intimate and influential. Take the great doctrine of *free trade*. As illustrative of the connexion between Religion

and Science, it is a fact not less significant than curious, mentioned, I think, by Mr. Dugald Stewart, that long before the speculations of Adam Smith and the French Economists, and against the whole weight of authority of the mere politicians of their day in both countries, two ministers of the Gospel, Fenelon, Archbishop of Cambray, in France, and Dean Tucker, in England, advocated a free trade as a measure expedient in policy, by an a priori argument drawn from the inseparable connexion which both were deeply persuaded, must, under the moral government of God, exist between the rectitude and universal benevolence which Christianity enjoins, and the true economical prosperity of nations. So manifest and powerful is the influence of this eminently Christian policy upon national wealth, that the doctrine, first brought out in the clear and distinct form of a demonstrable truth of science, sixty-nine years ago by Adam Smith, seems at the present moment to be breaking its way into the very citadel of the restrictive system, the cabinet of Sir Robert Peel. On the other hand, its influence on the moral and religious interests of the world is as extensive and powerful as it is obvious. The immense increase of wealth and multiplication of the means of physical enjoyment consequent upon it, are among the very least of its advantages. Where it prevails, wars cease, peace reigns, good-will among men obtains, intercourse extends, and knowledge is increased. It gives to the minds of men the enlargement of views, the wider scope of thought, the increased expansion to human sympathies, which are essential to the highest moral elevation of man; and, as a powerful auxiliary, helps forward the progress of learning, civilization and christianity.

Take another example. Religion condemns the moral degradation of a human being, which divests him of the character of a moral person, and reduces him to "be taken and held as, to all intents and purposes, goods and chattels:" and Political Economy teaches that the labor of slaves, in point of mere expensiveness, is in comparison with that of freemen, ruinous. For, whether respect be had to the moral or the economical value of man, Scio's old bard did not half express the truth when he sang; "The day that makes a man a slave takes half his worth away."

Ἡμισυ γὰρ τ' ἀρῆτης ἀποαινύται δούλιον ἡμᾶρ

A system which,—whatever the moral estimate which truth and justice require us to form, (and doubtless, this is in many cases a high one,) of those who are involuntarily involved in it, and whatever the difficulties that encompass the evil, or the patience, and prudence required in its extirpation, (and these doubtless are great,)—no jumbling of ideas that are distinct can cause even the most simple to mistake for something else which it is not; no wresting of the Scriptures can force them to sustain; no sophistry can persuade the moral sense of a Christian people to believe to be right; no decrees, from whatever source they may proceed, can sanctify, and no edicts, however procured, can prevent a free people from speaking of as it becomes a free people to speak;—this system, wherever it has scope to work out its own natural and legitimate effects, draws after it the penalty of the violation of the laws of nature's God, in moral, social and political deterioration, and in individual and national impoverishment and decay.

Other examples could easily be multiplied. The relations, indeed, between the principles of true religion and all the great leading doctrines of Political Economy, are most numerous and intimate, giving illustration and confirmation to the very sound economical maxim, that *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*

"*History*," it has been said, "*is Philosophy teaching by example.*" But what is the instruction which it imparts? Wars, revolutions, the successions of dynasties, the rise and fall of kingdoms and empires—these have constituted the staple of history. Especially has it been knowledge well drenched in blood, that has been chiefly sought and given; and he has been conceived to fulfil the office of a historian who narrates these,—

* * * * * res gestas * * * * * scribere,

Bella qui et paces longum diffundit in ævum.

But what is the scope of all these things? What is the conclusion of the whole matter? A few of the better historians and philosophers, the ancient—occasionally, the modern more

commonly, talk of development of progress, of improvement in the condition of man, and even kindle into the glow of enthusiasm in view of what they conceive to be the perfectibility of human nature, and of the means by which this animating idea is to be realized.

Willingly, joyfully do we own that *there is* development;—there *is* progress;—there *is* improvement. The present civilization of Christendom is as superior to, as it is widely different, from any the world has before seen. And freely do we own our sympathy with the high hopes, that look to the carrying of human society to an elevation, which it has never before reached, and to the measure of which no definite limits can be assigned. But still the question returns upon and presses us.—What is *the end* of all this development, progress, improvement? Whither do they tend? What is their scope, their aim, their object, their ultimate issue?

The great German historian, Von Muller, prosecuting his studies at Cassel, read all the ancient historians in the order of time in which they wrote, passing over no remarkable event without recording it. His object was to form a just idea of the condition of all nations down to the end of the old world, in the downfall of the Roman Empire. One day toward the close of this course of study, it somehow occurred to him to look at the New Testament, as a historical document of the period he was studying. He had not opened the book for many years, and now began the reading of it with prejudice; for his mind was infected with that form of infidelity, called *rationalism*, which unhappily so much prevails in Germany. As he read, a light burst in upon his mind, which he himself compares to that which burst upon Saul of Tarsus on his way to Damascus. "In the revelations of these Divine Oracles," says he, "I suddenly discovered the fulfilment of all hopes, the point of perfection of all philosophy, the interpreter of all revolutions, the key to all the seeming contradictions of the physical and moral world:—it is life:—it is immortality. In reflecting on all that took place before this era, I have always found that something was wanting.

Since I have known the Saviour, every thing is clear. With him there is nothing which I cannot solve."—Then it was that this distinguished man projected a great historical work to embrace all the revolutions of the political world, and designed to show the relations of each, to the rise and progress of the doctrine of immortality,—the doctrine of Christianity.

Here is the key to the interpretation of universal history. In the days of the great kings of the earth, the God of heaven set up in the world a new kingdom, heavenly in its origin, spiritual in its nature, established in righteousness as its principle, animated by love as its life, armed with weapons, not carnal but mighty through God to the pulling down of strong holds, and the object of which is the reclaiming of the world to its allegiance to God. This great design, coming forth from the bosom of eternity, revealing itself upon earth immediately on the fall of man, carried forward in the events of the great scheme of Redemption, unfolds itself in its full development, and the manifestation of its remote and ultimate results only in eternity. This world is the scene of one or two acts in this great drama. Through a period of four thousand years a work of preparation was carried on. Then the Son of God from heaven appeared,—the Captain of salvation. He offered himself an atoning sacrifice for sin to obtain redemption. This is the great event of that scheme. Toward it all the lines of the ancient promises, prophecies, types, and providential administrations of the Divine government involving the history of the nations of the old world, converge. From this great event again unroll the mighty events that have involved and that shall involve to the end of time the destinies of the world. We are in the midst of this development. Nay; I know not whether in the midst, or only at its commencement. The scheme moves slowly, as befits a scheme of such magnitude, and such results. Such a drama takes time for its enactment;—for the full unfolding of its parts, the illustration and confirmation of the principles upon which it proceeds, and the manifestation of its ends. God is not in haste. *One day is with the Lord as a thousand years, and a thousand years as one day.* This is the key to history. It is in reference to

this Kingdom of God, that empires have arisen and fallen, and that the great current of human events, that make up the history of the world, moves. In reference to this, these things are to be contemplated. Else history is an enigma absolutely unintelligible. It conducts us through the devious paths of a labyrinth, that lead no whither, and end no where. History, even when read in the light thus afforded, presents many particular questions, which we are unable to solve. But it is of great use that it furnishes to us the key to the grand leading principle involved in the great problem of the world's design and destiny, and though it may not give the means of unravelling all subordinate questions, enables us to understand the general methods of its solution. This it does.

This it does. In the midst of the development, the progress, the improvement, physical, political, scientific, social, and moral, going on in the world, there is carrying forward by means of all these, another and far mightier development, a progress vastly more magnificent, and an improvement immensely more grand and important in its results. These are but the under-parts in the great drama enacting on the theatre of earth and heaven, the means by which is carried forward to its consummation, the grand scheme which is to issue in the universal establishment of the reign of God, over a redeemed and regenerated world.

Mental Philosophy;—Need I pause upon this? How defective, how utterly inadequate the psychology that takes no cognizance of the religious nature of man! How intimate the relations between a sound psychology and many of the vital questions of the Christian Theology, of Ethics, and of the whole doctrine of Christian experience!

Natural Philosophy;—I will be still and let a great master in this school speak. "The main business of natural philosophy," says Sir Isaac Newton, "is to argue from phenomena without feigning hypothesis, and to deduce causes from effects, till we come to *the very first cause, which certainly is not mechanical*; and, not only to unfold the mechanism of the world, but *chiefly* to resolve *these* and such like questions:—Whence is it that Nature does nothing in vain?—and whence arise all

that order and beauty which we see in the world?—How came the bodies of animals to be contrived with so much art, and for what ends were their several parts?—Was the eye contrived without skill in optics, and the ear without knowledge of sounds?”

I might proceed to other departments of learning. Astronomy, Geology, Physiology,—every department of physical science;—the wide field of Oriental Literature, Archæology, Philology, the comparative study of languages,—the whole range of Ethnography;—the Natural History of the Human race—have all been laid, and are susceptible of being still further laid under contribution, to fortify the evidences, or to illustrate the doctrines of Religion. But I have designed, not a full discussion of the relations between general science and Religion, but only enough to make clear my general idea of the character in this respect of that science, which must be the instrument of education, if education is to be a true one; and I must bring these remarks to a close.

But what then? Are we to go back to the manner of “the schoolmen,” among whom theology swallowed up all other science, and religious teachings engrossed the time and labors of the schools, to the exclusion of other learning? Are all our professors to turn preachers, and all our academical lectures to be sermons? Assenting to no unjust and flippant disparagement of the “schoolmen,” I answer, *Not at all*. I acknowledge that God has established *the church*, as specially the school for the instruction of men in religion, and that he has appointed a ministry, set apart, and ordained to this very thing, to whom it has pleased him to commit the formal public teaching of religion. Let God’s institutions be sacredly respected. But it is the duty of every teacher to go the bottom of his own subject. A teacher has not done this in any department of learning, till he has led those intrusted to his instruction to the confines of his science, and at least pointed out its connexions with the great terminating science of Religion, and indicated the moral and religious questions, such as those suggested by Newton, to which it gives rise. Good sense will indicate to the professors in the different fields of learning the just and proper limits of their

respective departments of instruction : but, it remains true that the relations between all the departments of learning and religion are relations most intimate and essential ; and that the ultimate end of all is a religious end.

Let us not be misunderstood. It is no circumscribing of science within a narrow range, that we demand : it is no hedging about of the student by the boundaries of a limited field, that we plead for : it is no contracted views, that we wish to see guiding, no illiberate spirit animating his inquiries. True Religion is of an ingenuous and free spirit. She infuses this spirit into all things else that come under her control. Like the Seraphim before the throne of God, while with twain of her wings she flies, with other twain, as in his presence, she covers her face, and with other twain her feet. She demands of all this reverence of God, of all, this consecration to God! But, this secured, herself conscious of her own high birth, sure of her own strength, and fearing nothing, she animates Science, with a free wing and an eagle eye, to sweep earth and heaven, exploring all things, searching all things ; but claiming, indeed, that she bring all her acquisitions back, as an offering for the service of God, the Creator and Lord of all. Clear-sighted, and far-sighted, she takes within the scope of her vision, all things that either from the book of Revelation, or the book of nature may be known. She forms her conception of humanity from no one point of view. She recognizes and takes in all the various elements of humanity,—its races, its languages, its sciences, its arts, its industry, its forms of government, its laws, its institutions, its manners—every thing. She omits nothing. To all these, within their respective spheres, she gives the freest scope, encourages all, stimulates all, promotes all ;—but claims to stand at the head of, and to preside over all.

Such must be the science, that shall be the instrument of a true education. Nor is it enough to answer the demands of a sound and adequate system of education, that there be occasional religious services, designed to be devotional in their character, but devoid of *instruction*. It will be in the result of little avail, that Religion and learning should lie, two conterminous but unconnected provinces, side by side, the domain

of different princes, strangers, if not enemies to each other, the subjects of which, respectively, may make occasional and irregular incursions into each other's territory, but those of neither establishing in that of the other, a residence, or taking out letters of naturalization. Religion cannot be infused into men, as heat is chemically infused into inorganic masses. There must be an organism by which the warmth of spiritual life, as well as natural, may exist, and be diffused through the living man. Religious worship is a rational exercise, only on the condition, that the institutions and ordinances of worship exhibit to the mind of the worshipper, and body forth in these as their appropriate expression, the great doctrinal truths of religion. This requires instruction. Without this, worship, if it can exist at all, must be like that of the Athenians, before the altar on which was the inscription, *To the Unknown God*. It is no worship. Or it is the wondering stare of ignorance upon *mysteries* and upon *the priest*, who is supposed, standing between men and God, to have power to enter within the veil, that hides these mysteries from all but sacerdotal eyes. You substitute reverence of the priest for reverence of God; the worship of the priest for the worship of God. Or else, (which is in our own times and country *perhaps* the more likely alternative,) you leave the youth of your land to go to absolute irreligion. "*Worship*," says Cousin, in his Report on the Prussian system of education, "*Worship, with its ceremonies can never be sufficient for young men who reflect, and who are imbued with the spirit of the times. A true religious INSTRUCTION, is indispensable.*" This is the common sense of a shrewd and reflecting observer, who perhaps counts himself no more than a man of the world, and a master in the school of a worldly philosophy. There must be exhibited to the mind of the student, in clear and comprehensive delineation, the great leading principles of religion, and be indicated the relations, connexions, articulations, dispositions, and adjustments of these principles with all the various branches of universal knowledge. It is only thus that Religion can be made to maintain its own proper position in reference to general science, to incorporate itself with, and to become the governing power in the whole

body of learning, controlling it to the service of God, and making it the instrument of a true and faithful education.

But is such a religious instruction, amid the diversity of religious opinion, existing in our land, practicable in a college;—and especially in a college established by the authority of the State, and which, as a State institution, is common to all the citizens of the State?—Well, *if it be not, then is academical education by a State-college IMPRACTICABLE;—that is all.* For a Christian community will not sustain any educational institution, from which an unambiguous, distinct, and decided religious teaching and influence are excluded; and, if there be others that would do so, such an institution carries within itself the sure and unfailing causes of its own speedy dissolution. Christianity is not an exotic upon our soil, nor a power alien to our constitutions, our laws, and our institutions. It is the recorded opinion of not a few of our most distinguished statesmen and lawyers, that, through the common law of England, Christianity is part and parcel of the law of our land. Parsons, Story, Webster, and Chief Justice Spencer, of New York, stand high in the ranks of juridical authority. Such is the unhesitating and strongly expressed opinion of these eminent and learned men. Even were this not formally so, yet is it true, that Christianity so under-lies the whole constitution, and penetrates the whole frame of society in our country; so forms our civilization; so lies at the foundation of our literature; so enters into all our habits of thought, of feeling, of acting; so constitutes our very life, as a people, that even were the attempt made, to exclude it from our systems of education, the experiment would simply be found to be impossible. How to introduce it wisely, rightly, successfully, is the problem.

I will not allow myself to doubt that, considering how much is *the common ground* occupied by the different Christian denominations, in comparison with *that of their differences*, it will be found practicable to unite the different sections of the Christian community in a cordial approbation and support of a course of instruction; characterized on the one hand, by a distinct and earnest inculcation of the great principles of true religion, under a deep sense of their vital necessity to a sound

system of education, and to all those paramount interests of man which every such system seeks ; and, on the other, by an administration of this system in such a catholic spirit as all the proprieties of the case demand. I wish, upon this subject, to be understood, so far as my position in this institution may make this to any, a matter of interest. I have read, in the Memoirs of Mr. Martinus Scriblerus, a learned discussion on *universals*. “Martin supposed an *universal man* to be like a knight of a shire, or a burgess of a corporation, that represented a great many individuals. His father asked him, if he could not frame an idea of *a universal Lord Mayor* ? Martin told him that, never having seen but one lord mayor, the idea of that lord mayor always returned to his mind ; that he had great difficulty to abstract a lord mayor from his fur-gown, and gold chain ; nay, that the horse he saw the lord mayor ride upon, not a little disturbed his imagination. On the other hand, Crambe, to show himself of a more penetrating genius, swore that *he* could frame a conception of a lord mayor, not only without his horse, gown, and gold chain ; but even without stature, feature, colour, hands, head, feet, or any body ;—which he supposed was the abstract of a lord mayor.”* I cannot promise you, gentlemen of the Trusteeship and fellow-citizens, in my humble self, a University President, like Crambe’s abstract universal lord mayor. God gave me my birth as a Presbyterian ; and I am not ashamed of my ecclesiastical lineage. Without any invidious disparagement of other families of the great Christian commonwealth, I reckon the Presbyterian to be some of the best blood in Christendom. At any rate, the fact that I am ~~born~~ such, is in the predicable of inseparable accidents. I can’t help it. As I was born, so I expect to live and to die, a Presbyterian ;—unless God should in mercy, before that event come to me, hasten the day, earnestly hoped for by all the good, when the watchmen upon the walls of Zion shall see eye to eye, and together lift up the voice ; and when, as there is one Lord, one faith, one baptism, one God

* Pope’s Works, vol. IV.

and Father of all, who is over all, and through all, and in all, so there shall be visibly, as there is spiritually, but one body ; and all these party names shall be sunk in the one catholic and glorious name, *The church of the living God, the ground and pillar of the truth.* Meantime, I would appeal to all the best periods in the history of that great division of the church in which my lot has been cast, whether in our own land or elsewhere; the periods of reformation, of the revival of true religion, of the development in power and with efficacy of her faith, of her own enlargement,—for the fact, that, in a degree not inferior to that of any other denomination, she has united an intelligent attachment to and zeal for the truth of God, with a truly catholic spirit toward other departments of the household of faith ; and, if I may assume that I have partaken aught of the spirit of the church of my fathers and of my own choice, then would I for your present satisfaction offer this to your consideration ; and, disliking protestations and pledges in advance, would prefer that after some time shall have passed, you will then judge, whether it be practicable so to conduct an educational institution, as to unite the general suffrages of good and Christian men.

In claiming this relative place for religion in academical education, I am not advocating innovation. I do but propose to act upon principles already established and recognized. I have already referred to the great primordial law of the land, the Ordinance of 1787. That Ordinance places in the fore-ground of those things held to be necessary to good government, and the immediate end thereof, the happiness of the people, *Religion* ; and requires that for the promotion of this, among other objects, schools and means of education, shall be provided. A declaration of this great principle was embodied in the constitution of the commonwealth, at its organization as a State. In conformity to this fundamental law of the State, the Act to create the University, declares the objects for which it is established to be “the instruction of youth in all the branches of the liberal sciences and arts, the promotion of good education, and of virtue, religion, and morality.” The object is well

stated. It is "the instruction of youth in *all* the branches of the liberal sciences and arts." The range of instruction, therefore, is to be, not narrow, but liberal, comprehending, so far as may be, the whole circle of learning. This instruction is to be used as the instrument of "good education,"—the development and formation of the youth who are its subjects. That to which they are to be thus formed, is "*Virtue*,"—that is, conformity to the relations in which they stand to God and their fellow-men, and to the obligations growing out of these relations. The nature of these relations and obligations are pointed out, and the means of fulfilling the duties, indicated by the terms "*Religion and Morality*,"—"*Religion*" being *Morality*, in principle, "*Morality*," *Religion* in practice.

In declaring these principles, as those which ought to direct the administration of a University, established by the authority of a Christian State, I feel well assured, that in *the principles* themselves, if not in the precise form of stating them, I shall have the concurrence, and in carrying them out in the conducting of this institution, the approbation and support of this enlightened Board of Trust, of the public authorities of the State, and of the people of this Christian Commonwealth. When education shall be generally conducted on these principles, then shall Religion flourish with knowledge, and the kingdom of heaven shall obtain among men that universal dominion which the prophetic daughter of Priam is said to have predicted for the empire to be founded by the exiled colonists from ruined Troy, on the far distant shores of Italy,—

Γης και θαλασσης σκεπτρα και μοναρχιαν
 Λαβοντες*

The kingdoms of this world shall become the kingdom of Jehovah; and once more the earth shall be glad, for God shall reign.

We have a noble theatre on which to act our part, in carrying forward this great work of Christian education,—a great Commonwealth, inhabited by a free people, under free and

* Lycophron.

Christian institutions; of extensive domain, genial climate, fertile soil, and ample natural resources; stretching, upon one side, along one of that chain of great inland seas, destined to become the Mediterranean of the Western continent, by which it may communicate with all the North, and, through the Atlantic States and the St. Lawrence, with the old world; and, on the other side, by our great navigable rivers, may extend its commerce and its intercourse, to all this immense valley, to South America and to the isles of the Sea,—a Commonwealth, which, not yet forty-three years old, is, in all the elements of a great State, only the second in rank in this great confederacy of States.

Our position requires that we comprehend our duty in respect to this institution. Recognizing and fully acknowledging all that has been accomplished by our respected predecessors, with so much of honor to themselves, and of advantage to the public, it yet is evident, that *such* an institution as might be sufficient twenty, or even ten years ago, will not answer the demands of the present time; and what may do now, will not satisfy the expectations of twenty, or of ten years hence. Least of all will it do here, where every period of ten years is equal to half a century, or a century almost any where else, for an institution such as this to be stationary. Such we are entitled to infer were the views of its founders. They proposed the establishment of a UNIVERSITY, for instruction *in all the branches of the liberal sciences and arts*, and they executed such part of the plan as seemed to them to be called for in the then incipient condition of a new country. Ohio, as chronology is reckoned among us, is no longer a new State. The hunting grounds of the Miamis are become verdant pastures clothed with flocks, and valleys covered over with corn; and where within the memory of living men the sparsely scattered and rude tribes of the forest dwelt, has risen up a great civilized and christian commonwealth of near two millions of souls. I respectfully submit to you, whether the time has not come for us to proceed to carry out the original design, to make THE UNIVERSITY such *in fact*, as well as in name. The suggestion of such measures as have occurred to me, as being of first

necessity, with a view to this end, will be made the subject of a communication to you at another time and in another form. All that I wish to say here is, to express my own concurrence in what I cannot doubt is your mind;—that it behooves us, acting in the generous spirit, and with the enlarged views and liberal policy, which an enlightened community expects at our hands, to go forward with a well directed energy, to increase its means, to extend its aims, and to make it in all respects such an institution, as is demanded by our wants, and as shall be worthy of the great Commonwealth, by whose authority it is established.

I desire in entering upon the place to which you, gentlemen of the Board, have been pleased to call me, to approach to the discharge of its duties, under a deep sense of the truth, that except the Lord build the house, they labor in vain that build; and, feeling deeply and unfeignedly my own insufficiency to their adequate discharge, to look up for wisdom and strength to the Father of lights, under the assurance,—an assurance which falls not the less harmoniously on the ear, and brings not the less of confidence to the heart, because it flows from the pen of an inspired apostle:—

Πασα δοσις αγαθη, και παν δορημα τελειον
 Ισ' απο των φωτων Πατρος καταβαινον ανωθεν.