

**For the Session and Church.**

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PROCEEDINGS

OF THE

Semicentenary Celebration

OF THE

PRESBYTERIAN

BOARD OF EDUCATION;

HELD BY APPOINTMENT OF THE GENERAL ASSEMBLY,

NEW YORK, TUESDAY, MAY 25, 1869.

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Semicentenary Celebration

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PRESBYTERIAN BOARD OF EDUCATION;

HELD BY APPOINTMENT OF THE GENERAL ASSEMBLY,

NEW YORK, TUESDAY, MAY 25th, 1869.

CONTAINING ADDRESSES BY THE

REV. DRS. MCGILL, LORD, BEADLE, AND McCOSH.

ALSO,

A SEMICENTENARY REVIEW; OR PRACTICAL SUMMARY OF THE PRINCIPLES AND WORK OF THE BOARD, FROM ITS ESTABLISHMENT IN 1819 TILL THE PRESENT TIME; BY WM. SPEER, D. D., CORRESPONDING SECRETARY OF THE BOARD.

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# Semicentenary Celebration.

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THE General Assembly having appointed Tuesday evening, May 25th, in accordance with the recommendation of the Board, for the celebration of the fiftieth anniversary of the Board of Education, and appointed the Rev. Drs. Alexander T. McGill, Willis Lord, E. R. Beadle, and Jas. McCosh, to make addresses, the meeting was held at the Brick Church, New York; the Moderator of the Assembly, the Rev. Dr. M. W. Jacobus, presiding. After an appropriate anthem, prayer was offered by the Secretary of the Board, Dr. Speer, who afterwards made the following

## *Introductory Remarks.*

I am requested to say a few words introductory to this celebration, and explanatory of its design.

The year 1869 ends the term of the first fifty years of the history of the Board of Education of the Presbyterian Church in the United States of America. It seems to complete the period of rearing the structure, and introduces, we trust, that of its occupation for great and noble uses. Many years and much labor had been previously spent in digging, and collecting materials, and laying foundations; of that we at present take no account. But it is a duty we owe to those who have preceded us, and to the Church of the centuries which are to follow, that we should here inspect the structure which has been reared, and look forward to the uses to which it is to be devoted. We mean simply that it becomes the Church now to carefully consider the conclusions which seem to be the result of this half century of experiment; and to mark what those are which we may expect to be fundamental and enduring, and what we may pass by as having accomplished their end in being a scaffolding, useful but temporary. And it is a suitable time to survey the land we inhabit, and the condition, and what we may surmise of the prospects, of the world; that thus we may more clearly comprehend the design for which God has granted us this building, as a part of his plan for the promotion of the spiritual and social well-being of the

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human race, and for the spread of the blessings of the kingdom of his well-beloved Son.

It is with reference to the objects we have stated, that these respected brethren take part in the exercises of this evening—one, presenting the fruits of his long and intimate acquaintance with the working of the ministerial department of the Board in its relation to students of theology; another, to incite us to new exertions to the use of the means which are to supply the vast territories of the West, of which he is a resident, with faithful ministers of the gospel; another, who has himself been a foreign missionary, to urge the Church to prepare for larger and more heroic efforts to subdue the nations which are yet in hostility to the power of His Son; and still another, to bestow the fruits of his very valuable experience in the functions of an instructor in the lands whence we have drawn our ecclesiastical and religious, and we might say much of our intellectual life, and to offer such suggestions as seem to him to be most useful in the advancement of the sound and Christian education of the youth of the Church, and of the country. These practical topics cover the general field appropriate to this celebration. And it is to be expected that the presentation of them will strike out thoughts and illustrations which will excite the Church to greater exertions in the direction of the object of this Board; that is, to raise up efficient laborers for the spiritual harvest of the world, now white and ripe.

In order to give to the members of the Church generally a clear and thorough conception of the nature and purposes of this great organ of the Church, the Corresponding Secretary has prepared, and, by a vote of the Board, now presents also, in pamphlet form, a "Semicentenary Review," containing "A Practical Summary of the Principles and Work of the Board of Education, from its Establishment in 1819 till the present time." This groups, under leading heads, its chief historical features; states the lessons taught by its successive experiences, in various departments; and suggests such matters as seems to be most important for the Church to weigh, and to adopt, in the furtherance of her duty to her sons, to the rising generation, and to the nations of the world. And, brethren, if the fruits of this semicentenary celebration shall be larger and more liberal views, and more earnest zeal, in our ministry and people; if our presbyteries shall be led to more sincere attention to the increase and care of candidates for the ministry; if the recommendation of a further advance in the training of students for practical work at home and abroad by the establishment of special professorships of Evangelistic Theology in our seminaries, which has been so powerfully urged, and so effectively illustrated, by the labors of the eminent Scotch missionary, Dr. Alexander Duff; and if plainer light and further impulse be applied to the establishment of a general, complete, and operative system for the collection of

the vast pecuniary resources of the Presbyterian Church, and their devotion to the ends of the kingdom of the Messiah;—then indeed will this be a happy hour—then indeed will this occasion be one most memorable and most blessed.

*Address of Dr. McGill.*

The first great fact in which the New Testament ministry originated could not fail to lead the Church of God, in the exercise of her power of ordinance, to found a Board of Education, with main reference to the training of indigent and worthy candidates. The calling of poor men together into a school under the tuition of Him who had become so poor himself that he had not where to lay his head, was the beginning of all education for the ministry: and the Church could never hold and read the record of this primordial fact, without instituting a memorial, at least, which would remind the churches forever that *by* the poor, as well as *to* the poor, the gospel is preached. Even if the covenant with Abraham had always descended with its temporal benefits, in the form of earthly affluence, to the seed of the Church, and the call of God for ministers had corresponded with the demands of the world itself, for models of social refinement and rank, that would cost the people nothing, in the nurture of gifts and the attainment of aptitudes, that origin of the order, bound up as it was in the mysteries of redemption itself, would have had some organized aim on the visible Church, to honor and emphasize it, while time endures.

The darkest ages of declension in the Church felt the power, blind but vital, of that poverty in which the great preacher of righteousness ministered himself, and taught and commissioned others to minister, when again and again a mendicant order sprang forth from her bosom, to restore in some sort the sound of preaching, where rites and riches had again and again smothered it in silence. Poor preaching friars heralded the Reformation. And the Reformation spread with power, and lasted in strength, almost precisely as poor men were nurtured for the ministry. It never rose to the higher classes, an element of aristocracy in the land, as in France, and Italy, and Spain, without perishing in blood, however learned and faithful. Scotland herself would have been chronicled now as only a martyr church of the past, if her first minister of "Christ's evangel" had not appeared, like a true apostle in this respect, sent without successors, Patrick Hamilton, cousin of the king, with ample fortune and courtly manners; so much entangled by his birth and breeding with great things in the world, that he could neither live nor die, in the testimony of Jesus, without some political agitations. From the ashes of that first martyr, arose the singular duality, which has distinguished that mother Church to this day, alimony and independence; a claim on the civil magistrate for bread and honor, and the

refusal of his claim to a corresponding obedience and conformity. This "law in her members warring against the law of her mind" would long since have extinguished her sanctification, if she had not from the beginning nourished her independence in the poverty of her ministers. Before a General Assembly, or a Synod, or a Presbytery, had an existence in Scotland, her best nobility entered into a bond, to look out for "faithful men" in any condition of life, whom they would "nourish, maintain, and defend;" that they might "truly and purely minister Christ's gospel and sacraments to His people." In the subsequent and long contest of the Church with a rapacious nobility, for a third of the mortmain which the overthrow of Popery had left, her plea was always, in one breath, for "the ministers, the schools, and the poor." And, stooping for more than three hundred years, to find faithful and able men in any condition of life, she has not degraded her ministry, but elevated her people; lifting every layer of the social fabric, that could furnish a man fit to be a minister of the gospel, into a higher and nobler destiny, even "for the life that now is," than has been attained by any other people in Europe.

Coming from such a stock, to occupy this continent, the Presbyterian Church would be sure to seek the right men, and secure the right education. The high standard of ministerial accomplishment she brought over seemed to embarrass her in the wilderness, for a time, and prompted those loud and frequent appeals to the mother country for more ministers, which begins the history of her evangelization here. But the very source of her embarrassment quickly proved to be the facility with which she provided ministers not only, but fountains of education for the whole land. She awoke to the consciousness of what she was herself, and the scholars were already here, to man the free academy, and college, and divinity chair. The Alisons, McDowells, Wilsons, Tennents, Blairs and Smiths, were ready; and the churches, in their deep poverty, so abounded in riches of liberality, that the very first classical school opened in the Presbyterian Church was without fee from the student, and that without any discrimination between the poor and the rich, or one denomination and another. And when the Synod, some four years afterwards, in 1748, imposed a small tuition fee, on such as were able to pay, it was done reluctantly, and the record was made in an apologetic way, that "the salaries of master and usher were not sufficient encouragement." Precisely one hundred years ago, Dr. Witherspoon, William Tennent, Brainerd, Guild, Ewing, Blair, Caldwell, Reed, and Kirkpatrick, the Moderator, were appointed a committee for the year, by the Synod of New York and Philadelphia, to disburse "sixty-two pounds to poor and pious students," at the College of New Jersey. And thus it continued, in every part of the Church, especially Western Pennsylvania, until the Board of Education was organized. When Jefferson College at Canonsburg,

that fountain of ever blessed memory, was chartered in 1802, seventeen years earlier than this Board, more than half its first band of students consisted of candidates for the ministry, supported by the Church. And at the date of this organization, in 1819, it was ascertained that fifty-nine candidates, at least, were already on the list of gratuitous education; the Presbyteries having been required to make yearly report of their attention to this interest, from the year 1806. It is a great mistake, therefore, to suppose that this Board has brought into existence, like an unwise charity, the very objects of its care and nourishment. On the contrary, they created the Board, as one of the factors. It was because the call of God, from the days of the Apostles, either with or without an organized instrumentality, would commission the poor in this world, who are rich in faith, to preach the gospel, that a faithful church responded, in the formal institution of this Board. The unity of the Presbyterian mind was the other factor. Thirty years of working in our beautiful system had completely relieved it from the jealousies which feared the evils of centralization. And no triumph of Presbyterian unity could be more signal and significant, than the voluntary transfer to a Board of the General Assembly, of that interest which, of all common interests in the Church, is most particular, and like the family institute itself, the care and nurture of youth, in their aspirations to the ministry. Hence the preamble with which the organic law of this Board begins—"Whereas, the General Assembly forms the bond of union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence and concentrating the efforts of that denomination, etc."

The first members of this Board were worthy of such a trust; and the selection indicated how vast was the value of the trust, in the apprehension of the Assembly. They were, Drs. Ashbel Green, Samuel Miller, Archibald Alexander, Janeway, Latta, Neill, Blatchford, Romeyn, and others, ministers and elders, who are to be held in everlasting remembrance. And no arm of the church has been distinguished with a brighter succession of executive officers. The cultivated wisdom of Neill, the great versatility of Ely, the surpassing eloquence of Breckinridge, the fervent piety of MacFarland, the rich accomplishments of Hope, the vast resources in mind, and heart, and hand, of Van Rensselaer, the abounding energies of Chester, the indefatigable industry of Wood, have all been fully engaged to do the work of this Board, and develop its bearing on the vital interests of the Church.

I shall not attempt to traverse, even in general terms, the entire field they cultivated. Perhaps they attempted too much. "The home, the school, and the Church," have all been edified, however, and blessed by their labors. But I dwell only now, and with the utmost brevity, on that part, the first great part, which I

have especially seen and known, for more than half the semicentenary we celebrate to-day, the care of candidates for the ministry, during the years of sacred study in the seminary.

1. The first great benefit has been, the increase of ministers by this instrumentality. Many our most useful pastors and missionaries, and some of our most prominent teachers in colleges and seminaries, would have been so discouraged by the want of means in youth, as to desist from the pursuit of a liberal education, but for the aid afforded by this Board. It has been so in all ordinary times, and especially so in times of extraordinary trial to the industrial interests of the country, under financial depression and disaster. Often has the ingenuous and spirited pupil at the seminary come to his teacher, with the revelation of a broken fortune or competence at home, and the necessity of his desisting, almost at the threshold of the ministry, in order to earn the funds required to finish his course. Accustomed to the greater blessedness of giving than of receiving, he and his friends reluctantly, for a little, at the thought of his becoming a formal beneficiary. But the delicate ministration of this Board, so much more maternal than eleemosynary, wins the application for aid, and his course is uninterrupted. Thus the Board of Education has become a great reserve and regulator to the currency of sacred learning, shields from bankruptcy the pious recluse, and through all the fluctuations and ruin of fortune, itself casts up an highway for the steps of those whose feet are hailed as beautiful upon the mountains, when they go to preach good tidings of good, and publish salvation. It is by supplementing the inadequate means of those who have started on their own funds, even more than by taking up the indigent at first, that this beneficent charity has multiplied the ministers of the gospel.

2. And yet there has never been a crowd to share the benefits of such help; and the supply of beneficiaries has always been more precarious than the supply of funds. Among the many reasons for this which are to be regretted, there is one which may be specified as the second chief benefit to the Church and the world, achieved by this Board—the high standard of learning, as well as piety and talents, it demands. It is mainly owing to the Board of Education, that the full course at College, and three years at the Seminary, have been secured now, at length, as the indispensable training of our ministers. Fifty years ago such a course was but exceptional; now it is the rule. Even the licensed candidates return from their Presbyteries, for a third year at the Theological Seminary, more eagerly and assiduously than candidates would, half a century since, repair to a seminary at all. More than all other causes combined, which can be conjectured for the change, the pledge required by this Board has secured it. Half our students of theology, thus marshalled and required, and this half the men of humble circumstances in the world, will, of course, constrain the other half to

attain the fullest preparation which the wants and wisdom of our day prescribe.

3. And yet the tuition by this Board, as well the exaction of her pledge, has gained for us the happy result. Let it be emphatically pronounced as the third main benefit of this institution, that it has furnished the Church with a literature, on the whole subject of Christian education, and especially, that most difficult branch of it, vocation to the ministry, better than the cyclopaedia of all the ages, and all the schools, had ever given before. Search the letters, and histories, and theologies, from the manuals of Augustine and Chrysostom to the latest volumes of Pastoral Theology, and you will find nothing so clear and exhaustive, on a call to the ministry, the value of this order, the means of perpetuating it, the way of increasing it, the necessity of upholding it with adequate and liberal maintenance, as in the annual reports and periodicals produced by the Secretaries of this Board. If not another benefit could now be specified, but the body of this literature, so full, so rich, and sound, and seasonable, up to the wants of the age, simplifying what had been obscure, and reducing to solid maxims what had for centuries been floating, without definition, between the extremes of superstition on the one hand and enthusiasm on the other, the scattered *treasures* of this Board gathered to our shelves for the last twenty-five years, would be worth all the money, and time, and toil bestowed upon its operations for half a century. Search and see. Let the author and compiler in time to come, when he has studied the doctrine "of the laying on of hands," in the canon of God's word, turn to the volumes of theory and practical wisdom, we have here collected, for the most varied and complete illustration of a subject that was confessedly, but thirty years ago, the most vaguely understood of any momentous theme in the kingdom of Christ.

4. The fourth great benefit of this Board, which I can but mention, is its special subservience to the interest of Missions, both at home and abroad. It begins with missions, and it ends with missions. It was the cry of destitution in this land which led to its organization; and it was on the first wave of its visible success that the Church heard the cry of the heathen, coming to the benches of her own General Assembly. Midway in time, between ecclesiastical missions at home, and ecclesiastical missions abroad, this arm of our strength has wonderfully ministered to both, and in turn has been quickened by both; and must inherit forever an undivided recompense, in the conversion of the world to our Lord Jesus Christ.

5. It is our symbol of Christianity, in its beneficent influence on the social welfare of mankind. "The rich and the poor meet together; the Lord is the maker of them all." It is a distinctive privilege of the Christian ministry, compared with any other calling in life, that it belongs to no one rank in the social hierarchy; but

is identified and endeared with every class, that comes at all into the level of the sanctuary. It is not a priesthood; but serves a priesthood, which is universal as faith is; and knows no distinction but the sublimer heights of self-sacrificing faith in Jesus Christ. It is fitting that the origin should be level, as the destination of the ministry in this life; that parity of rank in the oversight and the Assembly should begin with parity of rank at the school, in every particular of its economy and fellowship. The rising representatives of that only remedy which has been discovered for the woes of inequality among men should be taught to use it, in a discipleship among themselves, that cultures to the highest degree homogeneous feeling, and eradicates the baleful weeds of envy and discontent, at the season when they strike the deepest root in our susceptible nature. The Board of Education is doing this, with delicate hand. The name of *beneficiary* is becoming obsolete among our students. "On a scholarship," not "on the funds," is now the classification of its candidates; and the proportion of these to the whole is increasing every year.

The Republic, which borrowed our Constitution to begin with, took also the germ of our first Latin school in Pennsylvania, for development at West Point and Annapolis. Events have shown the wisdom of the nation, in this education of her officers, for the army and the navy, at the national expense, without any distinction of the rich and the poor. Tuitions, and rations, and costumes, and books, and instruments, and implements, are provided for all alike; as soon as they are admitted to any preparation and probation of the soldier. Why should it not be so in the Church? Why should our Church have receded from the light of her own example? Why not return to it—and have "the rich and the poor meet together," without a difference, at Princeton, and Allegheny, and Danville, and Chicago, as they meet together in military and naval academies of the whole country? It is the service of a common mother they meet to prepare for. It is a warfare more inevitable and momentous, and one in which there is no discharge; no escape from "hardness," in any sheltered position—no furlough, or leave, or connivance in duty, by which the inadequate salary may be supplemented, in avocations that do not tarnish the armor, and compromise the fidelity of the soldier. Why then should not the collections for this Board be tenfold more liberal; and, like the national appropriation to national academies, educate at the cost of the whole Church, with full sustentation, all in any condition of life, whom God will move by his Spirit, to culture the gift, and desire the office of a bishop?

*Dr. Lord's Address.*

[Though this address has from necessity been considerably abbreviated, we trust the following will fairly convey to the reader the train of thought, in the Dr's own language.

The introduction was a comparison between the Roman Empire, at the birth of Christ, and the Republic of the United States, when his kingdom is on the eve of its final triumph over all the powers of earth opposed to it. He shows how much greater and more important is the latter. He continues as follows:]

In less than a century of national life and growth, this Republic has reached a greatness which the Iron Empire never knew. Its area is twice that of the fourth great monarchy. Its military and naval power, as developed in the recent rebellion, is fourfold that of Rome under Augustus, or the Antonines. Its population, even now, amounts to forty millions of freemen. The fixed ratio of increase will swell this aggregate, in the next thirty years, to one hundred millions. Beyond that point, and along the march of another century, the assured result, in numbers, wealth, political and religious power, it seems almost audacious to express. Hundreds of millions, intelligent and earnest as they are free, will swarm through its immense domain. Its towns, villages, and great cities, will spring up without number, and as by enchantment, from the Atlantic to the Pacific. Its agriculture, manufactures, commerce, literature, and science, will gain an expansion not seen before, through the ages. Its political ideas and spirit will revolutionize monarchical Europe; they will penetrate and emancipate long oppressed Africa; they will send thrills of life, thought, feeling, and action, through inert and immobile Asia. Its religious ideas and institutions will vitally impress for good, or for evil, the world. This Republic is ours; the product, not of heathenism, but of Christianity; and, nationally, the latest and richest fruit of that cross on which the soldiers of old Rome nailed and pierced to the death the Man of Nazareth. Its social, intellectual, and religious aspects and condition correspond to this germinal fact. The problem now is to conserve the Republic for Christ.

The solution of this problem depends, under God, mainly on educated mind; sanctified, indeed, but educated. Mind is power. Educated mind is intelligent and intensified power. Not matter, but spirit, not physical force, but ideas, are omnipotent. And yet not ideas, merely, but specifically Christian ideas. The divine Master therefore, the Apostles, and the successive ministers of the Church, went forth proclaiming everywhere, not the facts of secular history, not the discoveries of natural science, not the theories or dogmas of any human elaboration, but supernatural truth; truth

given by God, truth relating distinctively to the Apostasy and the Redemption. If the process was silent, and gentle as the birth of the dew, the effect was visible and glorious as the shining of the sun. The words of Life soundeth from Spain to Parthia. Satan fell as lightning from heaven. At the opening of the second century, Plutarch affirms the Oracles were dumb, excepting only one, in Lebadia. On every side temples and synagogues gave place to the Church. The cottages of the poor, the mansions of the rich, the palace of the Cesars, had their converts to Christ. The brave legions even were invaded by the unseen spirit, and multitudes invincible in battle, were conquered by truth and love; until presently, the imperial standard was hallowed and glorified by the Christian Cross. There was a visible regeneration.

Modern society is fresh, vigorous, and self-reliant. Those very elements which it owes to the gospel, and which are its essential differentia, as compared with heathenism, it is apt to think the result of its own wisdom. Many of its literary men parallel their inspirations with that of Paul and Isaiah. Many of its men of science are expert in finding antagonisms between Nature and Revelation, and then in rejecting the latter as a falsehood or a fiction. Many of its philosophers impiously consider themselves able to dispense with God as the cause and support of the universe, and are become gods to themselves. From this source, scepticism and irreverence distil upon and spread among the masses, impairing their sense of right and duty, and sapping the foundations of social and civil order, as well as of religion; while influences still more baleful issue from within the very citadel of Christianity itself, from those, who, wearing its sacred name, basely pervert and betray it. And all these agencies and influences exist and operate where free thought, free speech, a free press, a free government, and a free religion, are the idols.

Does not this directly suggest a most imperative duty of educated men. Are not the claims of our country upon them clear as the sun, and urgent as they are clear? Our country! Patriotism should inspire and impel us, no less than piety. Our country! This broad continent, which God has reserved till now, as the theatre of plans and processes of unexampled grandeur and magnificence; whose present is the wonder of the nations; whose future must be so gigantic, and may be so glorious. For its own sake, and for the sake of the world, our country *must* be Christian. It is the one supreme necessity. The alternative would be fearful beyond expression. It would cover the future with unrelieved gloom. But, in order to so auspicious a result, educated men are indispensable; men of disciplined mind, of thought, of culture, of various and wide attainments; and all these under the heat and impulsion of Divine love. God can indeed work with any means, or if necessary, without means, causing "things which are not to bring

to naught things that are;" but the law of his government is adaptation. He uses means corresponding to his purposes. John and Peter, the unlettered fishermen, were men of power; made so by grace. But it was Paul, the trained and accomplished scholar, the profound and mighty logician, the impassioned and resistless orator, who moved and fired Asia and Europe with evangelic force and fervor; who founded the Church, and has moulded it, along the centuries, beyond any other human agent. Drop from even the New Testament records that portion thought and penned by this great Apostle, and what a loss! The seeds and germs, indeed, of saving truth, are still all there, every one of them; eternal life in its enertia; but the masterly development, the logical and ethical relation, the convincing and inevitable application, how largely would they be wanting. And then the documents and the doctrines of our faith come with credentials. They offer to men evidences. They address their intelligence and reason, as well as their conscience and their emotional nature. Those are the only true avenue to these. Intellectual conviction must precede spiritual conversion. In our whole Christian work, therefore, for our country, as also for the world, in the uncompromising war of truth with error, of right with wrong, of Christ with Anti-christ, we must not only meet zeal with holier zeal; but we must also meet learning with riper learning, eloquence with rarer eloquence, logic with stronger logic, science with truer science, and philosophy with nobler philosophy; in all these things, the sons of the Church showing themselves to be peers of the realm, while yet the servants of all.

These principles furnish an irresistible argument for the great and vital work of education, secular and sacred. They are a powerful incentive to the young men of the Church, and of the nation, to consecrate themselves, many of them to the work of the ministry, all of them to the service of Christ. We want educated Christian mind and heart in the high places, as well of social and civil life, as of the Church; that from thence, as from the hills and the mountains, may descend streams and showers of blessing upon the plains. Secular professions are useful and to be honored; secular labors have their necessity and their reward; while both these and those, though secular, may also be made sacred, and they ought to be; for, after all, heaven is higher than the earth; eternity is grander than time. They, therefore, who win souls are wise. They who turn many to righteousness, shall shine as the stars forever and ever.

I appeal to the patriot. Cherish the convictions, and emulate the example of our political fathers, listen to the voice of Washington in that memorable Farewell. Ponder those calm and weighty words with which, in reference to our stability and well-being as a nation, he said, Morality and Religion are their indispensable support.

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I appeal to the Christian. Interrogate the heroes and martyrs of our faith. Summon Paul from his throne. Bid him choose again his work of life. See his bosom heave, his eye moisten, his lips quiver, as with every fibre and affection of his being, he cries out—"For me to live is Christ!"

*Dr. Beadle's Address.*

[Dr. Beadle's address was not written out. The following is prepared from his notes, which, it is but proper to say, do not at all do justice to the eloquence of the same sentiments as uttered by him.]

Fifty years look upon us to night, years as reckoned by the calendar, but years are told in another way, by *deeds* not *days*; and if we count the men and sum up the work which they have done, then fifty centuries are concentrated upon us to night. And at this juncture in our history, it may be well to stop for a little season and take note of the way we have come, the work accomplished, and thoughtfully ponder what yet remains to be attempted and done.

Much has taken place in fifty years; many changes have passed over our Church and the world. Fifty years ago, fourteen men met in a chamber of Yale College to celebrate the anniversary of the American Board. With grateful hearts, they reported one church established on heathen ground, five Indian converts, and four men from Africa won for Christ. At the end of fifty years, they report *two hundred* churches established in heathen lands, and a record of *seventy thousand converts*.

Fifty years ago, the prayers and self-denials and sacrifices of the noble men who built the "Log College" culminated in the simple and effective organization of the "Board of Education" for our Church. In these fifty years, this Board has given to the church, a large number of her ablest and most useful pastors, and to the world some of the noblest and most successful missionaries. It has furnished presidents of colleges, professors of theology, and fully one-half of all the men on foreign and domestic missionary fields. And if I could read this noble roll-call, there are names that would fall on this assembly like music, and touch the tenderest emotions of the soul. Men who counted not their lives dear unto them, martyrs of Jesus, whose memories will be fragrant in the Church until the Master's work on earth is done.

Much has been done in these fifty years. God's providence has opened the world! He has *created a missionary spirit!* He has removed obstacles! He has given the Spirit in power!

And with the history of the past; a world open before us; the command of Christ upon us, we are here to ask: *What is the duty of enlightened Christian America to the world?*

We can readily see what "*enlightened*" America is doing for the

world. Builds railroads in Russia, telegraphs in China; works mines in Brazil, Chili, Peru, Central America and Mexico. Gathers wealth from the most desolate outposts at the South Pole; extorts nature's secrets from the eternal frosts of the North. Builds mountain roads in Japan, and aqueducts across her plains, to supply her cities with water; cultivates sugar in the Pacific islands, and cotton in the Eastern Archipelago; ventures her trade upon the Amoor, and her ships in every sea. And what shall *Christian America* do for the world? *Preach Christ*; the gospel to "every creature;" furnish men and materials; pour her wealth at Christ's feet, and her armies into every field; go up against every stronghold of heathenism, and demand surrender in the name of Emmanuel! Come to every island of the sea, and traverse every continent of the globe to find the men whom Christ will have with him. And what part of this great work shall this Board take? History shall answer, *one-half*. It must furnish one-half the men who shall be detailed to this service, at home and abroad. One half the men who shall outrun the pioneer, and plant the cross of Christ on the farthest outlook, before the heavy tramp of peoples is heard. One half the men to muster against China, and India, and Africa, and the dark places of the earth filled with the habitations of cruelty. Under your fostering care, and sent away to night with your blessing, we will strive for these grand issues. We will gird afresh, and set ourselves steadfastly to the work. We will search out the "first-born," now "hidden among the stuff;" in shops and secular employments; in professions where they are not needed, and in lowly homes; while we pray with you that God would bring up the whole redeemed Church to higher ground, sanctify all Christian families, and make the children of this generation a seed to serve him. Then may we not rejoice soon to see our own land regenerated, and find *this* grand purpose interwoven in all Christian life, and present in every movement of the Church: **THE WORLD FOR CHRIST, AND CHRISTIAN AMERICA TO WIN IT.**

*Dr. McCosh's Address.*

[The following is the address of Dr. McCosh, as it was prepared by him. It was however not read; and he gave additional interest to some portions of it by extemporaneous remarks—particularly in connection with those passages in which he urged greater simplicity in the style of preaching, and increased efforts to reach the children in the ordinary services of the sanctuary.]

The subject allotted to me this evening is a very important, and at the same time a somewhat difficult and delicate one. The full discussion of it would require a dissertation, and I have only some twenty minutes allotted to me. It is on the relation of the Church

to elementary education. I can only throw out a few loose hints applicable to the circumstances of the Board of Education, now celebrating its semicentenary.

Let us begin with inquiring what information can be had from the light of nature, and the still clearer light of revelation? The light of nature seems to me clearly to teach that the duty of instructing the young devolves primarily on parents—not on the State, nor on the Church, but on parents. The right lies with them, and they are responsible to God for the use which they make of it. But parents engrossed with the various occupations have not time to devote to the thorough education of their children, and even though they had the time, most of them have not themselves the knowledge and the capacity. Hence the importance of a set of professional teachers trained to the work, and giving their whole time and attention to it. These parents might combine among themselves to procure and pay teachers; or, better still, they might call on the government to provide the means of education. And this is a function which the State not only may, but ought to take up for the good of the community. The State should see that every child has the means of receiving a good education placed conveniently within its reach. But has the Church no function in the matter of the education of the young? I believe she has a very great and responsible office, second only to that of parents, which is primary and equal to that of the State. Her function is to see that the education imparted be religious. Her direct office is confined to this. The commands are, “feed my sheep”—“feed my lambs.” In the execution of the first of these, she does not seek to provide employment and food for her members. Her Master did not require her to buy farms, to build factories, and open stores, for the benefit of her communicants. The business of the Church is to proclaim and enforce the doctrines and duties of the word of God on all who are under her influence, and thus make them, while not slothful in business, to be at the same time fervent in spirit, serving the Lord, whether in their farms, their factories or their stores. And just as little is it the direct office of a Church to set up a college to teach such branches as mathematics and natural history and chemistry, or to plant schools for teaching penmanship and arithmetic. This is not one of the injunctions laid on the Church in the word of God; this is not one of the powers which Christ has committed to her. Of this I am sure, that a Church, a church court, a General Assembly, a Presbytery, is not the fittest body for managing a college or a school, any more than it would be the fittest body for conducting a factory or infirmary. The history of England, Scotland and Ireland corroborates this. The churches in these countries never were good managers of general educational institutions, and the people are now proceeding to take these out of the hands of the churches. I have not the least fear that

religion will suffer in consequence. The truth is, that the colleges, such as Oxford, Cambridge, Dublin and Edinburgh, under the churches, did not promote the cause of religion to any extent, and for ages past the parochial schools of Scotland have not been in any special sense seminaries of religion.

What then, it may be asked, is the office of the Church in regard to colleges and schools? It is, as it appears to me, a very responsible one.

First, it has a very important indirect power. It has to stimulate the State, it has to stimulate private individuals, to set up colleges and schools. It is a matter of fact that education, that educational institutions, have been favored and promoted by the Church of Christ more than by all other influences put together. It was John Knox and the Scottish Reformers who set up the first system of popular education ever established. Here the Church of Christ and members of the church have a very wide sphere of activity. They have to make Christian parents to feel an interest in the education of their family. They have to persuade, urge, or like Knox, to compel, governments to set up schools, lower and higher, for the benefit of the people. They have to stir up private Christians to their duty to the rising generation, by seeing that they have colleges, high-schools and elementary schools planted everywhere. It is a matter of fact, that in America your system of elementary instruction was instituted by devoted men carefully instructed by their churches, and that your colleges have almost all been founded by pious men. So much for the indirect influence of the Church on education, an influence which cannot be over-estimated. It does not consist in the Church itself setting up schools and colleges, but encouraging commonwealths and private Christians to do so.

But wherein, you ask, is the direct function of the Church in the matter of education? It is to "feed my lambs;" to see that the religion of Jesus be taught to the young. She is not required of herself to set up schools and colleges, to teach arithmetic and geometry; but she owes it to her great Master to see that those who are learning arithmetic and geometry be also learning their duty to God and to man. For this purpose she must use every means that her Great Head and Master has put at her disposal. She must see, first of all, that Christ be preached to the young. I fear that we ministers often forget how large a portion of our audience are or ought to be children. I am sure some of the best preachers in Scotland write sermons which were never meant to be understood, much less relished by the young. The tide was happily turned to a simpler and better system by the sainted McCheyne. I am not sure whether some of your ablest American ministers do not preach as if boys and girls, young men and maidens, formed no part of their congregation. Horace delighted

to sing *pueris et virginibus*, but there are some who preach as if their audience were all a set of speculative philosophers. An infinitely greater than Horace encouraged little children to come unto him; we must take care that we are not rather copying the disciples who were for putting them away. Then the Church must use its Sabbath-school organization more extensively than and effectively than ever. I have sometimes thought that among these other accomplishments our students of theology should be taught in all our seminaries the special art of addressing the young. In the German Universities there is a department called "Pedagogie," the giving instruction in the art of teaching; I believe there might profitably be such a branch in all our seminaries for training men for the ministry. The Church of Christ, wakeful and active, must see that religion has a place in the school and the college; that either religion be taught there by religious men, or that religious men have access to teach religion; that no hindrance be thrown in their way, and every encouragement be given them. Then by her labors and her prayers she must labor, she should strive to raise a set of able and learned, and at the same time pious, persons to become teachers and professors, especially in the more important parts of the field. In all these ways, and in many others, the Church has a sphere of influence, the importance of which cannot be overestimated.

But it is time to make these general remarks bear upon what ought to be the duty of the Church, in present circumstances, towards its Education Board. And first, in a negative way, I am not sure that it is the duty of the Church to organize a system of education in opposition to the national system. I believe that, even though you were to attempt this in a more thorough manner than you have ever yet done, you could not succeed—so deeply is the national system seated in the affections of the people. Your people, I believe, would not subscribe to such a rival system, and you would never, with your teachers, rival the well trained teachers of the State schools. Your exertions should, I think, be made in a very different direction. You should seek rather to support and advance the State schools, and labor in every way in your power to give them a religious character, by rearing pious teachers, male and female, and anxiously striving to get them appointed. I am aware that you can never expect the State schools to give all the religious instruction you could wish imparted to the young; but you have a variety of ways of supplementing it, by giving instruction beyond the school hours, in Sunday-schools, and otherwise. Then it is the special duty of the Church to watch that the State system be not undermined. I believe it is in eminent danger of being so, at this present time, in the State within the bounds of which we are now assembled. If the measure passed by the State Legislature of New York become law, we shall soon have Popery taught every hour of the day in schools supported by the State. This is a

measure to be resisted to the utmost. I am surprised more noise has not been made about it, and more strenuous efforts made to resist it. The Presbyterian Church should set itself vigorously to arrest this system of denominationalizing the State schools.

But the Presbyterian Church has a great many other duties to discharge in present circumstances. I approve out and out of that Church having a fund for the promotion of education. This fund should, in my opinion, be vastly larger than it has ever yet been. If you devote it to purposes having the hearty approval of the members of the church, you will get, in my opinion, a vast increase of contribution. But what, you ask, should be done with the money. There are several purposes to which it might be devoted. First, there will be cases in which the State system is abused, in which an infidel scoffer is appointed to teach the young. Your duty in these circumstances is first to remonstrate, and if this is not attended to, set up a rival school. If it is known that you have a fund for this purpose, there will be less risk of the abuses creeping in, and a greater assurance that your remonstrances will be attended to. Then you should have the means, not perhaps of yourselves establishing schools, but of aiding benevolent persons in setting up schools and colleges where they are needed. In this way you may benefit, more than I can express, the cause of Christian education, by encouraging good men to devote their substance to this cause. I have been inquiring of late into the reason why the number of students attending our theological seminaries is so very inadequate to meet the wants of the Church and the mission fields. I believe that one cause of this is to be found, not in the want of colleges, but in the want of good high-schools and academies, to set young men on the road, and prepare them for colleges. A portion of your funds might be profitably devoted to encourage the establishment of such schools. And then you need in this country a set of schools such as you cannot expect the State to establish. You need what are called "ragged schools" in Great Britain; you need mission schools, schools for the children of the lower classes, where you may not only have to give education but food and clothing, schools specially adapted for poor and ignorant emigrants. Such schools might be properly set up by your Board; certainly you should have a means of aiding and encouraging them. To further such good ends as these, you need much larger funds than have ever been placed at your disposal. Were it only known that these were the purposes to which you devoted the money entrusted to you, I believe there would be a large flow of liberality towards you on the part of the Christian people all over the country.

After singing the doxology, the meeting was dismissed with the benediction by the Moderator.

# Semicentenary Review.

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A  
PRACTICAL SUMMARY  
OF THE PRINCIPLES AND WORK  
OF  
THE BOARD OF EDUCATION  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA,  
FROM ITS ESTABLISHMENT IN 1819  
TILL THE PRESENT TIME.

BY  
WILLIAM SPEER, D. D.,  
CORRESPONDING SECRETARY.

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PHILADELPHIA:  
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1869.

## Semicentenary Review.

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“Ye shall hallow,” said the Lord, to his people Israel, “the fiftieth year.” It is profitable to mark passing periods of time, if the danger of attaching a superstitious value to the mere act be guarded against, by resting from their common anxious cares, reviewing the mercies of the Lord, weighing the lessons to be gathered from their experiences of success or failure, and making the occasion one of solemn petitions to God for wisdom and power to go forward in new efforts for the honor of his kingdom and the glory of his name. Such is the thankful, humble, prayerful spirit in which the Board of Education would celebrate the completion of “the fiftieth year” of its existence.

### MINISTERIAL EDUCATION.

#### 1. Formation of the Board.

In a brief memorial like the present, it is only necessary to say that the establishment of a “General Board of Education” was the consummation of a series of experiments, during at least eighty years previous, to furnish a satisfactory agency of the Church for the education of young men for the ministry of the gospel. Particular schools had been established; scholarships had been founded in suitable institutions; education societies of various kinds had been formed; churches, presbyteries, and synods had resorted to different means to increase the number of candidates, and supply them with a proper education for their great work. But a uniform, effective general system was needed, in harmony with the Presbyterian Church government, and capable of meeting the great and increasing wants of the country and of the fields of missions to the heathen, towards which the Church was beginning to turn her attention.

The immediate steps connected with the formation of the Board

are related in the first report,\* which was prepared by the Rev. Dr. Ezra Styles Ely, who was elected the Corresponding Secretary of the preliminary organization, December 9, 1818. The most important and interesting part is as follows:

It seemed desirable, that the First Annual Report of the Managers of this Society should present a concise history of its origin, design, and present state.

During the sessions of the Synod of Philadelphia in the city of Baltimore, in October last, the subject of an Education Society was contemplated by several members; who, on the adjournment of the Synod, held a consultation respecting the formation of a Society for educating poor and pious youth, inclined to devote themselves to the work of the holy ministry. The importance of such an institution was felt by all; and the Rev. Jacob J. Janeway, D.D., the Rev. William Neill, D.D., and the Rev. James Patterson, were appointed a committee to mature a plan for the organization of such a Society. At the same meeting, the Rev. Robert F. N. Smith, the Editor of the "Religious Museum," a weekly paper printed in Milton, Pennsylvania, was requested to announce to the religious public this preliminary measure, which he accordingly did; and earnestly recommended to all his readers, but especially to the ministers of the Synod, to each of whom he sent a copy of his publication, the encouragement of the contemplated association.

It was the opinion of the committee appointed at Baltimore, of the professors of our Theological Seminary at Princeton, and of many other eminent members of the Presbyterian Church with which we are connected, that one General Education Society ought to be established, which should be under the immediate inspection of the General Assembly, and which should be a faithful representative of our whole denomination; that this society ought to embody, systematize, and direct all the energies of our presbyteries and congregations, which may be devoted to the education of young men, willing to consecrate themselves to the ministry, but unable to defray their own expenses while preparing for the work;—that this Society ought to carry the sons of their adoption through the whole course of their academical and theological studies, until they obtain licensure;—that the managers of this Society should serve as a standing committee, or Board of Education, for the supreme judicatory of our Church, through which all the Presbyteries, and such auxiliary Societies as might be formed, should annually report to the Assembly what they have done on this subject;—and that this Society should, from the surplus funds of the different Presbyteries, and such other resources as may be obtained, create a general fund, from which all coöperating Presbyteries and Auxilliary Societies, may derive such assistance as the number of their candidates and other circumstances may demand.

With the intention of instituting such a Society as this, which we have just described, the committee appointed at Baltimore, with most of the other members of the Presbytery of Philadelphia, and a number of other gentlemen, met in the Third Presbyterian Church, in the city of Philadelphia, on the 9th of December, 1818. This meeting appointed the Rev. Drs. Janeway, Neill, Wilson, Green, Alexander, and Miller, with the Rev. James Patterson, a committee to prepare a draught of a constitution for such a Society as was then contemplated, that it might be submitted to the next meeting, which by adjournment was held on the 17th of the same month, in the Sixth Presbyterian Church in this city. Invitations to this second convention were extensively circulated amongst those who might be expected to feel the most lively interest in the business to be transacted; and a respectable

\* This report and others of the earlier years of the Board's existence are now accessible to few persons. A fuller account, however, of the causes which led to the formation of the Board, and of the conflicts of some of the societies which had been previously established, may be found in a pamphlet entitled, "The History of the Early Policy of the Presbyterian Church in the Training of her Ministry, and of the First Years of the Board of Education," published by the Board. This compilation illustrates, like the history of our domestic and foreign missionary efforts, the origin of no small part of the strifes and divisions of the Presbyterian Church; namely the interferences of certain voluntary societies, and the principles of Churches outside of, and opposed to, Presbyterianism.

assembly having convened, adopted the Constitution under which we now act, and elected the officers and other Managers by ballot.

The first meeting of the Board of Managers was held by appointment of the Society, in the Session Room of the Second Presbyterian Church in this city, on the 21st day of December, 1818. The Board having been duly constituted with prayer, appointed the Rev. Doctors Green, Miller, and Alexander, a committee to prepare and submit to the Board, with a view to publication, a suitable address to the churches on the subject of the education of candidates for the gospel ministry; which address, at a subsequent time, was amended, adopted, and published. The Board also took measures for increasing the funds of our institution, and for preparing and adopting by-laws for the government of the Managers in the transactions of business.

## 2. Fundamental Motives and Principles.

The few years preceding the formation of the Board had been a period of great revivals of religion in America. The narratives of the state of religion, in the General Assembly, are filled with the glowing accounts of events, which one of them (in 1816) says seem "characteristic of a new and highly interesting era of the Church of Christ." A spirit of ardent zeal for the spread of the gospel, and the salvation of the lost, was the consequence. "One spirit," said the Rev. Dr. Griffin, "has seized the Christian world, to send the gospel, with a great company of its publishers, to all the nations of the earth. Missionary and Bible Societies, those stupendous monuments of Christian charity, have risen so rapidly and in so great numbers, throughout Europe and America, that in contemplating them 'we are like them that dream.'"

In 1816 the General Assembly organized its "Board of Missions." The action of the Assembly gives the reason.

"The present demand for missionary labors very far exceeds the ability of supply, and the population of the country is increasing with such rapidity, that, were every place now vacant completely supplied with regular ministrations of the gospel, after the lapse of a year, there would probably be in the nation four hundred thousand souls requiring the labors of a competent number of religious instructors. When, then, there are such multitudes at this moment who rarely, if ever, hear the gospel preached, and such mighty additions are made every year to our numbers; when, too, great multitudes, sensible of their wants, are addressing their importunate cries to us for missionaries, the cry for help of souls ready to perish; it appears to your Committee, that God and our brethren require of us much more than we have heretofore rendered. . . . Magnificent and astonishing events have passed so often before the eyes of men of the present age,\* that their minds have acquired a tone and vigor which prompt them to undertake and accomplish great things. . . . And so powerful an impulse has been given to the Christian community, and the impression is so deep and universal, that it becomes us all who love the Lord Jesus Christ, to exert ourselves for the promotion of his glory and the extension of his kingdom."

\* This refers more especially to the wars on the continent of Europe, and between Great Britain and America.

The Church was inflamed also with a desire to do more in efforts to send the gospel to the heathen. The spirit of Azariah Horton, David and John Brainerd, Gilbert Tennent, Charles Beatty, George Duffield, Elisha McCurdy, and Gideon Blackburn, burned in the hearts of many like them. And such men were not satisfied with local and limited organizations to spread the gospel among the heathen of our own and other continents. The "United Foreign Missionary Society" was formed in the same year with the Domestic Board of Missions, and, it might be added, the American Bible Society. It was designed to be "composed not only of members belonging to our churches, but also of members belonging to the Dutch Reformed Church, to the Associate Reformed Church, and other churches which have adopted the same creed." This society, though it existed but a few years, (till 1825) was one of the important means which prepared the way for our present Board of Foreign Missions.

These movings of the heart the Church found their first expression in calls for men. A few years previously, Dr. Ashbel Green, "chairman of the standing Committee on Missions," (not long afterwards made President of Princeton College,) sent an overture to the Assembly, in which he says: "'Give us ministers,' is the cry of missionary regions; 'give us ministers,' is the importunate entreaty of our numerous and increasing vacancies; 'give us ministers,' is the demand of many large and important congregations in our most populous cities and towns." He suggests that "if the number were doubled" it would not be too many; and makes a powerful appeal that each presbytery shall make it "a presbyterial business" to select youth, whom it shall patronize and educate.

We have not the space to present further evidence of what it is most necessary to impress upon the memory of the Church, namely, that the direct and natural results of revivals of religion are first, a great impulse to desires and efforts to spread the gospel; and next to those for the increase of candidates for the ministry, and for their proper education to that end. The Board of Education of the Presbyterian Church was the offspring of the Spirit of God in great revivals of religion in America and Europe; and it was the pledge and the means of a new and determined purpose to give the gospel to mankind.

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### 3. Illustrations of these Motives and Principles in the History of the Board.

The history of the Board proves that in proportion as it is animated by an ardent missionary spirit, in common with the existence of that spirit in the Church, the cause of ministerial education prospers; and when that spirit flags and decays, then does this cause the same; as naturally as a tree, which flourishes and is fruitful by a full stream of water, withers and dies when the stream dries up.

When the Board had been in existence twelve years, there was called to the Secretaryship of it a man of remarkable character. Born in the valley of the Mississippi, amidst its youthful and energetic population, he saw society in its most unrestrained form. He saw the fruits of the polite infidelity of the Eastern States borne in a luxuriance of licentiousness, profanity, disregard of the obligations of common morality and honesty, and indulgence of the violent passions of the uncontrolled nature of man, which was really more terrible than common heathenism. Possessed of natural gifts of intellect of a very high order, of a thorough culture of them under the best influences, and of a most graceful and effective delivery in the pulpit, his whole soul blazed with a missionary zeal for the salvation of the perishing, and for the publication of Christ's wondrous mercy, so that the ends of the earth should hear of it, and leap to receive it. The enthusiasm which he kindled in the cause of education for the ministry, in his visits to every part of the country, even the most distant, throws an almost romantic interest about the efforts of John Breckenridge; something like that with which we read of Peter, the hermit of Amiens, who came forth with his burning eloquence to rouse Europe to a crusade for the rescue of the Holy City from its degradation beneath the feet of "infidels," and the deliverance of Christian pilgrims from their barbarities. The statistical summary of the annual number of students under the care of the Board of Education shows partially the effect of this vivification of the missionary spirit; but it is to be traced in other ways also, such as in the records of the direct missionary work of our own Church in this country and in foreign lands, and even in that of other churches. After a five years' service of this Board, Dr. Breckenridge, exhausted by his labors, laid them down, to be called to renew them in another form as a professor in the Princeton Theological Seminary. Yet again, in 1838, he resumed them for a short time in active efforts in the Church as Secretary of the Board of Foreign Missions.

The Board owes to the clear and powerful mind of this man its reorganization in the year 1831 upon Presbyterian principles.

The following extracts from productions of his pen will exhibit his spirit, and the secret of his efficiency in the cause of education.

In an "Address to the Presbyterian Church," which was one of the first pleas he made in behalf of the Board, he commences thus :

The conversion of the world, and nothing less, ought to be the great business, always, of the Church of God, and to each and every member the supreme absorbing end of his desires, prayers, labors, and charities. The spirit of missions is the spirit of Christ. It is that by which every grace is graduated; in which every grace centres. The divine method of converting the world is, by the universal and faithful preaching of the gospel, made the power of God by the Spirit of God. All the other evils of the Church, and especially her failure in sending the gospel to mankind, meet in, and are shaped by, the abuse or neglect of the ministry of reconciliation.

The Church at large, and the Presbyterian Church, begin to see and feel this. The discovery is full of hope to a dying world. Whenever a sufficient number of eminently holy and able ministers are raised up in the Church to send the gospel to all the world, then will the world be speedily converted to God, and not before. So the Head of the Church has abundantly declared.

As soon as the Church begins to mourn for the guilt of former slumber, and "to pray to the Lord of the harvest that he would send forth more laborers into his harvest," immediately, more are called forth by his Spirit for the work.

The spirit of missions was never so general, or so pure, in the Church as it is now, since the days of the apostles. And there never was known before so great a number of devoted and promising youth who are anxious to prepare to preach the gospel.

And he boldly and successfully established the principle on which the Board, in behalf of the Assembly, has acted from that day.

What shall we do? Shall we refuse them? This must not be done! Shall we promise them our help without the power to aid them? That would be dishonest, and unkind. Can we aid them in their preparations, unless enabled to do so by the churches? It would be manifestly impossible. We call therefore on the ministers and elders of the Church; on the male and female members of the Church; on the ecclesiastical bodies of the Church, to enable us to meet the *universal pledge to receive every suitable candidate who shall apply*. This ought to be done; it can be done. In full faith that you will do it, we give this otherwise hazardous promise to the Presbyterian Church; and we wish to make it irrevocably faithful and true.

He presents with great effect, in the following passage from a Report, the idea that God's planting the Church in America was in its nature like a new Dispensation of religion.

American Christians have been too slow in understanding that peculiar Dispensation, if we may so express ourselves, which the providence of God has committed to them in reference to the conversion of the world. The field of enterprise which is opened to the American Church, and which has in a peculiar sense been entrusted to her cultivation, is one of unparalleled greatness. The continent which we inhabit is appropriately termed the Western hemisphere, and in as much as it constitutes in extent at least one-half, and in fertility and resources more than half of the habitable globe. The growth of its population, by natural increase and incessant immigration, is without example in the history of the world; and we seem destined at no distant day to sustain on our soil one-half of the family of man. . . .

While such is the extent of the work to be done by us, we have, under God, peculiar qualifications and resources for its accomplishment. In no country is wealth so abundant, and so equally distributed; in none is there so great a spirit of enterprise; candidates for the sacred office of the first promise are offering themselves almost without limit as to numbers, for the domestic and foreign fields; education can probably nowhere be so readily acquired; among no people have benevolent enterprises been carried forward upon such a scale of greatness; in no country is the Church so untrammelled for a course of free and glorious benevolence; and in

none have those great principles of Christian action, which prepare a people to send the gospel to every creature, been developed with such grandeur and effect. Such is the American Dispensation.

In those days of general revival in which Dr. Breckenridge was active, Christians were much more deeply concerned in regard to the efforts of the Roman Catholics to plant their Church, missions and schools, over the land, and to control its politics and education. He speaks of this sometimes in language which sounds almost as if it were the voice of a prophet addressing ourselves.

All Europe is astir under the renewed effect of his [the Pope's] last, though vain, struggle for supremacy. Our beloved country is in a peculiar sense the object of interest and the field for conquest. In every other country except our own, and perhaps Great Britain, this system of abominations is on the wane. In our country it has grown by an unparalleled immigration, and been advanced by the sinful lethargy or false charity of the Protestant churches. The redundant population of Europe is poured in an incessant stream into our boundless territory. The fall of the Papacy there, is thus made the occasion of its temporary rise in our country. And not only the laity, but the priesthood and Jesuits of papal Europe are hastening in great numbers to this country to repair the ruins of their cause in the old world, by reprisals upon a confiding and generous people. Add to this, that large sums of money collected for the propagation of the faith are annually remitted to the United States, and not only the Pope, but the crowned heads of some of the Papal kingdoms, contribute of their treasures in aid of this crusade against truth and freedom in their last asylum. By the secret magic of this power, it has been that venal presses have suddenly become the pledged advocates of Rome; magnificent temples have been reared in the bosom or on the frontier of our immense western territory; priests and lay-teachers have suddenly appeared in every part of the land, and learning and religion been offered at the hands of the Pope to the poor and ignorant, as if without price, and from the promptings of holy and disinterested love.

In no way can the immense machinery be successfully resisted but by raising up and sending forth into all parts of the land, faithful, holy, learned ministers of Christ, in sufficient numbers to meet them at every point, and with heroic spirit, and heavenly truth, to publish the true salvation of Christ.

The influence of the Rev. Dr. Matthew B. Hope, in behalf of the Board, was a very happy one. He was one of the first Presbyterian missionaries to the Chinese, having been sent out, when the Church yet acted largely through that agency, by the American Board of Commissioners, to Singapore, in 1835. He returned completely broken in health by the heat of that climate, the city being at the extremity of the Peninsula of Malacca, almost under the equator. His labors and memory in connection with the Secretaryship of the Board of Education, and afterwards with the positions of professor of Princeton College, and editor of the *Princeton Review*, cannot be forgotten by many who honored and loved him. The ensuing extracts are taken from one of his Annual Reports.

The providence of God has placed the Board of Education, as an agency of the Church, at the fountain head of all the streams of Christian influence that are to fertilize and beautify the earth. To convey these streams to every portion of the globe, is the important work of our Boards of Missions, (Foreign and Domestic,) but surely to stand at the fountain, and regulate its supply, is not less important. The truth is, that while the cause of Education and the ministry has been overlooked,

and sometimes viewed with prejudice, it lies at the very basis of the whole structure of benevolence. It deeply concerns the extent and power of the agency, which, under God, is to wield the destinies of the Church and the world.

The Presbyterian Church, we believe, is almost the only one that measures its demands for a ministry, by its number of existing churches. The zeal of other denominations should provoke us to good works; were it not indelicate to cite their policy in detail. They are nearly all engaged in aggressive war with error and sin; and some of them are even encroaching upon us, solely by the relatively greater strength of their ministry. And even if the supply of ministers were adequate to the wants of our own country; with the whole of India, containing nearly ten times our population, wide open and white unto the harvest, and boundless fields in other portions of the world, without a ministry entirely, and with the cry for laborers by tens and by scores from almost every missionary station;—with destitutions like these spread before her, the Church may well feel, that of all her wants, in the great enterprise of the world's redemption, the greatest by far, is the want of ministers.

The Rev. Dr. Van Rensselaer owed much of his success in warming the heart of the Church, during the term of his connection with the Board, to a more thorough interest in its work, simply to this: that he was a man whose large sympathizing nature, made more so by Christian grace, yearned to lift up the degraded, to enlighten the souls sitting in deepest darkness, and to leave the ninety-nine in their comfortable folds to search afar for the one that is lost. No fact in his personal history is more noble than that, amidst the interesting associations of his theological course at Princeton, and with opportunities of honor in the Church such as few could hope for, he determined to devote himself to labors for the elevation of the enslaved African race in America; and left Princeton and became a student of Union Seminary, Virginia, the better to become acquainted with the field, and the work to be done. His first ministerial labors were those of a humble missionary to the negro slaves of several plantations in Halifax, Fluvanna, and the adjoining counties in Virginia. His whole life was in harmony with this heroic beginning. He made it a great end to infuse into the breasts of the rising ministry of the Church a spirit far from the cowardice and slothfulness which hides in the comfortable barracks, and is most concerned about the rations and the pay, rather than share the toils and triumphs of the front, and hold up the banner of holy patriotism and right. His numerous writings are made fervent and powerful by such passages as the following, taken from a sermon preached at Burlington, N. J., on the occasion of the successful union of the continents of Europe and America by the telegraph cable, in 1858.

The age in which we live is intense with activity, change, and progress. There seems to be a marshalling of events to terminate a great triumphant campaign. Behold the nations of Europe sighing after a better day amid the gloom of ancient systems, the Ottoman empire expiring in desolate impotence, the great and portentous commotions that have swept over India's plains, the Jews looking to Palestine with revived national aspirations, the unfolding of the gates of China to the intercourse of a long excluded world, the grand preparations on the Pacific's shores, the opening of Central America as the highroad to the recovery of the kingdoms farther south, the numerous and industrious explorations in Africa, as if to connect her, in

time, with the general movement of this electric age; and, above all, behold the progress of Christianity in every land, and especially the existing revival of religion which is gilding the mountain tops, and breaking in with glory upon the darkness of thousands and ten thousands of human hearts;—all these, with other providential declarations in the political and religious world, announce a crisis in human history. The horoscope of Time points to great changes in the zodiac of nations; and all the events in this world of wonders seem to be propelling it towards a sublimer destiny.

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The preceding sketches of the periods of the Board's establishment and greatest success\* show that the fundamental motives and principles inwrought into its organization may be summed up as follows:

1. The work of raising up ministers for the Church is a vital and organic function of the Church; it is not to be entrusted to outside, and irresponsible societies.

2. The Board of Education is the mere instrument of the Presbyterian Church in its organized form, and is immediately connected with its supreme court, the General Assembly, to be directed by it, and responsible to it.

3. The grand object of the Board is evangelistic; it is the first step of the Church towards supplying the world with heralds of salvation; and its success will be exactly commensurate with the vigor of the Christian life in the Church.

4. The presbyteries of the Church are its direct and sufficient means in the selection and care of students, and its authority in the appropriation of funds.

5. The amount of aid granted shall on the one hand be sufficient to really encourage and advance the faithful, the deserving and energetic, while it yet leaves something to be done by themselves, and thus stimulate activity, self-reliance and economy; but it shall not, on the other hand, be enough to attract the indolent, the insincere or the ambitious.

6. The Board shall provide for students throughout the entire academic, collegiate, and theological course of preparation for their calling.

7. It shall receive young men from all the presbyteries and churches; it shall assure every one recommended of a proper measure of aid; and it is to be supported by contributions from all the churches.

\* But little is said with regard to the operations of the earliest years of the Board, and the able men who were its first two secretaries. But it must be stated in regard to the labors of the Rev. Dr. William Neill, who had been successor of Dr. John M. Mason, in the Presidency of Dickinson College, before he was called to the office of first Secretary of the Board, and of Dr. E. S. Ely, that they each appear to have done, towards the forwarding of the work, as much as was possible for men, so embarrassed and hampered by cumbersome and unmanageable machinery, to do. It is no reproach to them that were not more successful.

#### 4. Provision for Physical Wants.

was the natural thought of those who felt the hearts of parents for the sons of the Church that the Board should superintend provision for the physical wants of the candidates; not realizing the impossibility of maintaining a general system for that end; or seeing clearly the proper sphere of the presbytery, which is nearer the place of the parent; or having before them the benefits of the experience which young men must obtain to fit them for the posts of influence which they are to occupy.

Appeals were made at times to pastors to take candidates into their households or under their individual care; and the importance of the "domestic education" of them was strongly urged.

An advance upon this was the patronage of "the peculiarly American and Christian scheme of Manual Labor Schools." It was argued that "they ennoble character" by encouraging self-reliance and industry; "they preserve health; they not only save, but *create* capital." "They test character; the youth who is unwilling to work, is not fit for the labors of the ministry." And it was hoped, while the beauty of the theory alone was contemplated, that they were "destined, if properly perfected, to revolutionize at last the character of our population. On the principle that a young man may work out his education as well as his trade, they will at last put it in the power of the poorest youth to educate himself, and thus make knowledge universal."

Through the agents of the Board chiefly, a valuable farm was bequeathed to it near Albany, New York, which was "made available immediately by the payment of a small annuity." Another "of considerable extent in the State of Illinois" was "tendered to the Board and accepted by it." The presbytery of Columbus, Ohio, established a Manual Labor School at Worthington, as an auxiliary to the work of the Board. Various academic and collegiate institutions were encouraged to incorporate the manual labor principle to a greater or less extent into their plan. Lafayette College, Pa., originated in an effort of this kind, under the management of that able and ardent friend of Christian education, who recently has gone to his recompense on high, the Rev. Dr. Geo. Junkin. A special effort for the benefit of the Mississippi Valley was inaugurated in 1831, at Marion, Missouri, in which Rev. Dr. E. S. Ely, formerly Secretary of the Board of Education, Rev. Dr. David Nelson, the well-known author of the work on Infidelity, and other able men, took part.

Who does not regret that so beautiful and so hopeful a theory, and efforts so liberal, sincere and energetic, should come to naught! But there are great difficulties in the way. The number of students must be larger, their certain continuance at one place longer, their

willingness to endure hard bodily labor greater; there must be less disposition on the part of those better provided for to be supercilious and vex the poor, and on the part of those who are needy and troubled to envy the rich; the hours and the kind of work must be more skilfully appointed, the interferences with study be reduced to a better system, the temper and aims of agents of various kinds be more reliable, and the profits be more remunerative; before the Manual Labor Schools, as a general system can be practicable and successful. And yet they have, as is manifest to a moment's thought, much to recommend them. There may be places, and there may be men, who will yet attempt them with success. Inconsiderate persons, and those who know little of want and trials, may ridicule them. But in some better day, by the exercise of larger patience and judgment, and in more isolated regions, perhaps of an agricultural character, there may be successfully established institutions which will furnish means to forward the aspirations for higher usefulness of worthy and earnest young men, by whom the opportunity thus to unite needful physical exercise in the intervals of study with pecuniary productiveness will be esteemed a very great boon.

It was thought in the early days of the Board that the candidates should where necessary be wholly supported; and a sum sufficient, at that time, for the purpose (two hundred and twenty-five dollars to the more advanced) was granted. But this dangerous principle led to the recommendation of improper men, who brought shame upon the cause, and exercised an unfavorable influence upon all. The correct one was then laid down. "Our principle is to help them who help themselves. So many need aid that the distributive amount must of necessity be small, less than the actual wants of each. And on some accounts it is better it should be so. The principle of self-support is exceedingly important. We wish to cherish it. We aid young men because we wish to shorten by reducing (in part) the time spent in labor, teaching, &c., for their own support. But the principle, the noble Christian principle, of self-support, and dependence only on God, we wish never to impair, but to nourish and confirm it." (Dr. Breckenridge; Education Papers, No. I.; October, 1832.)

After the reorganization of the Board in 1831, the maximum appropriations were, to theological students one hundred dollars; to all others, seventy-five dollars. In 1854 the General Assembly increased this, according to the recommendation of the Board, to one hundred and twenty dollars to theological students, one hundred to collegiate, and eighty to academical students. The still increasing cost of living led the Board to recommend in 1864 another advance in the amount of aid rendered. The maximum regular rate is now, to theological students, one hundred and fifty; to collegiate one hundred and twenty; to academical, one hundred. The same General Assembly recommended additional, or *extra*, appropriations, where needed, if the funds of the Board would justify them. The Board has gone upon the

principle that the Church expected it to exercise a judicious liberality, and to relieve students as far as possible from the trying circumstances in which many of them are placed by the present unprecedented cost of living. To a considerable number of theological and other students extra appropriations have therefore been granted, on the special recommendations of their professors, ranging usually from fifteen to twenty-five dollars, according to their necessities.

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### 5. Spiritual Care of Candidates.

The Board during the first years of its operations was embarrassed, its moral influence exerted in a feeble and defective manner, and its character brought into frequent reproach, by the partly Congregational nature of its original organization. We can scarcely realize now that the first plan of the Board aspired mainly to form a bond between the various education societies of such a nature as to unite and harmonize them, and whose funds should consist of the surplus remaining from the treasuries of those societies after their own candidates had been supplied. It afterwards urged the organization of "auxiliary boards" in synods and presbyteries. Candidates were examined in order to recommendation by "Examining Committees for the Board." They were then required to "bring testimonials from at least three respectable and pious persons." In 1832 forty-three of those committees were in existence, which were desired to keep regular minutes of their proceedings. They were generally located at theological seminaries and colleges, and the leading cities, or connected with prominent presbyteries.

It was then taken for granted, in accordance with the same principles, that the pastoral care of candidates should pertain chiefly to the Board, or "Society," as it was still frequently called. Hence it became a large part of the duty of the Board to provide an oversight for them. Hence the time of the secretaries and other officers was consumed in this employment; and numerous corps of agents had to be appointed, who in addition to raising funds, were employed "in aiding pastors; in leading towards the sacred office a great number of pious and gifted youth who did not need their aid; in awakening the zeal and efforts of the church; in binding the people of God more closely to each other; in promoting revivals of religion; in fostering a missionary spirit; in establishing and building up literary institutions; in the formation of Sunday Schools, Temperance, Bible, Tract and Missionary Societies; and in carrying forward at large the work of faith and labor of love." Thus there was reared an enormously expensive and extended religious machinery, really outside of the Presbyterian system, or at the best colla-

teral to it and scarcely responsible to its courts, and open to all the objections which may be made to voluntary societies. And the work of these "agents" was so toilsome and perplexing, that the most suitable men shrank from it, there were continual changes, and the more spiritual part of their duty was poorly enough attended to, in most cases. This cumbrous and inefficient plan of operation could not continue after the Presbyterian system of church government became disentangled from its old troublesome alliances.

It was a move in the right direction when the office of the Board was seen to be but that of general supervision, in behalf of the General Assembly; and that the spiritual care of candidates individually must belong to the presbyteries. The Annual Report of 1835 says: "It is earnestly requested that each Presbytery will as soon as possible take every candidate for the sacred office (within its limits) under its immediate care. *Presbyteries* are the proper depositories of power in our Church; to them is committed the authority to train, license, and ordain our youth; and to them it belongs, in a most responsible and peculiar sense, to receive, and encourage or repress, the first application of a young man for aid in seeking the sacred office. If Presbyteries neglect this preliminary work, how can they expect the smile of God, or consistently complain that their sons are corrupted, their standards perverted, and their people destroyed?"

For a time there was some confusion as to the exact relation of the power of the Presbytery to that of the Board and the Assembly. It was at first expected that presbyteries or synods should "have their own executive committees, for superintending the education of their own candidates, and manage their own affairs;" and it was entirely voluntary with them as to whether or not they should be connected with the Board. They reported to the General Assembly. But this independent system yielded to the constant efforts to establish "a more extended, uniform, and efficient mode of operations."

The function of the Board is a very simple one: it is a permanent commission, or committee, of the General Assembly, to fulfil the instructions of the presbyteries, as declared by their representatives in the Assembly, with regard to candidates for the ministry; and to employ the general means necessary for the increase, maintenance, and care of candidates. It is now clearly recognized, that it receives no candidate save after careful examination, and recommendation in due form, by a presbytery; and is in no wise responsible for this act, except that it be done in that form. It grants the measure of aid, at the stated times, appointed by the General Assembly. Its delegated office is to supervise the candidates so far as to secure their being regularly and actively engaged in their studies; to aim by suitable correspondence, publications, and addresses, to inspire them with diligent industry, with thorough piety, and with

elevated aims; to supply the information which shall induce the general and liberal contribution of means for their support; and to keep before the whole Church the principles, motives, methods, illustrations, and suggestions, for the consideration especially of parents, pastors, and teachers, which are necessary to determine a constant flow of the pious youth of the Church towards the ministry as the central and vital power, under God, which keeps in circulation the organic life of the Church.

The relation of the Presbyteries to the work of ministerial education has never been stated more clearly than in a "minute" "respecting the education of pious youth for the gospel ministry," which was carefully prepared by a committee of the General Assembly of 1806, consisting of the Rev. Drs. Samuel Miller, Ashbel Green, and Eliphalet Nott, and Rev. Messrs. William Arthur and Samuel Carrick. It was at a time when the hearts of the people of the land were moist, fruitful, and glad, with the showers of the great revival of that period of our history; and when ardent desires prevailed to propagate in the whole land, and among the Indian tribes of the continent, the glorious gifts of salvation. The following is an extract from this minute.

"The Assembly do hereby most earnestly recommend to every Presbytery under their care, to use their utmost endeavors to increase, by all suitable means in their power, the number of promising candidates for the holy ministry; to press it upon the parents of pious youth to endeavor to educate them for the church; and on the youth themselves to devote their talents and their lives to the sacred calling; to make vigorous exertions to raise funds to assist all the youth who may need assistance; to be careful that the youth they take on their funds give such evidence as the nature of the case admits that they possess both talents and piety; to inspect the education of these youth, during the course of both their academical and theological studies, choosing for them such schools, seminaries, and teachers, as they may judge most proper and advantageous; so as eventually to bring them into the ministry, well furnished for their work."

The Board has diligently endeavored by all the means within its reach to cultivate industry, piety, and high purposes in the minds of the students for the ministry. Its publications have ever been sent to *all* students, whether aided from the funds of the Church or not; and have been freely and gratuitously distributed, many of them by private contributions for that purpose, to the ministry, elders, and literary institutions of the Church.\*

Experiments towards the better accomplishment of its moral ends have been made. One of the more interesting, proposed in 1850,

\* Among the publications issued by the Board, or by its Secretaries, in the interest of the cause, have been "The Education Annual," for 1832, 16mo., pp. 316; another volume for 1835, 16mo., pp. 352; "The Presbyterian Treasury," by Dr. Van Rensselaer, vols. I and II, 1848 and 1849, monthly, 4to.; "The Presbyterian Magazine," vols. I to X, 1851 to 1860, 8vo., monthly, pp., about 600 each; "The Home, School, and Church," vols I to X, 1850—1859, annual, 8vo., pp., about 200 each; and numerous addresses, tracts, &c., by Rev. Drs. Ashbel Green, Archibald Alexander, John Breckenridge, James W. Alexander, Charles Hodge, Matthew B. Hope, James Wood, William Chester, Henry A. Boardman, William G. T. Shedd, S. J. Baird, and William Speer.

was that looking to the organization of its theological appropriations into the form of "scholarships." These were not to be endowed, or permanent; they were to be distributed among the different theological seminaries, in proportion to the number of students for whom they would be required; and they would be of an honorary character, to be awarded by a committee appointed by the Board of Education, acting in conference with the professors, and an examining committee of the Board of Directors. But the plan failed. It appealed to an unhealthy principle of emulation; the amount of money appropriated to the recipients of a scholarship was no larger than that to other theological students; these irregular committees failed in attention to their duties; and indeed, the departure of this from the simplicity of the scriptural method, to which we are wise in proportion as we patiently and faithfully adhere, was a vital flaw.

Closely akin to this proposal, both as to the principle, and as to the result, since it has been generally passed over by the Presbyteries, was the suggestion made by a subsequent Assembly, that the official, or formal title of "candidates" should be confined to theological students, and that those in the earlier courses should be only regarded as students on probation. Such a distinction would undoubtedly have tended to diminish the sense of responsibility in Presbyteries, and made the examinations of candidates less conscientious and thorough.

The clearer mind of the Church now sees that it is in vain, and wrong, to attempt to devolve responsibility from the Presbytery to the candidate by requiring of him, upon his reception, a solemn written pledge that *he will* enter the ministry, as was done in the earlier stages of the work of Education.

However sincere and provident the paternal care of the General Assembly or its Board, there is needed another, which, to the young beginner of the ministerial life, it is incapable to render. And if the heart of the Christian community which occupies to him a tenderer and even holier relation be insensible, and its office to him be performed in an insufficient, fitful, cold way, then is he an orphan indeed.

It is not then without valid reasons, founded on the necessity to the candidates, and to the health of the Church throughout the whole extent of its organization, that the General Assembly has endeavored, by every means in its power, to impress the Presbyteries with a sense of the vital importance of the exertion of tender, watchful, prayerful care over these religious offspring. It urges the annual renewal of the examination of candidates, and the recommendation coming from the Presbytery to the Board; and the appointment of an Education Committee, which shall in the interim of meetings, and particularly, have in view their spiritual and intellectual advancement.

## 6. Financial Policy of the Board.

Three periods may be traced in the financial history of the Board:—those of the systems of voluntary auxiliaries, of paid agencies, and of presbyterial co-operation.

1. The system of voluntary auxiliaries. This system was adopted in 1819, as the best practicable amidst the pressure of influences intensely hostile to Presbyterianism; and which, under the name of charity and liberty, strove to prevent those who sought to do their own work in the way which it seemed to them God appointed. Under it the Board was but a bond between numerous irresponsible societies and associations of heterogeneous kinds; a mere "passive organization or depository," in which they were "expected to deposit their surplus funds alone." There was no "concert as to plan, or uniformity as to rates." "The consequence was, bankruptcy in the treasury, rejection of applicants, the destruction of the centre of action, discredit to the Board, and unspeakable injury to the great cause of education, with all the other evils necessarily attending such a system." "Under this system the Presbytery of Philadelphia in effect sustained the Board of Education; and the Board was made virtually responsible for the wants of the Church, without any adequate access to the means of supplying them." So say the reports of that period.

2. The system of paid agencies. Upon the election of Dr. John Breckenridge as Corresponding Secretary, in 1834, he at once threw himself into the work of thorough "simultaneous and universal organization" of the Board, and the removal of its "essential defects." He aimed to conform its working to the Presbyterian system. Yet that system was in itself, at the time, so far confused and hampered, that it was necessary to give it increased efficiency by the employment of "a regular and vigorous system of subordinate agencies throughout the Church." In setting afloat at its masthead the declaration that henceforth the Board would "receive, at all hazards, every fit candidate who may come regularly recommended," it was added, "trusting to God and his Church to sustain us in redeeming this pledge." "To sustain the Board in their efforts during the year, some of the churches in Philadelphia very generously gave a pledge of \$10,000; and an additional pledge of a special fund for the support of the Corresponding Secretary, and the expenses of the office." From this time may be dated the beginning of the real efficiency of the Board.

This scheme of paid agencies was pressed with great vigor. In 1835, there were 16 agents employed; in 1836, besides the Corresponding Secretary, and a Financial Secretary, there were 6 general agents, 4 subordinate agents, and considerable outlays for other aid.

But this was tremendously expensive. And it must be stated, for instance, as a lesson to this generation, that of \$46,680, collected in the year ending May, 1886, the payments to candidates was \$25,450; of the remainder, \$13,402, went to salaries, travelling and office expenses, &c., \$6,213, to debts, and there was a balance of \$1,615. However, the agents fared but little better. So exhausting, thankless, and trying was their work, that few could be found, high as might be their motives, who were willing to continue in it beyond a few months, or a year or two. After a shining career of five years, the Corresponding Secretary, broken in health, was glad to accept of a less laborious position elsewhere.

3. The presbyterial system. The next few years witnessed the separation of the Presbyterian Church into two parts, mainly by the desperate determination of men radically opposed to the Presbyterian order to compel the Church to support domestic and foreign missionary and educational societies outside of itself, and whose influence has ever and everywhere been antagonistic to it. Our own branch, liberated from their influence, hastened in 1838 to adopt, in regard to this and other Boards, the "plan of coöperation with the Presbyteries" which has been its ruling principle since. It determined to "roll the responsibility on the Presbyteries" of recommending candidates, and in this and other matters relating to Education, to endeavor "as far as possible, not to act independently of the Presbyteries, but as their organ, and in coöperation with them." This plan met "with cordial and almost universal approbation from the Presbyteries." One of the developments from it was the appointment of "voluntary agents" in each Presbytery, whose travelling expenses were paid where desired, to represent throughout each Presbytery the claims of the Board in its pulpits. In 1844 mention is made of forty-four such ministers; a class of men to whose labors the Church owes a tribute of grateful remembrance. But the radical defect of the efforts through the presbyterial voluntary agents was their responsibility to the Board, instead of to their own Presbyteries.

These have now given place to the "Education Committee" in the Presbytery and in the Synod. And were there such a Committee, performing conscientiously its kind and pious duties, in each Presbytery; this responsible to the Committee of the Synod; and this again to one of the General Assembly;—then would the whole work of caring for the rising ministry of the Church be done with an unprecedented effectiveness, and blessed round of results, in the increase and improvement of candidates, in new strength and honor to the Church, and in the multiplication of earnest laborers for the regeneration of the race of man.

In harmony with this advance was the desire to promote the scriptural plan of systematic contributions, by "every one," "on

the first day of the week," "as God hath prospered him." The efficacy of this method of developing the pecuniary strength of the Christian Church had become a subject of general inquiry in the leading denominations. Several forcible volumes explanatory of it had been published in Great Britain and America. Those interested in the several Boards began to advocate its adoption in the Presbyterian Church. In 1844, Rev. Dr. Hope, in the Annual Report, pressed this as "*the best plan of all*," and expressed his trust that the Church would "keep its eye fixed upon the ultimate attainment of this spirit of conscientious and willing benevolence;" an utterance to which the experience of another quarter of a century from that day prompts many more servants of Christ to respond a fervent "amen." In 1854, the Board of Publication took measures to bring it to the attention of the Church generally, and in the same year the Board of Education formally recommended, in its Annual Report to the General Assembly, "the adoption of some plan by which all the churches, large and small, may have the opportunity of contributing at stated times to all the benevolent schemes of the Church." This it urged on the ground of the failure of previous plans; the importance of "the grace of giving;" the wants of the present period; and the experience of the Free Church of Scotland. This object was also brought before the Assembly by overtures from the Presbyteries of Elizabethtown and Lexington. The General Assembly gave the subject its most serious attention. A special committee of one person from each Synod of the Church was appointed to consider it, and prepare a minute for adoption by the Assembly. Upon this committee were placed a number of the most eminent ministers and elders who were members at the time. Their report, after full discussion and amendment, was adopted. This, in a series of resolutions, 1st. enjoins the duty upon pastors; 2d. upon Presbyteries, at their spring meeting; 3d. and 4th. establishes a Standing Committee on Systematic Benevolence in the General Assembly; 5th. invites the coöperation of the Boards of the Church; and 6th. resolves, "that the Professors in our Theological Seminaries are respectfully requested to give proper attention to the right training of the future pastors of the Church, in view of the duties herein contemplated." The Committee further recommended to the session of each congregation, 1st. the designation of a particular month for each benevolent cause, and of committees to manage the obtaining of contributions for each of them; 2d. subscriptions from each individual; 3d. a general "benevolent fund" from weekly or monthly collections, to be appropriated, according to its judgment, by the session. This report the Assembly ordered to be published and circulated "as an address of the General Assembly to the churches," through a Committee of three; two of whom were Rev. Dr. B. M. Smith, Corresponding

Secretary of the Board of Publication, and James N. Dickson, Esq., President of this Board.

Thus was inaugurated what must be the permanent policy of the Presbyterian Church, and of the Board of Education as one of its organs. We see the hand of God in carrying it through a series of trying experiments which were important towards the definite elimination of a great scriptural, simple, universal, efficient, and abiding system. We see here, in this report, the elements of it, though in the outline there may be some modification made, and they may require the further expansion of some of them.

The time seems to have come for that expansion of statement on the part of our highest Church court, and for more thorough legislation for the development of the great resources of the Church. And this Board would recommend the same to the General Assembly. It hopes for a clearer definition and more efficacious enforcement of the faith and duty of the Church; particularly as follows:

I. In respect to individual members: showing that "each one" owes to God,

1. The devotion of a regular proportion of the income; which, by the law of love, and of far greater obligation and claims than existed under the Old Dispensation, ought to be not less than one-tenth, and as much greater a proportion as God in his good providence enables.

2. The habitual bestowment of liberal gifts for religious uses; as acknowledgments of God's acts of mercy to the soul and the body, to the household, to the Church, and to the land.

3. Private prayer in the setting apart of these appropriations as to the sum, and as to the uses of them; and the personal offering of them, on the first day of the week, at the house of God.

II. In respect to the Church: it should be required,

1. From the pulpit, and through the official channels, that there be furnished sufficient practical information and instruction, the fuel on which the energy of the machine very much depends.

2. The condemnation of the sins arising from covetousness; which is the Christian violation of the second commandment, and "the root of all evil."

3. Ecclesiastical provision for efficiently collecting the contributions of Christians; especially (1) the placing of deacons at the door of the place of worship to receive them each Sabbath, and (2) energetic successive supervision of the whole subject by the Church from the lowest to the highest court of it, in the session, the presbytery, the synod, and the General Assembly, by appropriate committees in each of them.

4. The establishment of chairs of Evangelistic Theology in our theological seminaries, for the special and thorough instruction of candidates for the ministry—as to the doctrines, commands, and examples of the word of God which relate to the practical obliga-

tions of the Church and its membership to the young, to the unconverted, and to those outside of its pale; the ends and uses of the property entrusted to believers; the structure and work of the Boards of the Presbyterian Church; the duties of pastors and other officers of the Church, and the general objects and fields of employment, which look to the leavening of society and the world with the leaven of salvation.

That glorious light of salvation which God is so wonderfully now, year by year, making to shine more and more clearly and widely towards the approaching perfect day, it cannot be doubted will also make more plain much in relation to the collection and employment of money and property in practical benevolence, or rather to "*Christian stewardship*," as it might better be called, which is yet obscure to the eyes of the Church. But the steps indicated above seem plain, and an advance thus far would be of advantage to religion beyond our power to calculate. The benefits of the working of this simple scriptural system, or "order," (1 Cor. xvi. 1) have been so great to our own Church in the limited and partial working of it thus far, and have been so much more conspicuous in the Free Church of Scotland, which has employed most of its features, that we would be within bounds in saying that its complete and vigorous operation, in the power it would give to the Church for good in all the broad harvest-field of earth, would introduce a new Reformation and expansion of the Christian religion.

[NOTE. It may be proper to state as a sequel to the preceding chapters, and as an illustration of the value of the experience and conclusions of the Board, that frequent applications are made for its Rules, Constitution and By-laws, Reports, and other publications, from ministers of other denominations; and that these have been largely made use of in shaping their policy, and preparing the forms, &c., relating to the education of their candidates for the ministry.]



## 2. SUMMARY OF PRECEDING TABLE.

One of the most profitable observations that can be made upon the preceding table is that of the effect of periods of general revival of religion, and activity in missionary and other spheres of Christian duty, upon the number of candidates. How distinctly upon this thermometer is marked the increase which soon followed those of 1832—8 and 1857—60!

Years.	Average No. of Candidates.	Years.	Average No. of Candidates.
1819—1824.....	108	1846—1850.....	384
1825—1829.....	230	1851—1855.....	367
1830—1832.....	149	1856—1861.....	423
1833—1840.....	501	1862—1869.....	299
1841—1845.....	337		

## 3. CLASSIFICATION OF CANDIDATES ACCORDING TO SYNODS AND PRESBYTERIES.

It is important to the advancement of education, and the encouragement of the churches, that the Presbyteries of the candidates be given. And there are parts of the Church, too, which may find a solemn admonition as to greater faithfulness in the score which they see against them. The sum given does not quite equal that of the whole number of candidates, in consequence of some recommendations in early days by ministers, who do not mention the presbyterial connection.

The large number recommended in Presbyteries in which prominent collegiate and theological institutions are located, suggests the explanation that many of these young men were from distant Presbyteries with which a connection during their progress in study would have been inconvenient. But to this the attention of Presbyteries certainly ought to be directed more, that this tendency may be held in proper check. Where large numbers are cast upon particular Presbyteries it of necessity unduly burthens the brethren composing them; and it prevents the thoughtful and sympathizing development of their capacities for usefulness, which those in the Presbyteries to whose churches they belong ought to keep in view. The history of Ministerial Education continually reveals the anxiety of the General Assembly that candidates should be watched over by the Presbyteries "to which they naturally belong." And this is expressed in one of the Rules\* given to the Board of Education for its government. Some portion of the difficulties resulting from their studying at remote places may be obviated by the appointment of a faithful Education Committee; which the Assembly recommends should be made in every Presbytery.

\* If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he naturally belongs; who, if he approves of it, shall make application to the Presbytery for his examination.—*Rules and Regulations, &c.*; Part I., Art. 2.

TABLE OF CLASSIFICATION OF CANDIDATES; 1819—1869.

<b>ALBANY.</b>		Miami	17	Upper Missouri	6
Albany	96	Oxford	48	<i>Wyaconda</i>	
<i>Champlain</i>	2	Sidney	11		80
<i>Chenango</i>	1				
<i>Columbia</i>	15		138	<b>NASHVILLE.</b>	
<i>Geneva</i>	12			Holstein	5
Londonderry	12	<b>ILLINOIS.</b>		Knoxville	1
Mohawk	10	Bloomington	5	Maury	
Siam		<i>Hillsboro'</i>	4	Nashville	6
<i>Oncida</i>	8	Kaskaskia	12	New Orleans	
<i>Saratoga</i>	1	Palestine	20	Santa Fe	1
Troy	37	Peoria	6	<i>Shiloh</i>	2
		Saline	8	<i>Tuscumbia</i>	5
	194	Sangamon	9		
		<i>Wisconsin</i>	2		20
			61	<b>NEW JERSEY.</b>	
<b>ALLEGHENY.</b>				Burlington	2
Allegheny	33			<i>Caledonia</i>	2
Allegheny City	44	<b>INDIANA.</b>		Corisco	
Beaver	24	Indianapolis	19	Elizabethtown	38
Erie	30	Madison	80	Luzerne	16
	131	New Albany	22	Monmouth	4
		<i>Salem</i>	28	<i>Montrose</i>	9
<b>BALTIMORE.</b>		Vincennes	6	Newton	56
Atlantic		White Water	14	New Brunswick	284
Baltimore	33		169	Passaic	13
Carlisle	47	<b>IOWA.</b>		Raritan	17
Catawba	5	Cedar	10	Susquehanna	16
Concord		Dubuque	31	<i>Wilkesbarre</i>	1
Knox		Fort Dodge		West Jersey	19
Lewes	9	Frankville			477
Potomac	4	Neosho			
Rio Janeiro		Omaha	1	<b>NEW YORK.</b>	
Winchester	28	Vinton	2	Bedford	7
	124			Canton	44
				Connecticut	4
<b>BUFFALO.</b>				Hudson	12
Buffalo City	9	<b>KANSAS.</b>		Long Island	17
Genesee River	60	Highland		Nassau	12
Ogdensburg	14	Leavenworth		New York	74
Rochester City	18	Topeka	1	New York 2d	19
<i>Steuben</i>	1			Ningpo	
<i>St. Lawrence</i>	3			North River	8
<i>Watertown</i>	5	<b>KENTUCKY.</b>		Shantung	
<i>Wyoming</i>	4	Ebenezer	12	West Africa	5
		Louisville	15		158
	114	Muhlenburg	10		
		Paducah	4	<b>NORTHERN INDIA.</b>	
<b>CHICAGO.</b>		Transylvania	83	Allahabad	
Bureau		West Lexington	7	Furrukhabad	1
Chicago	33	Under care of Synod	6	Lodiana	
<i>Rock Island</i>	1		137		1
Rock River	5			<b>NORTHERN INDIANA.</b>	
Schuyler	21	<b>MISSOURI.</b>		Crawfordsville	32
Warren	4	Lafayette	4	Fort Wayne	8
		<i>Missouri</i>	11	Fort Dodge	
	64	Palmyra	22	Lake	4
		Potosi	9		
<b>CINCINNATI.</b>		St. Louis	28		
Chillicothe	25	S. W. Missouri			
Cincinnati	36				
<i>Dayton</i>	1				



4. AGES OF CANDIDATES.

The register of the Board shows that while the rule of the Assembly permits the reception of students as early as the age of "fourteen," (By-laws, Chap. vi. Art. 3), yet few have been so young at the time, and the largest numbers have ranged from eighteen to twenty-three years of age, when their purposes would be likely to be fixed, and their qualifications for study somewhat matured. In one thousand names taken in order the following were the ages.

Age.	Number.	Age.	Number.	Age.	Number.
14.....	5	22.....	136	30.....	9
15.....	19	23.....	92	31.....	1
16.....	34	24.....	62	32.....	7
17.....	52	25.....	49	33.....	4
18.....	95	26.....	33	35.....	7
19.....	101	27.....	26	36.....	1
20.....	128	28.....	25	44.....	1
21.....	121	29.....	9		

(1000)

5. AVERAGE NUMBER OF YEARS ASSISTED.

An approximation to the average number of years during which the Board has afforded aid to students, (which was in many cases but for a portion of their course, and that more probably towards the completion of it, when their own means were exhausted and they were anxious to finish) may be obtained by dividing the sum of the total number of those aided yearly since the reorganization, by the number of candidates received since that time. Thus we learn that this amounts to 4.76 years, or four years and nine months. Hence we see that they have themselves supplied the means to the entire expense of nearly half of the whole course of the nine years of study requisite, besides a portion of that needed during the time while they received assistance from the Church.

6. AMOUNT OF FAILURES.

This number it is difficult to ascertain. In a careful examination of the register made two years ago, for a period of twenty-five years, there were found, out of 2,453 names on record, notices of 21 dropped for mental incapacity; for defects in doctrine or improprieties of conduct, 17; for engaging in secular employments, 45; total, 83. There died, during their course of study, or were compelled to abandon it on account of ill health, 26. This, making full allowance for imperfect records, is sufficient to show, what indeed is self-evident to unprejudiced persons, that the percentage of success in accomplishing the work of this Board, which is in the main the simple fulfilment of the instructions of the Presbyteries, to whom the credit principally belongs, is exceeded by no other religious instrumentality known.

## 7. AVERAGE COST TO THE CHURCH.

When the entire receipts of this Board are divided by the number of candidates who have been under its care, the appropriations to them, and expenses of the work, will be found to average but \$398.84, each; an amount of benefit received from the expenditure which certainly ought to encourage the Church as to the advantage of the work to herself, and lead those possessed of means to pour them into its treasury.

## 8. PROPORTION TO THE ENTIRE PRESENT MINISTRY.

In this period when so few of the young men from city churches, and from the wealthier population, can resist the overwhelming temptations to turn aside to pursuits which lead to worldly competence and ease, it might be expected that a great number of those who accept the call to the ministry might be from families less liable to their seductions. Alas, that such should be the case! Alas, that when Jesus has said to many a noble young man, "come, take up the cross, and follow me, he was sad at that saying, and went away grieved, for he had great possessions." When we compared the register of the Board with the Minutes of the General Assembly, a couple of years ago, it was ascertained that of 2,294 ministers in the Church, 1,058, or over 46 per cent, had required assistance.

## 9. BENEFIT TO THE AGGRESSIVE WORK OF THE CHURCH.

It is but a small part of the good done to the Church through the missionary work by those who have been assisted by her during their period of study which can be expressed by figures, or learned from an enumeration only of those who have gone forth to engage in that work. But when the names upon the register of the Board have been compared with those reported upon the rolls of our foreign and domestic missionaries, half of them have been found there. Dr. Van Rensselaer stated a few years ago that in the year preceding all but one of the foreign missionaries sent abroad by the Church had been pious and earnest young men who had been indebted to the Church for assistance during their term of preparatory study. Two years ago, it was found that of 589 missionaries reported in the home fields, 305, or over 56.5 per cent had been candidates under the Board; and of the foreign missionaries one half, 84 out of 67. When compared with the preceding table, this shows that those who have known the trials of comparative scarcity of means, and the privations laid upon them by pious parents in humble circumstances, (and often indeed the experiences of ministers and their families,) have been thus disciplined to meet them, and made less unwilling to venture upon toils and difficulties than those who had been brought up in greater ease.

10. FINANCIAL SUMMARY.

The following have been the receipts of the Board from 1819—69. It should be observed that the changing of the time of closing our financial year from the 1st of May to the 1st of April has cut off from the apparent receipts this year several thousands of dollars taken up during the period (March and April) allotted to this Board in the appointments of the General Assembly. The amounts received in *legacies* (which are better *not funded*) are given, to show the importance of this source of income to the Board.

While presenting this table the acknowledgment should be made of a handsome legacy from the estate of Mr. John Means, of Lebanon Church, Allegheny County, Pennsylvania, to the amount of \$20,753.12, of which *only the interest* is to be used.

The sums contributed to the proper School, Teachers' and African Funds from 1847 till the present time, are given in one column, and the "miscellaneous" in another column; so as to allow a view of the amounts of strictly *congregational* collections.

RECEIPTS FROM 1819—1846.

1819,	\$1,487	1820,	\$1,937	1839,	\$38,563
1820,	1,738	1830,	5,394	1840,	23,274
1821,	1,496	1831,	3,999	1841,	19,777
1822,	910	1832,	12,901	1842,	24,630
1823,	1,899	1833,	29,574	1843,	29,104
1824,	1,070	1834,	44,586	1844,	31,058
1825,	835	1835,	33,921	1845,	31,724
1826,	979	1836,	46,680	1846,	32,953
1827,	1,334	1837,	41,858		
1828,	1,183	1838,	33,094		
				Total, 1819—46,	\$491,357

RECEIPTS, UNDER VARIOUS HEADS, 1847—1869.

Year.	Congregations.	Miscellaneous.	Legacies.	School Fund.	Teachers and African Fund.	Total.
1847,	\$26,127	\$5,533	\$967	\$3,000		\$35,627
1848,	29,232	4,281	616	1,048		35,127
1849,	25,069	3,956	3,692	3,396	\$994	37,106
1850,	23,352	3,440	1,667	*4,988		33,447
1851,	24,922	4,103	2,677	5,396	90	37,768
1852,	26,210	3,026	3,330	6,834	235	39,736
1853,	22,304	4,204	6,011	9,884	220	42,623
1854,	28,963	2,134	3,864	10,736	440	46,137
1855,	29,562	4,071	2,133	9,935	500	46,201
1856,	33,798	5,001	1,580	†6,333	657	48,169
1857,	35,587	4,303	1,932	6,068	192	48,082
1858,	41,571	4,835	797	5,507	83	52,693
1859,	41,195	6,396	4,437	5,799	180	58,057
1860,	44,659	3,414	16,464	6,340	155	71,132
1861,	32,762	3,486	9,306	†5,891	120	51,364
1862,	28,602	6,917	4,026	‡3,688	11	43,244
1863,	31,353	5,235	8,255	3,794	560	49,697
1864,	28,527	5,533	9,372	4,299		47,726
1865,	32,033	5,930	10,697	2,212	431	51,308
1866,	35,865	2,394	6,337	3,135		46,761
1867,	31,478	3,424	4,417	2,401		41,720
1868,	32,713	3,775	2,462	4,414		43,364
1869, (11 mos.)	29,902	2,372	3,085	3,064		38,423
	\$716,281	\$98,226	\$108,494	\$118,952	\$4,908	\$1,046,981
				Receipts from 1819—1846,		491,357
				TOTAL RECEIPTS from 1819—1869,		\$1,537,338

Legacies, 1819—1846, \$20,560. TOTAL LEGACIES, 1819—1869, \$129,054

\* Of which, Legacies, \$20.

† Legacies, \$310.

‡ Legacies, \$1,120.

§ Legacies, \$30.

## GENERAL CHRISTIAN EDUCATION.

(SCHOOLS, ACADEMIES, AND COLLEGES.)

## 1. Earlier History.

Two important ideas created the impulse of the Presbyterian Church towards a general ecclesiastical system of separate education. First, with the strong grasping of the promises of God's covenants which characterizes thorough Calvinism, we feel that our children, given by God, and the objects of the tender love of God, must be trained in the knowledge and for the service of God, as the chief end of man: second, the Church has from the beginning of her history made it a primary and conspicuous aim to possess a pious and learned ministry; and the number, the devotedness, and the intellectual efficiency of our ministry would undoubtedly be increased by thorough Christian schools. The earliest decided movement in the direction of a school system which should connect religious instruction with common education was in 1839, when, on the motion of Rev. Dr. John Breckenridge, a committee of the General Assembly was appointed, consisting of Rev. Drs. Samuel Miller, Archibald Alexander, Charles Hodge, J. Addison Alexander, and James Carnahan, to "inquire whether any, and if any what, measures ought to be adopted for securing to the children and young people of our Church more full advantages of Christian education than they have hitherto enjoyed." They reported, through Dr. Miller, at the next Assembly which ordered the report to be printed by the Board of Publication for the information of the Church. The Assembly having taken no steps to carry out its recommendations, in 1844 another special committee was appointed, on which were placed Rev. Drs. Jas. W. Alexander, Sam. B. Wilson, James Hoge, John C. Young, and Rev. Messrs. H. A. Boardman, and Monfort, which was to consider the expediency of establishing Presbyterian Parochial Schools. This committee reported in 1846, and the report is printed in the Appendix to the Minutes for that year. It based its plea on the deficiencies of the common school system; on the precedents of the Scotch Presbyterian churches; and upon the influence they would exert in raising up a supply of ministers. It proposes as its "ideal" object "a Christian school, of respectable literary and scientific character, in every congregation."

This report was referred to the Board of Education, for it to report to the Assembly any further action needed. Dr. Hope had looked with favor upon the measure. Upon his resignation, in 1846, his successor, Dr. Van Rensselaer, immediately threw the whole power of his earnest spirit, fine abilities, and personal influence, into the effort to erect the system of general education proposed. He digested and expanded the ideas of those who preceded him, and aimed to introduce a progressive, general, and "complete system of Christian education; consisting of schools, academies, and colleges; under the care of Sessions, Presbyteries, and Synods." He prepared a learned and vigorous special report upon the subject for the General Assembly of 1847, which it ordered to be printed and generally circulated. During several successive years the establishment of a General Education Department to the Board enlisted his whole resources and influence. He prepared some of the ablest reports, urging the various arguments for it, and explaining its principles, that have been written in advocacy of such a system. The successive General Assemblies were inspired with his enthusiasm. Two associate secretaries were appointed to assist him; the Rev. Dr. Wm. Chester, a man whose ability to rouse an audience to acts of liberality was unexcelled, and who had had great experience as General Agent for the Board, and the Rev. Dr. Jas. Wood, whose judgment, industry, and kindly temper gave him much influence with the ministry and people. In the synods and presbyteries of the Church, from the farthest North to the remotest South, many of the most able earnest men caught the fire of his zeal, and moved forward under his leadership. His chivalrous resolution, elevation of purpose, generosity in the use of means, and willing sacrifices of the personal ease and social enjoyments at his command, and of health and, finally, of life, solely for this cause, won for him a love and admiration to which there is scarcely a parallel in the history of the Church. Never did a General Assembly send such a tribute of affectionate sympathy as that which met at Rochester sent, with the signatures of the officers, members, and many others who were not members, to the exhausted and dying soldier of the cross, beneath the elms by the river shore at Burlington. Never did such a thrill of sorrow run over the whole Church as when the word went forth—Cortlandt Van Rensselaer is no more. If the beauty of a theory, if the personal influence of its advocates, if the intelligence, the energy and the determination with which they strove to win a place for it in the order of the Church, could place upon any cause a crown of success, then this system of General Education of the children of the Church should have won it.

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## 2. Results.

Thirty years have passed since the movement towards the system of church schools began. It is now time to consider and weigh its results.

As soon as an organized form was given to the project, a few intelligent and liberal gentlemen of wealth in the city of New York offered the money necessary fairly to inaugurate it in the Church. And we cannot withhold the meed of justice from one especially, an honored elder of the Church, whose beneficent use of God's gifts, "well known on-earth," has in many cases been so unostentatious, that it may truly be said to be "better known in heaven;" of whom the Annual Report for 1858 states, "nearly all our funds for parochial schools have been contributed for several years past by a single individual, whose generous annual donations have been sufficient to meet in full the demands made on this department."

In 1847 when the system was fairly put to work, there were 2,376 Presbyterian Old-school churches. A fulfilment of the "ideal" of the system would within a reasonable time have supplied at least two-thirds of them with these primary schools. Eight years of immense labor to accomplish the design elapsed. In 1855, the number of churches had increased to 3,079. In 1853, 101 schools are reported; in 1855, "a few new schools," with no doubt the cessation also of some. There were certainly not over 150 in existence. So that, instead of the Church at large adopting the system, the mere increase of the number of congregations was five times greater than that of the number of schools. From that year till the present, they have gradually dropped out of existence. There are not now 15 known by us among the *English-speaking* congregations, though particular inquiries including this subject were addressed by the Board two years ago to every presbytery of the Church; and it is not probable they number 25 in the 2,737 congregations of the present Church, and few, if any, in the 1,140 of our congregations lost by the rebellion. If this system of education had been accepted by the Church, there should have been 2,000 parochial schools in existence now. Some of the schools established were endowed with fine grounds and edifices. A portion of these are known to exist almost untenanted. Others have been disposed of for various purposes.

The Academies have been more successful. In 1856, there were 48 academies, under the care of 40 presbyteries and 4 synods; in 1858, 60 academies, under the care of 47 presbyteries and 3 synods.\* From that year the number has declined. There are probably now 20 more or less under Presbyterian supervision. But many of those formerly so yet are in operation, and taught by instructors who are

\* In 1857, 62 academies were reported; the next report acknowledged a mistake of 2 too many.

chiefly Presbyterian. Two years ago we collected an imperfect list of 93 academies in all, which might be classed as Presbyterian in their influence, and estimated that probably *one-third* more might be found in presbyteries which did not respond to our inquiries.

The efforts to establish colleges possess a history upon which it would be painful to dwell. The exaggerated expectations of endowments from the East stimulated ambitious Presbyteries to start enterprises, often in new regions of the country, which excited glowing hopes for a brief time, then withered for lack of money, and of teachers, and of students. Their remains are scattered over the land; some occupied by other denominations; some by freemasons; some, roofless, by sheep and cattle. One small presbytery gave birth to four, all now no more. There remain at present nine for white students, that are more or less under presbyterial or synodical supervision, of which one is for females.

During the past year there have been aided; 15 institutions for the benefit of the English-speaking population, 5 of them parochial schools, 8 academical in character, and 2 colleges. There were besides 10 schools for foreign populations; of these we will not speak at present.

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### 3. Causes of Failure.

1. The first manifest cause of the failure to establish the proposed scheme of church schools has been the refusal of the people of the church to contribute their money to this object. The handful of gentlemen in New York, to whom we have alluded, had no idea of *supporting* a general system. They were cordially willing to give liberally the means to water the plant if it should promise to grow and spread; but enlargement, fruitfulness and propagation were necessarily conditions with men whose resources are heavily and unremittingly taxed by the thousand claims of a great commercial metropolis. The number of institutions receiving aid increased until 1855, when it amounted to 60. And they continued mainly to supply the funds needed. The other donors were principally a few interested individuals or churches. In 1854, of \$10,736, the sum of \$9,810 was from New York, and a few individuals; in 1855, of \$9,936, the sum of \$8,561. Is it strange that we begin then to read notices in the publications of the Board to the effect that certain prominent persons "consider it inexpedient" to continue their donations to this object. Yet this only to a small degree, and temporarily, excited the churches to contribute towards the cause. The accompanying table presents the history of the decline of the work more plainly than it could be done by words. It will be seen that but for the compassion of those few friends, this depart-

ment of the Board would have necessarily been closed up a number of years ago.

2. The failure of the church to contribute was directly owing in a large degree to the anomalous position of this cause among the claims upon its benevolence. Not being in the full sense religious in its character, the General Assembly has always treated it, not as its own, but as a step-child. It has carefully instructed the Board to use no funds for its objects except such as were distinctly directed by the donors to be thus used; and this no doubt is wise, for the employment of the large sums needed upon its theory, or any considerable appropriations from the proper fund of the Board towards its objects, could not be spared from the maintenance of theological students, and would excite opposition and distrust among the ordinary contributors in the congregations at large, which would tend to destroy general confidence in the Board. Nor has the Assembly included this in the published list of ecclesiastical objects appointed for collections during the year. Nor has it consented that a Sabbath shall be employed for collections in the churches, in order to carry it on; but has only permitted them on the Day of Prayer for colleges, (last Thursday of February,) a day not observed by many churches, its worship attended upon by a limited number of people, and one on which many ministers persistently refuse, for a variety of reasons, to ask for money. These are the simple facts which partly account for the meagre and miserable amounts given to the General Education or School Fund. Either the Assembly should honestly look it in the face, welcome it as a rightful claimant upon the religious sympathies and sustenance of the Church, and give it a place at its table, by appointing a Sabbath collection for it, or by taking some means to insure general contributions to it. Or a special system of agencies should be established to visit and inform the people generally, on the subject, and make collections whenever it is practicable. If, as it is probable, neither of these methods of sustaining it meets with the approbation of the Church, the alternative seems to be, to restrict this department of the Board to a more distinctly missionary work, such as will be generally accepted as having claims upon the charity of Christians, and whose sphere will not be too large for the limited contributions at its disposal.

3. This reluctance of the Church to maintain the system of church schools has been based partly upon difficulties of a theoretical kind.

(1) The hostility of Presbyterians to centralization of power. The ministry of the Southern States especially were always most jealous of any advance in that direction. Their speeches and their correspondence were often harsh and unreasonable. These sentiments were more strong in view of the mixture of secular with the religious designs of the church school system.

(2) The dangers of exclusiveness. There has been a sincere repugnance to separate Presbyterian children from others of the community; to cherish a denominational spirit in education, when the Church has been ever one of the foremost in erecting and supporting the great evangelical movements of the age, Bible, Tract, Colonization, and others in which her peculiar doctrines were not in question. It has been felt that she ought rather to aim, from the simplicity and spirituality of her faith, to press to the forefront, and be the standard bearer for the whole Christian phalanx, in resistance to the efforts to drive the Bible and the elementary truths of Christianity from the schoolroom, and in the establishment of a general system which should cover the whole area of the population, and pour its beams of intellectual and moral truth through the darkest hovels, and into the most dejected and degraded souls.

(3) The necessity of common resistance to Roman Catholic aggressions. The battle with Romanism will be fought chiefly around the walls and moats of the Free-school system of America.\* From the

\* A late number of the *Freeman's Journal*, New York, (Roman Catholic) thus assails the Public Schools of that city. "The Public or Common School system, in New York City, is a swindle on the people, an outrage on justice, a foul disgrace in matter of morals, and it imports for the State Legislature to abolish it forthwith." A long communication from a member of the Church, elsewhere in that paper, is the key to this frantic language. It enters into a detailed calculation of the number of Catholic immigrants to this country, and of the Catholics in the French and Spanish portions of it; and calculates that there should have been in it "a total Catholic population" of 6,849,229, in 1850. But "according to the returns from the dioceses" there were "only about 2,500,000, showing the fearful loss of 4,349,229, notwithstanding conversions, up to 1850." He quotes "the great Bishop England, of Charleston," as saying in 1857 what he thinks ought to be true to-day; that if the Catholics who immigrated to this country and their descendants had continued Catholics, three-fourths, or one-half at least, of the population of the United States would be Catholics." And he attributes this state of things largely to their "neglect of the religious education of their children," turning them over to strangers and enemies to our Faith," in the vain hope of gathering "grapes from thorns and figs from thistles" in "the anti-Catholic soil of the public schools."

The *Universe* (Roman Catholic) says that New York is the "*via crucis* of the Church in America," and that in "New York, Philadelphia, Boston, Baltimore, New Orleans, Cincinnati, Chicago, Pittsburgh, Charleston, Washington, etc.," with the minor places of the country, "it is a certain fact that two hundred thousand baptized Irish children are lost every year to the faith in America." Vagrancy in Ireland would be far better, because "vagrancy in Ireland does not entail loss of faith." It ridicules the vaunt of conversions from Protestantism, and the display of grand churches; "it would be far more pleasing to God to save the young flock from the ravages of wolves."

The late bull of the Pope, calling an Ecumenical Council of the Church, declares, as one reason, that "impious books of every kind, pestilent journals, and multitudinous and most pernicious sects, are spread abroad on all sides. The education of the young is everywhere withdrawn from the clergy, and what is worse, is in many places confided to masters of impiety and error." The Plenary Council at Baltimore has just charged Roman Catholics to withdraw their sons and daughters from the public schools, and from intercourse with other children.

These great facts we quote without remark, to show that it is utterly, and irreconcilably, at variance with Romanism to tolerate a *free Bible, a free press, free schools, and free thought*. It would cast Protestants outside the pale of social intercourse, living; as it casts their bodies outside the walls of its cities and cemeteries, like dogs, when dead. The principles we have mentioned are at the foundation of personal responsibility, of free government, of popular intelligence, of the progress of society, and of spiritual religion. Against them the whole incongruous multitude of the enemies of truth and righteousness will join hands. Tempestuous, and it is probable,

beginning of the present century the Romanist clergy have used all their arts, and all their power, to overthrow the national system of education in the successive stages of its development, to expel from our schools the Bible and religious influence not propitious to them, and to secure a division of the public funds so as to employ it in maintenance of their own sect. It is not strange that the Presbyterian Church has not been willing to stand aloof while the conflict for life or death rages between the friends and enemies of religious truth and of civil liberty. It has feared to stand on the side of ecclesiastical, as opposed to popular school education, when those desperate enemies have thus found the pretext to count it in their ranks.

(4) But there is a peril to the rising generation of America even greater than that of the faggot and the sword of Romanism, which has appalled multitudes who would gladly have withdrawn their own families and personal connection from the Free-school system, to one of a more decided religious education. It is one of the facts most manifest in the progress of religion in our land, that Infidelity, beaten in its advances upon the adult intelligence, is aiming to make a flank movement by proclaiming itself the friend of education. It organizes a "Christianity" which assumes that a Pagan or an Infidel may be a "Christian," though he never heard of, or hates Christ, and robs Christ's gospel of its divine prerogative to renew the nature, and to save from eternal sorrow; this is the Christianity into which it would fashion the rising generation, a "Christianity" of Mormons, Mohammedans, Infidels, and Pagans.\* It erects another standard of moral culture for the young than God's inspired Word—human reason. It says, Man is himself "the Word made flesh;" and so scoffs at the divinity of Christ, and would hurl the Bible from the schools as the fetters of an ancient bondage.† It

bloody scenes are before the defenders of them; it may be before another generation passes.

This anxious zeal for the education of the people is one of the strange features of Romanism in America. How does it educate the nations where its power is supreme? Let Italy answer. Of all the nations of Europe (except Mohammedan Turkey) it has the smallest proportion of children in schools. Since the establishment of "the kingdom of Italy," the schools have increased one-half in number; but now, out of 21,776,950 inhabitants, 16,999,651 cannot read or write! The number of children in the schools is 1,314,938; scarcely one-sixteenth of the population. It ranks below even Austria and Spain; in which countries also the light is beginning to break.

\* "If there be a Catholic, Baptist, or Quaker, nay, if there be a Mormon, Mohammedan, Pagan, or Infidel, whose heart is more imbued with love to God and man than yours or mine, and whose life is more radiant with good works than either of ours, then does he, notwithstanding ours may be by far the truer and better creed, stand nearer to God than any of us; then is he, in a very important sense, a better Christian than could be chosen from among us."—(Horace Greeley.)

† "To us who, whether we know it or not, owe all our freedom of interpretation, all our emancipation from the letter, all our glorious relief from the perplexities, historical, moral, spiritual, involved in the Bibliolatry of Protestantism at large; to our faith in Man as inspired by the reason of God, himself the Word made flesh—to us, belief in the plenary inspiration of the Scriptures is an impossibility, as it is no longer a necessity of our moral peace, or our spiritual anchorage, while it has been a terrible drawback on intellectual progress. We sometimes wonder what will be the surprise and dissatisfaction of Bible-worshippers to find no Bibles in heaven!"—(Rev. Henry W. Bellows, D. D.)

rejoices in the hope of implanting in the hearts of the young the seeds of such "science" as will "take Christianity out of its sectarian limitations."\* And it wags its head and spits upon the practical Christianity of the age.† Romanism is to be dreaded because it mixes worthless alum and plaster, and stupefying drugs, with "the bread of life;" then how much more this deceitful enemy of God and man which gives to the souls of men painted Chinese representations of food, in which they will find too late there is no vitalizing nourishment at all. There is something among us worse than the formalism which the Saviour supposed could not withhold "good gifts" to the natural wants of children. There is in America a satanical inhumanity, which, under the treacherous appearance of gifts, does for a fish, offer a poisonous serpent; and in the child's hand outstretched for an egg, drops a deadly scorpion. We may go farther, with truth: Romanism to accomplish its ambitious ends, proposes no truce with Infidelity; but Infidelity, on the other hand, flings its kisses to this bloody wanton, courts her as "the most consistent and respectable exclusive Church in Christendom;"‡ and expresses for it "a spirit of sincere respect as the most venerable and most indispensable of existing institutions," and "a complete moral and religious apparatus."§ One who assumes to be a representative of American "educated men" accounts, by the following significant reasons, for the conversion to Romanism of many of his class: "The difficulty of believing in the literal infallibility of the whole Bible," [Roman Catholics substitute "the infallibility of the church"]; the gloom of the Sabbatarian Sunday; the ban placed by many sectarians upon the innocent pleasures, such as dancing and the drama, which tends to drive young people into guilty pleasures; the phrenzies of the camp-meeting," &c., [revivals]; "the painful uncertainty which many persons feel, all their lives, whether they are 'saved' or not; the dullness and barrenness of the public service," &c. He warmly commends a Roman Catholic boarding-school: "No Sunday gloom! No goody nauseous books! No forced seriousness of demeanor." It is this most dangerous of the

\* "Is it not about time that men should give up writing Bible geologies, Bible astronomies, and philosophical harmonies between the departments of sense and faith?"—(E. H. Chapin, D. D.)

† "They are the 'infidels' . . . who, in the interest of power, wealth, worldliness, not seldom of unrighteousness and inhumanity, plead for a Tract Society, a Bible, or a Church; . . . who collect vast sums of money annually for the ostensible purpose of saving men's souls, practically to the effect of keeping their souls in subjection and blindness."—(Rev. O. B. Frothingham)

These quotations might be increased by others from Horace Mann, &c. But they are sufficient.

‡ Rev. Samuel Osgood, D.D., Pastor of "the Church of the Messiah," New York, in 1858; speaking of "The Catholicity of the Church of the Future."

§ James Parton; Atlantic Monthly Mag.; May, 1866; from which article also we take the succeeding extracts.

enemies of religion, which already has taken possession of schools, academies, and even universities, that excites the greatest fears among the friends of the Lord Jesus Christ, and deters them from giving over the common schools of our country, and the literary and even religious influence of it abroad,\* to teachers who are all ready to take the chairs in them, and to class-books which shall expunge the lessons culled from God's revelation, and substitute "science," which knows no true God, and sentiment which flushes the cheek of youth only with more feverish desires of earth and of sense. Thus it is, that the general apprehension of the peril which threatens the evangelical Christianity of our nation has held back many from the support of church-schools, and bound them to the general system of popular education.

4. There have been insuperable difficulties of a practical nature.

(1) The gigantic extent and requisitions of the scheme were not realized by those most ardently interested in it. A general school system supported by the Church, which would have instructed no more scholars than there are children in its Sabbath-schools, would have cost the Church a million and a half of dollars *per annum*; and this in addition to an equal amount which must be necessarily paid to the State, by taxation, for the common schools.† The cost of higher grades of institutions being included, it can hardly be supposed the sum required would be less than that amount. Some of the gentlemen practically acquainted with general education early pressed this view, and said, if the expense of educating the children of a State be so great, how can the Presbyterian Church undertake a scheme that will extend to the population under her influence over the whole country? It is true that the Board only proposed to furnish a temporary, limited sum, in order to feed these institutions during their infancy. But it is none the less true that the Church, in some way, must continue to support them, or they are likely to perish. The Church has come to see the magnitude of this burden, and refused to undertake to sustain it unless in certain exceptional circumstances.

\* One of the curiosities of New England is a Unitarian Association, which sends "a missionary" to India. He has established ten schools and three chapels, and places great stress on "the educational agency" in enlightening the Hindoos. He distributes the writings of Channing, Clarke, &c., with acceptance. To the above fact may be added another; that the writings of Theodore Parker, Ralph Waldo Emerson, and others like them, have been translated by educated Hindoos, and widely circulated in order to counteract the preaching and teaching of British and American Christian missionaries.

† The State of New York expends in Common School education \$7,688,201, for 949,208 scholars, or \$8.09 per scholar; Massachusetts, \$2,355,505, for 236,000 scholars, or \$9.98 per scholar; New Jersey, \$1,313,358, for 240,378 scholars, or \$5.46 per scholar; Pennsylvania, \$5,160,750, for 789,380 scholars, or \$6.53 per scholar; Illinois, \$6,420,688 for 764,918 scholars, or \$8.39 per scholar. The probable average of \$8.00 per scholar in the Church schools, academies, &c., for 221,340 scholars, would amount to more than a million and a half, viz., \$1,770,720.

(2.) A fatal defect in the system of Church schools is the want of teachers, and the impossibility of getting them. The rule given to the Board by the General Assembly says, "The teacher must be a member, in good and regular standing, of the Presbyterian Church." School after school, which had fair prospects otherwise, has gone down under the impossibility of finding competent teachers who were members of the Presbyterian Church, and willing to undertake for limited remuneration, and to persevere in, this work. The Scotch parochial system provided for this fundamental want by making the office of "teacher or doctor" an ecclesiastical one. He was "an elder" by authority, was entitled to a seat in the Presbytery, and was by law paid out of the kirk-rents or public funds, just as the minister.\* Later statutes provide him with a pension when superannuated. By this means the order of "the teacher" was maintained. Romanism keeps up her ecclesiastical schools upon an equivalent principle. But no one ever proposed an order of teachers in the Presbyterian Church in America; nor could it be established here. The second annual report of Dr. Van Rensselaer (in 1848) forecast this absolute necessity, and proposes a way of meeting it in consonance with the national method. He says, "Normal schools are as necessary for teachers as medical schools are for physicians, or theological seminaries for ministers." But the establishment of such agencies to multiply and train a body of teachers was never attempted, and would only have been justified by a far larger measure of success in the adoption of the parochial

\* "*The Sum of the first Book of Discipline*," prepared by the first Reformers of Scotland, (Section XV.) says:

"Because schools are the Seed of the Ministry, diligent Care should be taken over them, that they be ordered in Religion and Conversation, according to the Word. Every Town shall have a School-master; and in Landwart [the country] the Minister or Reader should teach the Children that come to them. Men should be compelled by the Kirk and Magistrates to send their Bairns to the Schools; poor Men's children should be helped." And again, (in Section XVII): "The whole Rents of the Kirk, abused in the Papistry, shall be referred again to the Kirk, that thereby the Ministry, Schools, and the Poor may be maintained within this Realm, according to their first institution.

"The Deacons should take up the whole Rents of the Kirk, disposing them to the Ministry, the Schools, and Poor within their Bounds, according to the Appointment of the Kirk."

"*The Second Book of Discipline, or Policy of the Kirk*," "Agreed on in the General Assembly, 1578, Sworn to in the National Covenant, and \* \* \* Established by Law, Ann. 1592 and 1640," (Chap. V.) appoints as follows: "Under the Name and Office of a Doctor, we comprehend also the Order of Schools, Colledges, and Universities, which hath been from Time to Time carefully maintained, as well among the Jews and Christians, as among the profane Nations.

"The Doctor being an Elder, as fain is, should assist the Pastor in the Government of the Kirk, and concur with the Elders, his Brethren, in all assemblies, by reason the Interpretation of the Word, which is only Judge in Ecclesiastical Matters, is committed to his Charge.

"But to preach unto the people, to minister the Sacraments, and to celebrate Marriage, pertain not to the Doctor, unless he be otherwise called ordinarily."

school system. The effort to create a "Teacher's Fund" in connection with the Board of Education, which was sanctioned by the General Assembly of 1851, indicated the early and strong sense of the necessity of some ecclesiastical method of supplying teachers. But this measure never met with general favor, being rather viewed as a new departure from the original design of the Board.

(3) The principal object proposed in establishing parochial schools, the increase and better training of candidates for the ministry, has not been accomplished by them. A comparison of the statistics given, which enumerate the Presbyteries that have maintained parochial schools, with those in which the ordinary plan of education by well regulated select and common schools exists, in regions where the Presbyterian influence prevails, will show that the number of candidates has not increased where the former plan has been carried out. This is observed more clearly in the special acquaintance of the Board with the former schools. There are indeed some large schools and academies, which have been aided liberally year after year, from which we regret to say not one candidate has yet come forward, so far as the Board knows, for the work of the ministry. These facts have greatly discouraged some of the warmest friends of the cause.

The above, avoiding some others which might be disputed, are the plain reasons for the ill success of the scheme of Church schools. Some of the principles involved in it are most attractive to the Christian heart. But the precedent for its success in the Presbyterian churches of Great Britain has failed us. Some of the most observing leaders of the march of mind among our brethren there have proclaimed that its mission is ended, and that a new order of things is needed to save the masses, and to meet the progress of democratic ideas of government which are now upheaving society. It becomes us then thoughtfully and prayerfully to consider towards what course the all-wise Head of the Church points us.

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## 4. Statistics of General Education.

The tables following are explained by what precedes in regard to the work of General Education. They present its various phases in a compact manner, and are necessary in order that its history may be understood.

I. ANNUAL SUMMARY OF THE DEPARTMENT OF GENERAL EDUCATION;  
1847—1869.

Years.	No. of Institutions aided.	No. of Presbyteries contributing.	No. of Churches contributing.	Total number in Minutes of Assembly.	Amounts.
1847,			(special donation)		\$3,000
1848,	9	3	3	(2,459)	1,048
1849,	15	8	10	(2,512)	3,396
1850,	36	6	6	(2,595)	4,988
1851,	32	13	15	(2,675)	5,896
1852,	44	18	20	(2,733)	6,335
1853,	50	25	26	(2,879)	9,880
1854,	50	12	15	(2,976)	10,736
1855,	60	31	34	(3,079)	9,936
1856,	49	22	33	(3,146)	6,833
1857,	42	14	24	(3,251)	6,068
1858,	39	9	13	(3,324)	5,508
1859,	25	45	84	(3,487)	5,800
1860,	27	32	75	(3,531)	6,340
1861,	23	30	43	(3,684)	5,690
1862,	14	14	24	(3,686)	3,689
1863,	11	16	22	(2,546)	3,796
1864,	18	22	38	(2,626)	4,287
1865,	19	18	29	(2,629)	2,211
1866,	19	17	23	(2,608)	3,135
1867,	24	12	16	(2,622)	2,402
1868,	25	26	50	(2,737)	4,415
1869, (11 mos.)	25	16	40	(2,740)	3,064
					\$118,963



III. ANNUAL CONTRIBUTIONS TO THE DEPARTMENT OF GENERAL EDUCATION: ARRANGED BY SYNODS.

SYNODS.	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	TOTALS.
Albany,					100	63			100	100	93	130	251	163	3	2		49	6	26		77	241	1,183
Allegheny,										16			15	2				5	1				76	280
Baltimore,					713	600			713		64	50	180	250	21	165	31	72	79	164	24	679	2,584	8,934
Buffalo,					70								112	10	18	16		27	4			8	8	299
Chicago,													7											165
Cincinnati,													92	131										223
Illinois,																								165
Indiana,																								195
Iowa,																								48
Kansas,																								134
Kentucky,																								382
Missouri,																								25
Nashville,																								25
New Jersey,																								2,512
New York,																								36,797
North Carolina,																								83
Northern Indiana,																								91
Ohio,																								83
Pacific,																								115
Philadelphia,																								8,033
Pittsburgh,																								115
St. Paul,																								7
Sandusky,																								3
Southern Iowa,																								59
Wisconsin,																								942
Georgia,																								107
Mississippi,																								75
Memphis,																								100
North Carolina,																								48
South Carolina,																								19
Virginia,																								195
Upper Missouri,																								10
Miscellaneous,																								65,024
Legacies,																								1,540
Transferred from																								5,275
Ministers' Fund,																								168
Refunded,																								
Totals,	30,000	10,148	33,996	49,888	68,986	68,335	98,880	107,735	98,836	68,333	60,068	55,008	68,000	63,340	60,800	37,908	43,877	22,211	31,355	24,022	44,115	3,064	3,064	\$118,953

### 5. Duties of the Future.

There are three lines of duty which the Church must keep before her.

(1.) In relation to the Common School System.

Its resources for educational purposes are immense; far beyond the thought of most persons who have not examined the subject. In the Northern States, local and state taxes, and the avails of various public funds, to the amount of thirty-five millions of dollars, are with great efficiency directed to the support of the public school education.\* The newer States have received vast grants of land from the General Government.† The importance of the wise and honest management of these vast trusts of public money and property cannot be overestimated. If not carefully watched, dishonest politicians and others are ready to squander and apply them to unjust uses. The guardianship and administration of them is peculiarly the province of intelligent Christian parents and members of society.

The qualifications of teachers is a matter of great concern. The right men should be placed in the offices of local, county and state superintendents. Only male and female teachers of good character and sufficient acquirements should be permitted to take charge of schools. Intelligent and religious young men should be encouraged to devote their lives and best talents to this profession. The remuneration should be made sufficient. Public respect for it should be cultivated, as an office only second to that of the ministry in direct influence upon the character of society. And attention should be given to the establishment of thorough normal schools, and to the multiplication and proper training of teachers for their work.

The range of education should be, by degrees, extended so as to

\* The following were the expenditures of some of the States in 1867-8 for school purposes.

Middle States.		Western States.	
New York,	\$7,683,201	Ohio, (revenue)	\$6,179,366
Pennsylvania,	5,160,750	Illinois,	6,420,881
New Jersey, (1868)	1,313,358	Iowa,	2,096,597
		Minnesota,	736,532
(3 States)	\$14,157,309	(4 States)	\$15,433,396
New England States.		Maryland,	\$417,798
Maine,	\$936,131	Kentucky, (revenue)	282,522
Massachusetts, (tax)	2,355,505	Missouri, (revenue)	360,000
New Hampshire,	290,307	California,	1,163,348
Vermont,	353,243	(4 States)	\$3,225,668
Rhode Island,	324,830		
(5 States)	\$4,360,016	Total in 16 States,	\$37,076,389

† Some conception of their value may be formed from the following statements. There have been appropriated by Congress these grants of land:

*For Schools.*—Ohio, 704,448 acres; Indiana, 650,317; Illinois, 985,066; Missouri, 1,199,139; Alabama, 902,774; Mississippi, 837,584; Louisiana, 786,044; Michigan,

reach all classes and conditions of people; to afford to the poor the same advantages with the rich; to obtain varied and good apparatus, and carefully selected libraries; and also so as in the end to give instruction in those departments of industrial or "technical" education which tend to elevate and refine artizans and the working classes, to improve and cheapen useful arts, and to enlarge the area and multiply the products of civilization. The duty of the State to provide such education is moving the attention of the ablest and best men in Great Britain, as it has for some time done on the continent of Europe. In the latter countries the leading governments have organized complete education in the various departments of industry, extending from the lowest mechanical employments up to the highest advances of the professions. The consequence is, a mighty advancement in manufacturing skill, in the applications of science and the arts, in internal and foreign commerce, in the general comfort of the people, and in national power. With the immense material resources of America, and with her democratic institutions, this assumes a position in the *first rank* of matters of political and social moment. The ablest and soundest minds, the advocates of intellectual advancement, and of the elevation and improvement of mankind, the patriots who would consider intelligently the hopes and the perils of their country, must set themselves to this task—the placing of the whole objects and facilities of popular education upon a platform far more elevated than that which it now occupies.\* And we venture to go further, and say, that the theory and structure of our nation's representative institutions will not be complete until our public offices and places of responsibility shall be filled by men who have vindicated their capacity to fill them, in competitive examinations.

And the last and highest duty we owe to the popular system of education is to sacredly guard, as a trust for human kind, and an obliga-

1,067,397; Arkansas, 886,460; Florida, 908,503; Iowa, 905,144; Wisconsin, 958,649; California, 6,719,324; Minnesota, 2,969,990; Oregon, 3,329,706; Kansas, 2,891,306; Nevada, 3,985,430; Nebraska, 2,702,044; Washington Territory, 2,488,675; New Mexico, 4,309,368; Utah, 3,130,869; Dakotah, 8,554,560; Colorado, 3,715,555; Montana, 5,112,035; Arizona, 4,050,350; Idaho, 3,233,187. Total, 67,983,914.

*For Universities.*—Indiana; Illinois; Missouri; Alabama; Mississippi; Louisiana; Michigan; Arkansas; Iowa; California; Minnesota; Oregon; Kansas; Nevada; Nebraska; Washington Territory; New Mexico; Utah; each 46,080 acres; Ohio, 69,120; Florida, 92,160; Wisconsin, 92,160. Total, 1,082,880.

*Total grants from General Government, for schools and universities, 69,066,794 acres.*

Besides the above, large grants, or appropriations of money, have been made for asylums of various kinds, for colleges of agriculture and the mechanical arts, and for for schools connected with the Freedmen's Bureau.

\* Professor Justus Liebig truly says: "The nation most quickly promoting the intellectual development of its industrial population must advance, as surely as the country neglecting it must inevitably retrograde.

Prof. Tyndall utters his dark forebodings to his own countrymen: "I have long entertained the opinion that, in virtue of the better education provided by continental nations, England must one day, and that no distant one, find herself outstripped by those nations, both in the arts of peace and war."

tion to the God who has given us our priceless liberties and religious privileges, the moral character of the schools. We do not want them to be sectarian, but we do insist that the Bible shall be read in them; as the great textbook of moral truth; and as an act significant of our inestimable obligations to it as a people. And to those who do not choose to build upon the strong foundations our fathers have laid for us we say: "Do not seek our public funds to propagate your ignorance and your bigotries; if you prefer your own kind of education, we will not hinder it—neither will we pay for it." There should be a brief prayer at the opening, for the Divine blessing, either in some simple form, or extempore, as the teacher prefers. There should be instruction in music and singing. And the school committees and teachers should carefully select books for the use of the children which will inspire pure morals, high motives, and the fundamental principles of religious truth which are the best heritage of a Christian nation.

2. There is a large specific work to be done in the field open before the Board of Education, of a nature directly auxiliary to its religious objects, and such as may justly appeal for support to the charities, personal assistance, and prayers of Christians.

It should aid schools in destitute regions. Among these may be classed the efforts of pastors in the Southern States to save communities within their reach, where no common school system exists, from running into absolute barbarism, and to implant again the sentiments of kindness and charity which once prevailed; and also the schools in other parts of our land where the population may be poor, vicious, or under the influences which poison even the fountains of public instruction.

There should be sympathy with, and partial aid extended to, the more advanced institutions. Limited sums prove of great benefit in the feeble beginnings, or in the occasional straits, of academies and colleges.

A work, the importance of which the coming generation will comprehend more than most persons do now, is that of bringing evangelical influences to bear upon the youth of the foreign races now beginning to overflow the country from the Continent of Europe. The breaking down of the barriers to a swelling flood begins near the margin, by rivulets. They cut in a little time distinct crumbling channels. Their currents become strong and uncontrollable. Soon they break away masses of earth, rocks, and timber; and rush in a deluge over the fields and roads. Thus it is with European immigration. The new world with its vast surface, inexhaustible soil, and mountains of precious metals, has yet received but the rivulets from the margins of the surcharged and turbid populations of the older continents. Great Britain has supplied the larger part of them, and has given to these States her language, her laws, and her religious creeds. But the bosom of the engorged stream of life beyond is

beginning, partly on account of the condition of affairs there, to move as it never did before, and to heave in waves and push forward with a power which its kings and rulers cannot control.\* No language which it is in our power to use can sufficiently represent then the greatness of the necessity for Christians to prepare the way here for this inundation; so that it may deposit and form elements of fertilization and utility; and not ravage, desolate, and ruin us. The Board of Education can do something of a general nature in calling the attention of the Church to this duty, and in aiding somewhat, from the funds put in its hands, the initial efforts to bring *Christian* influences to bear upon these Continental races, and to raise up a ministry of their own from themselves which shall be such as they need. Yet the particular work must fall upon ministers, editors, teachers, and Christian people, in our own, and in other bodies of believers, of inciting a universal interest in the matter, of collecting schools where they may be needed, but especially of so influencing the popular education of the country as to prevent the public schools becoming the nurseries of infidelity, Romanism, and licentiousness of thought and morals.

3. The body of the Church must be waked up to new zeal in behalf of general education.

The zealous efforts of the friends of Church-schools have done good in the land. They have directed the attention of Protestants to the exceeding importance of an active guardianship and support of the religious influences of the school and the home. And yet, with the noblest of motives, they have done some harm. The feeble dependence on remote sources for a pittance of aid, which would in the majority of cases have been poured forth from even the limited resources of a community which was warmed up by evidences of intelligent and vigorous accomplishment of the work proposed, has been an injury to education. One Presbytery, nay, the people of a

\* The Annual Report of the German Society for Immigrants furnishes the following statements of the immigration at New York, we believe, last year:

German, . . . . .	104,515	Irish, . . . . .	48,421
Swedish, . . . . .	14,906	English, . . . . .	26,971
Swiss, . . . . .	3,067	Scotch, . . . . .	6,006
French, . . . . .	2,521	Welsh, . . . . .	550
Dutch, . . . . .	2,127		
Others, (mostly European,) . . . . .	2,275	Total from Great Britain, . . . . .	81,948
			129,411
Total from Continent, . . . . .	129,411	Total immigration, . . . . .	211,359

The immigration the past ten years has been as follows:

Year.	Total.	(German alone.)	Year.	Total.	(German alone.)
1868	211,359	104,515	1862	76,700	24,172
1867	211,854	115,829	1861	67,248	27,218
1866	233,717	108,840	1860	107,802	37,946
1865	200,009	82,894	1859	79,858	27,858
1864	185,208	53,929			
1863	155,223	38,263		1,528,978	(621,464)

county in one of the Western States, when thoroughly stirred to the importance of the subject, has done as much to establish a collegiate institution in their midst, as the entire number of the synods and presbyteries of the Presbyterian Church have given to the General Education Department of this Board, under the most moving appeals, from its establishment in 1847 till now. Some recent splendid illustrations will occur to the memory of every one. Local interests, the influence of continued teaching from their own pulpits, the zeal of men working for themselves, their children and their friends, have, it is not extravagant to say, an hundred-fold the power of that long-range firing which only hits the object as it were by chance, and occasionally, even when directed by the most skilful hands.\* The wants, the hopes, the conflicts of the land and of this unparalleled age; the character of our Church;

\* What an earnest pastor may do, in even a retired agricultural district, may be shown from cases like that of the Elder's Ridge Academy, in Indiana Co., Penn'a. The Rev. Alex. Donaldson commenced the instruction of a few lads in a country charge, about twenty years ago. He has continued, while he has been the diligent and beloved pastor of one or two churches, to maintain the growing school and academy until this time. He has not sought wealth or reputation, but simply to perform his duty to the rising generation and the Church of God. He has never "asked or obtained a dollar of aid for the institution or the students from (the Education Fund of) the Board, or from the neighborhood." Yet he has educated, with the help of competent assistants, about twelve hundred students. "One hundred have entered the ministry, eighty of them in our Church. The school has one representative in India, two in China, one in the Sandwich Islands, and thirty in various domestic missionary fields. Many have been brought to Christ there. There never had been a weekly prayer-meeting in the congregation till there were enough pious students to keep it up; and when commenced, the dews of heaven began to fall and "for three years" there was a continued heavenly rain.

Let us cite a case to those who plead poverty. An academy was begun in one of the very most unpromising and poor parts of the land; the people "very poor," but ten or twelve small tenements in the town; the community, a frontier godless one; but one original Presbyterian in the county or region, who was a plain farmer's wife; and the pastor a "penniless" young minister with his wife. But, putting aside, at what seemed the call of God, far more comfortable and promising fields, they went there, and set to work with a will. In two and a half years, during which the town has rapidly grown, a church has been collected, in which, in addition to other attendants, thirty-seven communing members of Old-school and New school Presbyterian, Baptist, United Brethren, Campbellite, Universalist, Spiritualist, and Roman Catholic origin, have been fused together like glass under the influence of the gospel. A neat church edifice has been erected. A very prosperous Sabbath-school is in operation. And to enlarge and ensure the perpetuity of this noble work, amidst a multitude of discouragements, an academy has been firmly planted without one dollar from the Board of Education; He who sent them out proving, as they have said, that "there was an unfailing source of all supplies to go to every day," and sending them help often in the most remarkable manner. The fruit of that recent, humble, and poor beginning are now, 350 acres of land; three buildings, one for male and two for female students, worth about \$5,000, (which equals the average annual contribution of the whole Church to the School Fund of this Board;) an influence that is beginning to be felt over the whole region; and, better than all, a strong sensible presence of the Holy Spirit of God resting on the hearts of these young persons, brought up under circumstances so unpropitious, so that twelve of them have come out as the professed followers of the Saviour, and others are meditating their duty. Thus has God owned with blessings beyond price the faith, the prayers, the patience, and the toils of one of his servants (Rev. Mr. Harding) in a new frontier town of a far Western State, (Greenleaf, Minn.)

Other cases like these we might narrate. But the limits of this pamphlet forbid our going beyond what is strictly necessary to exemplify our position.

the example of other Christian bodies, and the high duties and obligations to our own sons and daughters, their interests and their responsibilities; all combine to wake us, like soldiers who have been asleep while an army was coming upon them, from the torpor of recent years.

The special aim should be the encouragement of the higher departments of education. The common school system affords a broad foundation as to elementary instruction; but with all the enlargements which it will receive for a considerable time in this country, it will still be deficient in imparting much of that knowledge which is necessary for those who would study for the ministry, and, to a less extent, for the professions of law and medicine.

The Sabbath-School is a mighty power, not as necessary for the children of Christians; but, firstly, as a missionary agency, which every church should multiply to the utmost capacity of its male and female members and capable teachers, so as to embrace the centre with a cordon of well-armed and effective points of aggression upon the forces of vice, error and unbelief; and, secondly, as the religious complement of the common school, and essential to the preservation of the moral balance of our system of public education.

The culture of the female mind is fully as necessary as that of the male. This is capable of demonstration in a variety of ways, were it within the range of our present design. The fingers which principally nourish, and prune, and train the first ten years of our life, and indeed carefully tend it the first twenty, are what give it its lasting shape and value. And the feminine sphere in the household is specially, by the ordination of God, of a moral nature;\* of which a striking proof has been afforded in the foreign missionary fields, where education directed alone to the male sex has proved

\* The question of the education of both sexes in the same institution and classes is one of the most interesting of the time. The Board owes it to the managers and instructors of several of the best institutions of the Church to state, that this method has been introduced by them with success as to the ends, and without injury to the students of either sex. The experience of the Logansport Academy, in Indiana, under the care of the Rev. Dr. James Matthews may be cited, as an example:

"In its plan of instruction this institution conforms to the idea of the most eminent educators in this and foreign countries, that the separate elementary education of the sexes, on the monastic system, is unnatural and subversive of some of the highest ends of education in both sexes. If our children were intended for seclusion from the world, then the training suited to the nun or recluse might be desirable. But since they are to act their part in real life, and to fill responsible stations in society, a system of training most in accordance with the requirements of their future life is the one which every judicious parent will choose for his child. Up to a certain period, when professional education begins, the course of study adapted to train and develop the mental powers of the one sex is equally adapted to the wants of the other. And *this*—not the mere acquisition of knowledge of a professional cast, or a round of empty accomplishments, requiring no mental exertion—is the true end of education. As to the supposed evils of the association of the sexes in the class-room, (and that is all our plan contemplates or allows), the experience of this school has proved them to be wholly chimerical, while the advantages resulting from mutual stimulus and restraint have been found to be of inestimable worth."

like building a house on the sand; the heathen wives and mothers have undone the labor spent. Every Christian heart is filled with unspeakable satisfaction in beholding the success of the labors of many of our ministers and churches to erect female seminaries, and enrich them with all that can inform, purify and beautify the mind and the nature of woman. To aid them this Board, which is appointed specially to have in view the supply of material for "the ministry," has sometimes made small appropriations; on what authority it might be a little difficult to explain. It certainly most heartily sympathizes with the instructors and friends of these institutions.

And, to sum up a great deal in a few words, the Church will lose its power, by the righteous judgment of God, unless it heartily throw the whole energies of its ministry and people into the duty of meeting the great emergency of the nation, the age, and our race, which the All-wise and Everlasting Governor of the world has called his servants of this generation to face. We are unworthy our forefathers and our creed unless we give ourselves anew, at this juncture, to bring home the gospel of life, and comfort and hope, to the poor and to their children, through all the means He has put so liberally in our hands. We must labor to reach the masses; to seek and to save that which is lost; and by our influence in schools, in the pulpit and its appointments, in the structure of our church edifices,\* in our religious publications and literature of every kind, to reach millions for whose soul now no man cares, but whose salvation was part of the mighty burthen which the agonized Redeemer bore when He undertook on the cross, and by the cross, to "draw all men unto Him."

\* Dr. Archibald Alexander, than whom no man better represented the principles and spirit of the Presbyterian Church, said: "There is a culpable negligence in some of our churches, in making suitable provision for the accommodation of the poor. In most Protestant churches in our large cities, you see very few of the poorest of the people. They have no place, and they are ashamed to appear in such gay assemblies with their tattered garments. It is said, that in no country in the world is there such an exhibition of gay clothing in the house of God, as in the United States. Does not this, in connection with what has been said, deserve the attention of the Pastor? I consider unbounded luxury, in dress, furniture and equipage, as one of our crying sins."

## CONCLUSION.

Respected and beloved Brethren of the General Assembly and of the Presbyterian Church: We have endeavored in these pages to gather, from the history of half a century of the work of education, a practical summary of the principles which animated its founders and the men chiefly instrumental in carrying it on, and of the character and extent of the work performed during this period, which is of primary importance to its whole future, just as the bent of the youth of man or tree is that which gives the inclination to all its future, whether of fruitfulness or of worthlessness. We have anxiously, in the sight of the Great Head of the Church, sought to present the subject, not as a mere narrative, but as affording materials of great value in the determination of what the gracious Lord seems to purpose in respect to the Presbyterian portion of his people in this land, and of what He would have us to do. O that we could be assured that the spirit of those wise and faithful founders and servants of this cause would in all coming days animate their successors in the General Assembly and its Board of Education.

And now we enter upon another half century. If we judge truly from the signs of the times, it will be the swift expansion of one of those critical and revolutionary periods in the condition of mankind of which there have been but three or four since its beginning. If it be the era of the renovation of the original holiness and peace of the world which is dawning, then there have been none of equal interest and dignity save that when "God was made manifest in the flesh" in order to secure it.

But it is the apparent intimation of the word of Him who alone knows the future, that this dawn will be immediately preceded by great darkness and dreadful storms. Such has long been the opinion of those who have carefully studied the subject. One of the great religious minds of the last generation (Rev. Dr. John M. Mason) asserts: "I am deeply impressed with the fear that darkness is about to settle down upon the churches, that the declension before long will be very rapid, and will proceed to a certain point, just far enough to keep alive a seed for the future harvest, and that the seed in the mean time will be sown throughout the heathen soil, and take root and abide 'till the Spirit be poured out from on high.' The preparations for bringing about such a state of things are so out of the usual course, and press so hard upon each other, that the Lord seems to be 'hastening' His work and to indicate that there remains but a short period before He will 'appear to men in his glory,' and so a much shorter time before the night come that is to precede the heavenly morning. Whatsoever, then, the hands of his people find to do, let them do it with their might; there is not an hour to spare."

The universal and terrible activity of vice, the abandonment of sober restraint in the indulgence of the passions of the human breast, the public spectacles of indecency, the ease and frequency of divorce, the rush of the agricultural and laboring classes away from wholesome toil and into the centres of excitement and indulgence, the boldness of skepticism, and the cunning and energy with which Romanism is stealthily preparing, in the acquisition of the most valuable property, and in the subsidizing of mercenary politicians, to regain in the New World what she has lost in the Old—these are all dark signs which must often fill the minds of reflecting men with unutterable anxiety. They seem to portend tremendous conflicts awaiting the passing, or the next generation, which may redden this soil with precious blood over its entire surface, as it never has been reddened in any war that America has yet known. And they are conflicts which, like the war which has just closed, but to an immensely greater extent, will influence the condition and destinies of the people of other continents of the world.

How does a nation prepare for war? It is by rousing its citizens to their danger and to the work to be done; by actively recruiting soldiers; by thoroughly disciplining and arming them; and by laying the taxes necessary to meet its great outlays. Just these things are what the Church now is called to do.

The people need to be roused to the power of the enemies that threaten religion, to their resources, to their determination to overwhelm and destroy Christianity, by all the treacherous arts, and by all the violent assaults which vigorous warfare requires. *They* will spare neither men, nor money, nor exertion; and shall *we*? And when heaven and hell are the powers engaged, there can be no quarter or truce.

Soldiers are to be recruited. In large numbers; the ablest men; men of most courage, and love of the cause, and willingness to suffer hardship and encounter danger. Not men who will shrink before hunger, or distant marches, or lonely and dark night watches, or temporary discouragements and defeats.

They need discipline and arms. A knowledge of the great issues, of the character of the enemy, of the necessity of unity,\* and

\* Macauley makes the following reflection upon the reasons for the cessation of the Protestant Reformation three centuries ago: "Not only was there, at this time, a much more intense zeal among the Catholics [who had been powerfully awakened by the successes of the Jesuits] than among the Protestants; but the whole zeal of the Catholics was directed against the Protestants, while almost the whole zeal of the Protestants was directed against each other. \* \* The whole force of Rome was, therefore, made effective for the purpose of carrying on the war against the Reformation. On the other hand, the force which ought to have fought the battle of the Reformation was exhausted in civil conflict. While Jesuit preachers, Jesuit confessors, Jesuit teachers of youth, overspread Europe, eager to expend every faculty of their minds, and every drop of their blood in the cause of their church, Protestant doctors were confuting, and Protestant rulers were punishing sectaries who were just as good Protestants as themselves."—(Essay on Ranke's History of the Popes.)

mutual confidence of the modes of attack and defence, of the use of their weapons, and of the field of battle; and also the very best and most effective arms that can be furnished.

Money must be raised. Not by pennies and dimes, but by hundreds and thousands of dollars. The petty contributions of our fathers were enough for the small skirmishes of their day. But the Lord sent the late war upon us partly to teach us that there are occasions which call upon every man and woman who is on His side to give; and to give a large share of their income; and to give of all such articles as may be useful to the army and the cause; to keep giving; and to follow the money with anxious inquiries as to the lines of advance or retreat, the triumphs or defeats, the health and wants of the soldiers, and fervent prayer to the God of all power, the God of the right, for final and complete success, and the prevalence of peace.

Just these things, brethren of the ministry, are what each of us is called to do, in his place and to the extent of his power, now. The zealous awaking of Christians\*, and especially the young, capable and gifted, to the perils and duties of this time;—the great increase† of a courageous, large-hearted, enterprising ministry, men

\* One of the most important duties of the pastor is the arousing of parents to the meaning of the baptismal vows made in regard to their children, the duty of consecrating them to the service of the Lord, and the necessity of unceasing prayer for, and with them. If the Church would have many sons like Samuel Davies, she must raise up mothers like his mother. He once wrote to a friend in London, "I am a son of prayer, like my namesake, Samuel the prophet, and my mother called me Samuel, because, she said, I have asked him of the Lord. This early dedication to God has always been a strong inducement to me to devote myself to Him as a personal act, and the most important blessings of my life I have looked upon as immediate answers to the prayers of a pious mother."

† To any sincere persons who have one particle of doubt as to the necessity of a great increase of candidates for the ministry, we commend, 1st. A consideration of THE NUMBER NOW IN PROPORTION TO THE MEMBERS OF THE CHURCH, as compared with that which existed in each of the previous periods of ten years. There were not so few when the Church was more feeble and poor, as now. In each ten years, for the last forty, the number has diminished greatly.

Year	Average number of Church members.	Average who.e No. of Students per annum.	Proportion.
1820—30,	119,673	(1819—30) 166	or, 1 in 721
1830—40,	199,959	(1830—40) 518	" " 387
1840—50,	164,597	(1840—50) 350	" " 470
1850—60,	230,159	(1850—60) 376	" " 612
1860—69,	258,589	(1860—69) 339	" " 763

2. THE AVERAGE OF CANDIDATES FOR THE MINISTRY COMPARED WITH THE POPULATION OF THE COUNTRY. In this a worse decrease still has taken place, inasmuch as the Church has been outstripped by the growth of the country, and by other Churches; which might be expected from the direct and necessary operation of this cause upon her.

Year.	Population of the United States.	Average of candidates per annum.	Proportion.
1820,	9,638,131	(1819—30) 166	about 1 in 58,000
1830,	12,886,020	(1830—40) 518	" " 24,800
1840,	17,069,453	(1840—50) 350	" " 48,700
1850,	23,191,876	(1850—60) 376	" " 61,600
1860,	31,443,322	(1860—69) 339	" " 92,700

3. The opening of India, China, Japan, Africa, Southern Europe, the republics of South America, the vast fields of North America, the islands of the sea, to the preaching of the gospel, if we would but send it to them.

animated by the spirit of the hero who led the revolution which conquered Rome in 1849, (Garibaldi) whose words to his followers then were, "Soldiers! I offer you privation, hardship, hunger, wounds, death: will you follow me?"\*—the appointment of such departments or chairs in the courses of collegiate and theological instruction as will thoroughly inform and qualify students for the ministry for new aggressions upon every department of the kingdom of Satan, throughout its whole territory;—the constant and critical, but fraternal and helpful, supervision of candidates on the part of the presbyteries, to secure their progress in studies, their culture of heart-felt piety, and their advance in the qualifications and the training necessary to inspire them with a spirit in harmony with their high professions and the calls of the providence of God in this age, looking to it that with the equipment of all their other members, the "feet," so often reluctant and tardy, may be "shod with the preparation of the gospel of peace," and ready to "go into all the world," and enter whatsoever service the Lord commands;—and an effective organization of the Presbyterian Church, so complete in all but in that which is now most necessary, so as by the coöperation of session, presbytery, synod, and General Assembly, to secure the pecuniary contributions of every individual member, in some just proportion, as God has prospered him, from a willing heart, an informed judgment, and a sincere love to his Master and his kingdom;—these, brethren of the ministry, are the duties to which, with the opening hours of another half century of the work of training the army of the coming Messiah, we should devote ourselves. And let us be strengthened in our efforts by the promise, among others relating to the glorious triumphs of the latter day, that apparently our own as the chief commercial nation of the world, the modern "daughter of Tyre, shall be there with a gift;" and in the hope of the accomplishment, by our multiplying Pacific and Atlantic fleets, of the declaration to the Church, that, in the agencies ordained of God, He will employ "the ships of Tarshish first, to bring [her] sons from far, their silver and their gold with them, unto the name of the Lord [her] God, and to the Holy One of Israel."

\* The earnest desires of various Christian bodies, to give to their rising ministry the information and the spirit which the wants of this missionary age require, have taken two directions; that towards the raising up of separate missionary schools, or seminaries, on the Continent of Europe, in England, and to a limited extent in this country, which only partially accomplish the object in view; the other, and probably much better, is that of the establishment of professorships of Evangelistic Theology, such as is adverted to here, and on pages 21 and 22 of this Review. This has been advocated with great earnestness and effect in Scotland by the celebrated Dr. Alexander Duff, formerly missionary of the Free Church in India. We may hope the day is not far off when each of our theological seminaries will be thus endowed, and when lectures and classes on subjects of a more practical character in relation to the active duties of Christianity will be found in our colleges and universities.

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