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I. REVIVALS OF RELIGION.

The word Revival implies the previous existence of life ; more properly, it means resuscitation or resurrection from the dead. But according to usage, and with reference to the secondary meanings of the word *life*, it means calling into active exercise a life which has become torpid or has been slumbering. Hence, it has special application to the church, not to the world outside. In Acts 2: 41 ff. we have an account of a revival in the proper sense of the word ; for all the statements there concern the members of the visible church of God. What is commonly called a revival—a general religious movement among the unregenerate—was called by our fathers an “awakening.” There is a sense in which such an awakening may be called a revival, to-wit : a revival of God’s work, (Hab. 3 : 2)—that work of salvation, of calling in His elect—which He has been doing from the beginning. This work seems at times, and in some places, almost to cease ; the Lord seems to abandon His church and give it up to the power of Satan, as in the days of Elijah, at the crucifixion of Jesus, and in the “Dark Ages.” Then comes a time of reviving, a great movement among the dry bones, and a great multitude stand up for the Lord. (Josh. 24—1 Sam. 12.—Judg. 2.—1 Chron. 29.—Hezekiah, Josiah, the Maccabees, Pentecost, the Wilderness, the Brethren of the Common Lot, the Reformation, the Kirk of Shotts, Northampton,

strained by it. It is simply an enforcement by the State of the Divine law of the Sabbath, based upon the duty and authority of the State to enforce respect for that great civil institution of of the Christian religion, upon which the State rests.

Until, therefore, it can be shown that the organic law of the land expressly, or by reasonable implication, recognizes the right of any class of citizens to trample upon virtue and morality, and openly insult that deep religious sentiment which lies at the foundation of our civil institutions, and is entertained by a large majority of our citizens, it cannot be claimed that any right is violated by a law requiring the observance of the Sabbath in its true meaning.

Let us then come back to the doctrine, as announced by the courts of our earlier period, and maintain in its true spirit and in the spirit breathed into our laws and institutions by their founders, this great and important safeguard of virtue and morality upon which the hope of civil and religious liberty rests.

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VIII. NOTES.

BIBLE STUDY IN COLLEGE.

The colleges of our country were in the main founded by Christian men, and have been very largely manned and administered by Christian teachers. This last has been true even of State institutions. There has been a general disposition to exalt the Bible and religion, partly by a quiet and unobtrusive devotion to divine revelation, and partly by direct efforts to inculcate its truths. These efforts have been conducted rather on the pastoral theory, than as forming a part of the system of education. The direct teaching of the Scriptures has been almost, if not entirely, limited to Sunday Bible classes, in which the pupil's study is reduced to a minimum, and even the attendance of the pupil very cautiously and timidly enforced amid conditions unfavorable to enthusiastic study or teaching. In many cases the Sunday's reci-

tation has been transferred to Monday morning with greater effort at efficient study; but the success has not been of a high order in most cases. Now the Sunday Bible classes ought not to be abandoned, but rather improved by change of scene and conditions. They give an excellent opportunity to identify the life of the school with the organic church life of the surrounding community. A church home is most desirable for the student, and may be soonest realized by conducting doctrinal and devotional classes on Sabbath at the church as a part of church work, and not college work at all. There is much to be said on this plan of Sabbath work, but it would lead too far away from the purpose of these notes.

The Southwestern Presbyterian University has the following words in her fundamental law: "In connection with every course there shall be a faithful and comprehensive Biblical training, so as to make an intelligent Scriptural faith a controlling principle in the institution." The church's mission in the schoolroom is to sanctify secular learning. Has she succeeded in this as she might have done? Much has been done by a combination of forces, but herein is the reason for the existence of church schools; then why not make the English Bible a necessary part of all education—at least co-ordinate with the more important secular studies? It should be a three or a four years' course, as the case may be, with at least as many recitations a week as Latin, or Greek, or mathematics. Only in this way can the Bible be put on the pedestal in the institution to receive universal homage and to shed its sanctifying light over all the teachings.

It would seem useless to argue propositions so nearly self-evident, but for the fact that Protestant Christianity has failed to work up to this standard, and even now the matter is but just beginning to arrest the attention of educators.

1. The methods pursued by believers in other systems of religion are worthy of our consideration. The disciples of Confucius make the writings of their master the beginning and the end of the most elaborate training. The great Moslem Universities make no "infidels" by making their Koran the Alpha and Omega of their teachings. The school of the Papist with consummate skill uses both the matter and methods of instruction best fitted to secure "implicit faith and obedience," the chief end of all their education. Their methods are eminently wise (from their point of view) and pre-eminently successful. If then Protestant Christ-

ianity will, in like manner, exalt our Bible in the class-room, we may fairly expect vastly better results.

2. One leading object of education in schools is to secure a thorough mental training for the pupil. This is secured partly by mental effort and exercise, and partly by the assimilation of truth, analogous to bodily exercise and the digestion of food. The mind grows strong by what it feeds upon, coupled with its own voluntary activities. Mrs. Rhea, once a missionary to Persia, sent me word many years ago that in her experience of teaching in Persia, she found that for mere mental training there was nothing equal to the Scriptures. This is just what we might expect when we consider the superiority of the Bible over all mere human productions. As a text book, it is simple enough for the unlearned, profound enough for the man of genius, and absolutely free from the poison of human error.

3. The study of literature has always held a high place in education and is on the increase, and properly so. Much has been said of the value of the Scriptures for their literary excellencies, excelling all models. Literature is excellent in its style and expression because it is the apt rendering of the best in human thought. We might fairly expect God's rendering of his own infinite and glorious truth to excel all others. But may we not say, the Scriptures are the key to all literature? The truth of this proposition for all Christian literature hardly needs illustration. An accurate knowledge of ancient mythology is no more necessary to a right reading of Homer and Virgil, than is an accurate knowledge of Scripture to a right reading of Dante and Milton. More than this, the student of heathen mythologies needs to read them in the light of revelation if he would catch the real import of their literature.

4. Historical studies are claiming a yet larger attention in education, and well they may. The Bible goes back to the origin of the race and traces their fortunes for thousands of years anterior to the earliest profane history, and immense efforts are made to uncover and read the stony records of a long buried past only to confirm the peerless histories of Holy Writ. Bible history is the key to the study of all history. In the history of the Jewish people for 1,500 years, overlapping the nations of antiquity, and written by the God of history, we have a divine exposition of his relations to kingdoms and peoples, and of the

methods of his providence. The student of history from this standpoint sees God in history, and learns to realize that the "Seed of the woman," "Abraham's seed," David's "Son and Lord" is "Head over all things to the church."

5. The Scriptures sustain a double relation to all human science. They furnish numerous data with which induction must begin. If these be ignored, the induction is partial and the conclusions presumptively false. The covenant with Noah furnishes a bill of rights for the race which lawyers and statesmen may not ignore. No system of moral philosophy can be complete without the fact of the fall of man. Babel overlooked, works confusion in theories of philology. The fundamental data for social science are found in the family organization as expounded in God's word; and so on numerously, if not without end. The Scriptures also furnish principles which have the force of axioms for testing all human conclusions. In their face the wisdom of this world becomes foolishness. And not only fundamental principles of universal application are divinely given, but the concrete solution of all the great problems of the ages.

6. Bible study furnishes the unifying course for all sound learning. There is a unity which pervades all truth, analogous to and illustrated by the unities and adjustments in the physical universe. The supernatural is the logical condition of the natural and they stand correlated in creation and providence forever. We must study them both if we would fully comprehend either. The revealed assumes the natural; the natural presupposes the supernatural. They must be studied together and assimilated together in educational processes. To study the natural (mere secular learning) is like trying to build a wall of mere brick; 'tis at best but a toppling structure. Lay the mortar when you lay the brick; it unifies the whole and makes an enduring structure. So is the study of revelation and nature together. Let us change the figure. The good wife who made the Highland plaid for her warrior lord must needs use a mordant to set her dyes or else they lose their beauty when exposed to sun and storm. So the skillful educator will use revealed truth to give permanent beauty and harmonious adjustment to the endless varieties of knowledge in the web of truth; nor will the scorching rays of a hostile criticism, nor the chilling torrents of a cold skepticism ever mar its beauty. The Scriptures can be made the unifying course for all sound learning.

It is hardly extravagant to say that there is nothing valuable in the domain of human thought and action, whether civil, political, social, legal, moral, religious, ecclesiastical, philosophical or scientific, etc, for which we do not find a warrant in the Scriptures, or at least a concrete illustration ; and further, that there is no heresy in any of these departments which is not refuted directly or by implication by the infallible word of God.

7. The most obvious plea for Bible study as a necessary part of education I mention last—its moral and spiritual benefits. Man's nature is physical, mental and moral. Any system of education which leaves either of these unprovided for is both vicious and mischievous in its results. The discussion of the physical in education does not come within the scope of this article, though Scripture study does cast many a sidelight upon it. I have shown that the mind derives a full share of profit from Bible study as a co-ordinate branch of learning, and far more than a full share. But for moral and spiritual training and growth in education, revelation is the sole factor. An absolutely godless education would make devils and not saints. The soul grows, like the body, by what it feeds upon ; feed upon carnal food and the spirit dies. Nothing but revealed truth can sanctify secular learning and make it fit for the immortal soul to feed upon. It has been often said that "Academic studies tend to rationalism and scientific studies to atheism." It has been too often so, for obvious reasons ; but it will be so no more if scientific halls are permitted to resound with the thunder claims of Sinai's Lord, and if academic shades whisper with the still, small voice in Horeb, "what doest thou here?" Proud boasters of mere human learning are given to their own devices because they reject true wisdom.

The relations of the mental and the moral and the spiritual have been often sadly overlooked, and the propositions and relations of all truth violated, and the results have often been superstition, mysticism or rationalism. But we call for such an education as will produce a faith stronger than superstition, a devotion more disinterested than mysticism, and an intelligence before which rationalism is the very blackness of darkness. This at least is the ideal to which the church must work if she would educate the world for Christ.

Now are these views practical? This question cannot be answered in this brief article, if indeed I can answer it at all. I

may possibly have another opportunity to state and discuss the methods I have been reaching after and proving for many years in the class-room. It is to me a source of supreme gratitude that many educators are seeking light on the great problem of the church's place in education, and are seeking a new and higher definition for Christian education.

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AFTER SPRINGFIELD, WHAT?

A strong contention has recently developed in the American Board of Foreign Missions. No disturbance of its kind and character has ever before occurred within the circle of missions to pagan lands. It has been plain, to careful observers, from the first, that however it may issue in the American Board, all similar institutions must be mutually and much affected. The last annual meeting of the Board, the oldest among foreign missionary societies in America, was held in Springfield, Mass., in October, 1887. The events of that meeting are thought to be pivotal and prophetic. To appreciate their significance and forecast their probable bearing, it may be well to review some steps which led up to the Springfield meeting.

Previous to the year 1881, the world looked upon the evangelical churches and their theological seminaries in New England as fully agreed on the Biblical doctrine of the endless destruction of all men who die unreconciled to God. Not many years before the date named, Professor Egbert C. Smyth, of Andover Theological Seminary, the recognized leader of the present departure, vehemently contended against the installation of a minister as pastor of a church in Portland, Maine, because the candidate entertained some faint doubt as to the natural immortality of man, and whether future punishment may not terminate conscious suffering in the obliteration of the soul. He declared that he had never preached his speculations, nor published them. He merely considered the matter as a private speculation. But Professor Smyth would have none of it; and after an earnest contention the candidate was refused installation.

At this Springfield meeting, the official reports from the Prudential Committee of the Board brought out the fact, that only