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ARTICLE I.

PAUL'S PREACHING AT ATHENS.

The first public conflict, as Milman properly remarks,* betwixt Christianity and Paganism, took place at Athens. The champion on the one side was Paul, the distinguished Apostle of the Gentiles, who had himself been a relentless persecutor of the Gospel, and who had been graciously honoured with supernatural evidence of its truth. He was prepared to speak what he knew, and to testify what he had seen. On the other side were certain philosophers of the Epicureans and the Stoicks, impelled partly by curiosity and partly by vanity of contest, to encounter one whom their philosophic pride prompted them to stigmatize as a babbler; and their settled indifference to truth, to receive as a setter forth of strange Gods.

The loss of Athenian independence had removed the checks, which, in ancient times, political considerations had arbitrarily imposed upon freedom of debate and liberty of discussion in regard to the popular religion, and though this renowned city was still the head-quarters of the reigning superstitions of the world, no philosopher was likely, for the sake of his opinions, however apparently licentious or heretical, to be exposed to the fate of Socrates, Stilpo or Diagoras. In the Schools of Athens, no subjects were too sacred for discussion—too profound for inquiry—or too sublime and mysterious to awe the efforts of vain curiosity. The stubborn doctrines of the Stoicks—the polite, accommodating principles of the Epicureans—

* History of Christianity, Book II., Chap. III., p. 178. Amer. Ed.
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ARTICLE III.

PAROCHIAL SCHOOLS.

1. *Report of the Board of Education of the Presbyterian Church in the United States of America on Parochial Schools. Presented to the General Assembly, May, 1847.*
2. *Twenty-ninth Annual Report of the Board of Education of the Presbyterian Church, in the United States of America. Presented to the General Assembly, May, 1848.*

The documents at the head of this article we regard as of more than ordinary importance. They are certainly very extraordinary papers considered as Reports. They are truly entitled to be called "Permanent Documents," and will we hope be stereotyped and preserved as such. The subject of Parochial Schools, and of Denominational Education generally, is here fully, clearly and elaborately discussed. The assembly must have closed its eyes to the light had it not entered upon the path of plain and imperative duty. It must have deliberately repudiated—so far as this subject is concerned—the honoured name of Old School, and proclaimed itself to be indeed *New School*, at least in its educational principles. The reasoning, the evidence, and the urgency of these Reports we regard as irresistible. And we cannot do better than to make them a starting point, or groundwork for a presentation of the question of Parochial Schools.

This subject has unfortunately become strange, and as it were, novel in this country, where it is environed with peculiar prejudices and difficulties. The main question, however, is the divine authority of such a scheme of Education. Is the church really commissioned and required to take charge, under her oversight, direction and support, of such a system, just so far and so fast as she can? To this question we will endeavour to give an answer.

According to the double source ascribed to the word *parish*, it may mean nearer the church or house of God (*παρα οίκος*);—or a salary and allowance for support. (*ἀπὸ ἐξου*). A parochial school, therefore, is a school convenient to, and supported by, the church, and under its government and direction. In this country the term *parish* generally refers to the society or church, and not to any territorial limits, and includes the inhabitants of a town or district belonging to one church, though residing promiscuously among the people belonging to another church. A parochial school, therefore, means a school supported, governed and directed by the people connected with some one church or denomination, for the purpose of securing not only a good secular education, but also a sound moral and religious training.

In considering the bearing of Scripture upon the duty and expediency of having such schools, in accordance with the views of our General Assembly, we must recur to the memorable words of our Saviour, in which the duties and responsibilities of the church are defined. There are found in Matthew, 28. 19, 20, and are as follows, "Go ye therefore, and teach (or make disciples) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always and even unto the end of the world. Amen."

These are the words of the Lord Jesus Christ, "who is the head of the body the church." "All power therefore," says Christ, (v. 18,) "is given unto me in heaven and earth." (See Psalm 2.) "And there was given unto him dominion and glory and a kingdom, that all people, nations and languages should serve him." (Daniel, 7. 14. Ephesians, 1. 10, and Romans, 12. 5.)

These words are the language of the Lord Jesus Christ, addressed to his church, that is, to all who profess to believe upon Him and to hope through him for salvation. This is that kingdom over which Christ exercises sovereign and universal dominion. Christ has an infinite right to exercise this dominion by virtue of natural godhead, covenant stipulation, and the decree of God the Father. (Psalm 2.) The dominion of Christ, in its absolute extent, embraces

heaven and earth, men and angels, saints and sinners, time and eternity, heaven and hell. It is made *visible upon earth* in the profession of His gospel, and the observance of His ordinances, by all those who acknowledge and submit to Christ's authority; and it will be made *eternally visible in heaven and hell*, in the everlasting blessedness and the everlasting misery of His friends and enemies.

Over His church or kingdom on earth, Christ exercises supreme government and administration. He is its Lord, its founder, its liberator, its Redeemer and purchaser, its legislator, its Judge, and the centre and source of all its blessings now, henceforth and forever. And the words of this passage of Scripture constitute the commission of Christ delivered to this church or kingdom on earth; Christ being here seen in the act of intrusting a solemn charge or duty to His people, committing it to them, and sending them forth to perform it.

The church remained under its Jewish form until, by His death, Christ had "finished the work given him to do;" had "brought in everlasting righteousness;" had "become the end of the law for righteousness to every one that should believe on Him;" and had therefore rent the veil and laid the foundation—"the rock"—upon which he has built His church. "The church of God,"—as it had hitherto been—now became the church of Christ,— "Christ having for this end both died and rose and revived, that he might be the Lord both of the dead and the living." (Romans, 14. 9. Luke, 10. 22 and 1. 32, 33. Hebrews, 1. 1, 2. Ephesians, 4. 8, Romans, 12. 5.) "Having therefore ascended on high, Christ" assumed His dominion, and issued to His church or people this commission as their warrant for exercising certain powers and performing certain duties. This church or people *now* constitutes Christ's "body,"—by the agency of whose "many members," He acts in carrying out His great designs of mercy and salvation to mankind. (Ephesians, 4. 8-16.) This church is also called Christ's "Bride," by whose presence, management and industrious care, His absence is supplied;—the interests of His "family" and "household" preserved;—the gospel proclaimed, and its manifold mercies bestowed upon the needy applicants. (Revelations, 22. 17.) The

church or people of Christ are further represented as "the ground and pillar of the truth," that is, as the instrumentality by which "the truth as it is in Jesus" is both maintained and published. And they are still further described as "the angel" or messenger of Christ, "having the everlasting gospel to preach unto them that dwell upon the earth and to every nation, and kindred, and tongue, and people." (Revelations, 14. 6.)

By this commission the church or people of Christ are required, as an absolute, indispensable, imperative, and supreme business, to carry out and execute all that Christ here commits to their agency. The doing of this is **THE ONE GREAT END** for which the church is designed, in its present visible relation to the world at large—the unreclaimed territory of "the Prince of darkness." This "one great business here" the church or people of Christ are not merely authorised, but commanded to pursue and accomplish, under the penalty of forfeiting Christ's favour and blessing, and under the assured warrant and promise that in a faithful and fearless discharge of this "high calling," they shall be sustained by Christ's presence, for says He, "Lo I am with you always unto the end of the world."

This commission therefore makes it the great and primary duty of the church, and of every believer; 1, To make known the way of salvation unto all men. 2, To disciple all men, that is, to bring them into visible connection with Christ's church or school, so that they may become learners and disciples, in the general acceptation of that term. 3, To instruct and thoroughly indoctrinate all who have been thus disciplined. Under one or other of these departments of duty, the obligations and functions of the church and people of Christ will be found.

It is, however, only to the third and last department of duty, we wish now particularly to direct attention—the duty of the church or people of Christ in reference to the "teaching" of "all the world."

"All nations" are the field of their operations, and the end of the world the limit of their term of duty. "Every creature" of all nations—as the Evangelist Mark records it,—are included in the field, and "the uttermost parts of the earth," (Acts, 1. 8,) even in these Western continents,

in the wide extent of this dominion. "All men" every where — whether governors or statesmen, or humble men, — are "now commanded by God to repent and believe the gospel" as made known to them by the church, and to submit to its teachings, discipline and ordinances. For, the church or people of Christ are His appointed agents, by whom "every creature" — parents and children, masters and servants, — are to be brought to "the obedience of the faith" and "taught whatsoever Christ has commanded."

This duty of the church — as "the Teacher" of every creature in all nations, by whom they are to be "trained up in the way they should go," — covers the whole period of human life, from infancy to *old* age, from birth to the grave; and the teaching or training therefore which it is to impart, must run parallel, and be found adapted to, every age and period of human life. As it regards the periods of infancy and of mature age, this responsibility and duty of the church or people of God is acknowledged, attempted, and in some degree met. As it regards infants, parents, by the very solemn pledge of baptism, are bound to teach them as soon and as far as practicable what they ought to know; while both parents and others combine their efforts, through Sabbath schools, infant classes and other means, to carry on and perfect this work in their hearts. And as it regards persons of mature age, the services of the Sanctuary upon the Sabbath, and the social meetings of the week, together with all the various schemes of benevolence which they are called upon to maintain and enlarge, are the means by which such individuals are "taught all things whatsoever Christ has commanded them." This duty of the church covers not only every age, it includes *practice* as well as *belief*, since Christ has commanded much to be *done* as well as *felt*, experienced as well as believed. Both are essential to the proper and faithful teaching of the church, and both are essential to the proper learning and practice of its members. The *agenda* constitute as necessary a part of the business of a Christian as the *credenda*. Doing is as necessary as believing. Practice is as important as profession. "Keeping the commandments" is not a whit less necessary than believing the promises and doctrines. And the spirituality, piety, evangelical holiness, and sanctification of a

believer, are promoted just as essentially by the life, as they are by the principle, of piety, that is, by "keeping all Christ's statutes and commandments blameless," and "living therefore not unto ourselves but unto Him."

There is, however, one period of human life regarding which and the teaching it, ought to receive, both as it regards faith and practice, the church or people of God have gradually become negligent.* They have in this respect forgotten their imperative and untransferable obligation to "teach every creature," both practically and theoretically, *until* they are old, and unto the end of their lives. That period of human life, thus overlooked by the church, is the school-going age—the period in which the child is trained and fitted for the active business or the professional pursuits of life. During all this period, the church *now* drops the reins from her hands and abandons all oversight, direction and control of the "teaching" of those who have been already "made disciples" by baptism, and over whom she claims to exercise direct spiritual superintendence. They are acknowledged, therefore, to be "disciples." To them the hope and expectation of the church are directed, and it is anticipated that when they "grow older" they will become friends, supporters and members of the church. Still however, during all this period, the whole of that teaching by which their mental and moral habits are formed;—by which their views of men and manners, of truth and duty, of right and wrong, of honor and dishonor, of manliness and meanness, are *to an unalterable extent* implanted,—is abandoned by the church to the world. And yet, it is apparent that this period of human life is immeasurably the most important and the most promising.† It is in fact the formative season—the

* The Assembly of 1839 adopted Resolutions on this subject, and in 1840 unanimously adopted Dr. Miller's Report, which has been published by the Board—"The Christian Education of Children and Youth of the Presbyterian Church," in which it is shewn that the Reformed Churches provided for Domestic, Scholastic and Ecclesiastical instruction, and that we have abandoned Protestant principles and practice, both of which ought to be restored.

† On this subject Dr. Arnold (Sermons, vol. 3, p. 8-10) says,—“The years subsequent to childhood lose the interest of the imagination, without yet acquiring the deeper interest of our habitual sympathy; nor can it be concealed, that life in these intermediate years, is far from wearing its

spring and summer of human character. It infixes indelible imprints upon the soul. It makes men in a great degree independent of, and indifferent to, all future teaching on the part of the church. Home example, instruction and influence, are in very few cases, of themselves, sufficient to counteract worldly and selfish tendencies — “the lusts of the flesh, the lusts of the eyes, and the pride of life.” And the consequence is, that under the present system of education, parents look with fearful apprehension to the maturity of their children, and are not surprised, however much disappointed and distressed, to see them alienated from the church and religion of their fathers, utterly indifferent to the whole subject, or even positively hostile. Cases of an opposite kind are the exceptions and not the rule, and where one family are united in their faith and hope and joy, and feel how supremely “good and pleasant it is,” for a whole family “to dwell together in unity,” thousands there are whose children are found like “lost sheep, every one wandering in his own way,” — where there is an absolute dissonance of views on the all important subject of religion ; — where this in fact is necessarily excluded in order to avoid collision and controversy ; — where every child has learned that he knows more and better than his parents, that he has a sovereign right to form his own opinions, his own associates and his own habits, and thinks that he is all the more manly and all the more noble, the more he casts off the authority of the parent, of the Bible, and of the church. Over this state of things the church weeps tears of unavailing sorrow, while heart-broken parents learn with stoical indifference to see their children go on in that “broad way which leads only to destruction.” The reins have fallen from their hands. The young steeds have been metttled by the wild freedom of unlicensed liberty, and they now scorn the voice or the restraining hand of the master, as their “vaulting ambition overleaps” the boundaries of true wisdom. Thus does

most engaging aspect ; it may be likened to the cold and backward springs of our own climate, the most unlovely season of the year, because we expect luxuriance of growth and beauty, and find all chilled and hard and dull. Such is very often the season of boyhood, the innocence of childhood is manifestly tainted, and the fruits of manhood are not come, and many times show as yet no blossom.”

Zion mourn over her desolations. "There is none to guide her among all the sons whom she has brought forth; neither is there any that taketh her by the hand of all the sons whom she has brought forth." (Isa. 5, 18.)

Now, "be it known unto all men" that this state of things is an innovation. It is novel. It is of modern origin. It is of gradual introduction. Up to a comparatively recent period, the church or people of God felt it to be their duty and their appointed charge, to take the oversight, management and control of children, during the whole period of their school and college "training" just as surely and just as effectively, as during the period of infancy and of matured manhood. They undertook this work as a part of their business;—not as a matter of choice, but as one of conscience and duty. This commission of Christ was read by our fathers plainly, literally and reverentially. Its authority was felt, its command was obeyed, its warrant was confided in, and its promises were acted upon. In the primitive church every congregation, as a general rule, or several, according to their ability, had their school;—and larger districts their Catechetical or higher Seminaries and Colleges. Here, during the dark ages, the only light that still glimmered was preserved and kept burning. And here, at the Reformation, the torch of learning was again lighted, the darkness scattered, and "the true light" which now irradiates the nations, enkindled and shed abroad. There was not a single church of the reformation that did not recognize the duty of the church to maintain, under her own supervision and control, common and grammar schools, academies, colleges, and universities.* This system constituted in an especial manner a part, and a *main part* of the arrangements of every Presbyterian church, and gave vigor and character, morals, religious purity and constancy, to every country in which it was carried out—as for instance, in Geneva, in Scotland,† in

*See the article in the Biblical Report of January 1849, on Catechizing, for much valuable information.

† Scotland was once the best educated country in the world. Thanks to the labours of the early Reformers and their pious successors, and the blessing of God upon them, she had above 1000 parish schools. The nation was not half so large as now; so that they were really *national*; and with other endowed and private schools, made our fathers the most gene-

Holland,* in Prussia, and among the Puritans of Old and New England.

"It should not" says Dr. Channcey Colton, President of Bristol College, "be concealed from us, that we are in some danger of perpetuating errors which have been *gradually superinduced* upon the system of liberal education at first introduced into this country. In some of our oldest literary institutions, the Bible *had*, at the first, a commanding place as a sacred classic; and the Hebrew language, nearly the position which ought to be allowed to it, in every college and university. The modifications which our courses of collegiate study have gradually undergone, manifest but too clearly that men of secular views and irreligious spirit have been "wiser in their generation than the children of light." In the exercise of their influence it has been but natural that they should push, by degrees, the Bible from the high place *assigned to it by our Christian fathers*. Various circumstances have concurred to further this effort, and to produce results which are certainly worthy of attention in a country still so new as ours—a country in which the great work of education is to employ so many of our most highly gifted and richly cultivated minds." After meeting some objections Dr. Channcey shews by what has been, what ought to be. "THE BIBLE MUST BE STUDIED AS A SACRED CLASSIC. Those who attempt to teach its inspired lessons in the college, lecture, and recitation room, must be first themselves taught of God—profoundly versed in sacred literature—as familiar with the scenery of Palestine, as Greece—as thoroughly acquainted with the eastern as the western mind—and capable of bringing the Holy Scriptures before their classes in such a manner as to shew them not only that they embody and embalm the elements of a universal literature, but that they are in truth the inspired word of God, the authoritative "Document of Faith;"—that they constitute not only an original, pure and inexhaustible fountain of thought—a safe and unerring

rally intelligent race in the world. The godly education given in most of the schools was equally important, and produced moral and religious results equally striking.

• See the full and specific regulations on Schools, and Religious teaching in them, adopted by the Synod of Dort, in the above article, p. 80, 81.

standard of taste, but that they contain also, whatever a Christian student "*ought to know and believe to his soul's health.*"

"The highest efforts of Grecian and Roman intellect" he adds, "should be made familiar—the languages in which they are embodied should be critically and thoroughly mastered; and this can never be done but by a patient and long continued study of them;—but all this should be effected, or at least attempted in *connection* and *contrast* with the Holy Scriptures in their originals, studied and recited with every help in the way of faithful exegesis, which an accomplished professor would use with a favorite classic author embraced in his course. Let the "*Archæology*" and "*Commonwealth*" of Jahn be as familiar to the student of the Hebrew Bible, as the "*Antiquities*" of Potter,—the best treatises on the geography of the Holy Land as thoroughly read as the "*Classic Geography*" of Butler. Let the student be conducted from Peneus to the brook Cedron, from the passes of the Rubicon to the Red Sea, from Thermopylae to the valley of Ajalon, from the vale of Arno and Tempe to the hallowed shades of Patmos, and the mount of Transfiguration, and the Hill Calvary." "Let the student distinctly understand that another and higher object in his education is contemplated, by the course of study assigned in the Apostolic writings, and the Evangelists, than mere verbal criticisms." "Let each student be made familiar with the claims the Hebrew Language has upon him as a Christian scholar—let him clearly understand that it is the repository of the oldest and richest literature, of the most sublime productions, and of the purest and only just ideas of God and of the religion of the ancient world. No Christian student, under proper instruction, can remain indifferent to "the language in which Moses wrote, in which Isaiah breathed the eloquence of heaven, and through which the soul of David poured forth itself to God." "We are believers in the general advancement of Christianity; and we know not how a pure Christianity can extensively prevail, and exert its legitimate influence upon the human mind and heart, without thoroughly Christianizing our systems of education. Let not the remark be misunderstood. We do not mean to say, that our present systems of education, be-

cause they have so much to do with the pagan element, are necessarily anti-christian. No : we are by no means certain that some of the great masters of classic intiquity will not find a place in the schools of millennial times. But if so, who doubts that they will be studied in a manner altogether subordinate to the commanding claims of revelation — that they will be held up as feeble lights before the great luminary of truth — the Bible? As the spirit of a purer age advances, and as the seats of human science become hallowed by Christian piety, the Scriptures will gradually, it cannot be doubted, be elevated to their appropriate place in the *liberal education* of immortal minds.”

Upon such a system of school and college education, our own church in this country was founded, and owes, to it, its maturity and power, as will be shewn by the abundant and incontestible demonstration, given in the facts adduced in the last Report of our General Assembly's Board of Education.

And now to look from the past to the present, to what, more than to her zealous adoption of this system, does the Free Church of Scotland owe her growing efficiency, popularity and permanency? In her opinions, as Dr. Candlish expresses it, every teacher of every order ought to be religious, and ought to imbue their teaching with a religious spirit. But says he, “we come back to the schoolmaster, as that title is usually and currently understood among us. We single him out from the general body of instructors of youth ; and we affirm that, while they should all be religious teachers, he, in addition, IS A TEACHER OF RELIGION. And, to come at once to the simple and broad ground on which we base our affirmation, we say that he must be a teacher of religion, because he is intrusted with the forming of the mind. He trains as well as teaches ; he educates or draws out the soul ; he moulds the character ; and in order to his doing all this aright, he must not only teach religiously every thing else he teaches — he must directly teach religion. This, as it seems to us, is a legitimate and indispensable part of his office or function. * * * * *

* * But the Schoolmaster is not merely, as a teacher, to make all his teaching religious, and, as a believing man, to use freely the opportunities which his profession gives

him for seeking to make all whom he can influence religious. Our proposition is, that he is to teach religion; and that it is a real and proper part of his profession or office as a Schoolmaster to do so."

"Our cause," adds Dr. Candlish in another paper in which he shews the progress of their plan, "is, and must be, a growing one. Already we have nearly six hundred salaried teachers upon our roll, exclusive of a considerable number more who receive grants or donations as teachers of side schools; and it is a low estimate we make when we reckon the number of children under instruction as fully fifty thousand.* We have probably more of the youth of Scotland in attendance on our schools, than are to be found in all the endowed parish schools taken together. Our grammar schools, at some of the principal towns, and our two Normal seminaries at Edinburgh and Glasgow, furnish to all classes of our people the means of preparation for useful professions; while again our missionary schools are making inroads on the dense ignorance that prevails in too many districts, both of town and country, in the land. Everywhere Sabbath schools are taught in connexion with the week-day schools; and in the ordinary week-day instruction, not only are daily prayers offered up, and the Bible and Catechism in constant use, but all pains and pre-

* Mr. Macdonald of Blairgowrie got £50,000 subscribed for building our first set of schools. It was payable in five years. Four have now passed, so that £40,000 has become due, and about £36,000 has been collected. The arrear of £4,000 is very small, considering the many changes by deaths, and the pressure of the times. Several hundred schools have been built, and many others are being built; and that they have been well placed is proved by the fact that the *average* attendance in each of them is already 73, while 48 was the average attendance in each of the parish schools in their best days. The schools established by the church are of every different grade, from these down to side schools in the poorer districts of the country, and missionary schools in the wretched parts of towns and villages. It is a main object of the scheme to give, not only the best education that can be had for time, but the best for eternity. The Bible and the Catechisms of the Church are regularly taught, and every endeavour is used to exclude all but godly teachers. But, at the same time, it is a rule, that whatever parents object to *their children being taught our religious doctrines, such wish shall be strictly attended to.* Happily this objection scarcely ever occurs. Surely this is not only a Christian and missionary, but a patriotic and national undertaking, well deserving the cordial aid of every lover of his country, even if he did not claim that higher name, a lover of Christ. And all that love Christ must rejoice in the progress of the scheme, and give it a helping hand.

cautions are taken to secure that the teachers shall be persons themselves under the influence of religious principle, and fitted to exert a religious influence over others. We have such an opportunity as never Church had before of imparting to the education we supply, a high spiritual as well as secular value, and making it a discipline for forming, by God's blessing, the minds and hearts of the young, according to his gospel, as well as an institute for imparting information, or the means and facilities for acquiring it.

"The Free Church of Scotland, we cannot doubt, will seek to know the time of her visitation, and to acquit herself of the responsibility under which she lies, in respect of her claim to represent the historical and hereditary Church of the first and second Reformations. In this character, she is bound to be preëminently educational, wielding the school along with the church, as a prime instrument of the national regeneration she contemplates. And looking to present exigencies and future hazards, as well as to the associations of the past, she has a high and holy calling." *

From what has been said it is evident that the church and people of God, in this country, have, therefore, *abandoned* one essential part of their duty, and one main element of their strength and hope, in abandoning the direct control, supervision, religious training and discipline of common schools and academies and colleges. Christ commissioned His church or people to teach those within their influence, "all things whatsoever he commanded," and according to the faith and standards of the Reformed churches "when

* In order to obviate the force of these facts, it is said that the circumstances of the Free Church were very different from ours in this country. Very different indeed. Where we have every thing in our favour she had every thing against her — every thing to do — and but little to do all this with. She had to contend against civil power, the establishment, the episcopal and every other rival sect, and with old, venerable, and revered schools, colleges, and universities. She had to secure schools, scholars, and schoolmasters. We have unlimited civil freedom, a very partial and imperfect system of school and college education, under State patronage; and under voluntary support, schools and colleges of every name and character. In no country in the world can or do, denominations act more denominationally than ours. Here, therefore, there is neither civil, social, or pecuniary obstructions, and here we are only called upon to restore what we have lost and to follow in the steps of many who have had wisdom sooner to discern the times, and zeal to meet the pressures of their coming claims.

Christ ascended on high He gave," not only "pastors and officers," to His people, but "teachers" also, * in order that they might fulfil His command not only to proclaim "the Gospel," but also to "disciple," "teach," and "train up," in the way they should go, "all nations," and "every creature." In principle at least, those churches were right, for it is impossible, by any ingenuity of reasoning, to exclude the school and college training of children from the "all things" commanded by Christ, and from the "discipline" and "teaching," which constitute the unquestionable duty of the church. This forms the minor proposition in the syllogism to which the argument on this subject may be reduced. All that Christ has commissioned His church and people to accomplish, they are bound to undertake and perform to the utmost of their ability and opportunity. But Christ has commissioned His church and people to train up the young until they are old, teaching them all things necessary to fit them for that way in which they should *then* go, under the assurance of His blessing upon them and upon their children. Therefore, it is the duty of the church to do this. This proposition we shall now endeavour to make clear.

This might be done by shewing that as no education can be effectual to its desired end but one that is thoroughly religious, it is plain that the church which is the only authorised teacher of religion, can alone impart it, and that She ought therefore to give, under her own direction, an education thoroughly imbued with religion. Now that no education is of any certain efficiency, unless it is religious, is becoming the universal sentiment of Philosophers as well as of Divines. "Education, to deserve the name, must be

* 1 Cor. xii. 28; Eph. iv. 11, 12; Rom. xii. 7.

The *Scotch Book of Discipline* says, "The office of Doctor or Catechiser is one of the two ordinary and perpetual functions that travel in the world." "They are such properly who teach in schools, colleges or, universities."

The *Westminster Divines* say, "The Scripture doth hold out the name and title of teacher as well as of the pastor." "A teacher, or doctor is of most excellent use in schools and universities, as of old in the schools of the prophets."—*Book of Discipline*. "As the Christian Church seems to have been modelled after the synagogue, we may presume that the office of Teacher was not materially different in the primitive Church from that of Scribe, Doctor, or teacher in the Jewish."—*Howe on Theol. Ed.*, p. 62.

Owen's Works, Vol. xx. p. 468.

moulded and leavened in every part, by the word and Gospel of Christ. There is here no middle ground. A mere neutrality is impossible in its very nature. Education must be godly, or else it will be godless. What, indeed, is the true nature and purpose of Christian education? Nothing less, assuredly, than the training of immortal souls for an everlasting kingdom of glory. To profess to believe the Gospel and still to aim at any lower object, is folly and madness. To impart some dry details of science or history is not to educate, in the Christian sense of the word. This is, indeed, a far higher and nobler work. It is by instruction and moral suasion, by discipline and prayer, to persuade men to secure those high ends for which they were created, to glorify God and to enjoy Him forever. The very drift and purpose of education cannot be seen, without faith in the great doctrines and hopes of the word of God. It must be, not a training for this world only, an intellectual luxury that dazzles and deceives, but a training for immortal life; a moral discipline of which the fruits will abide and endure forever."

But we will not dwell on this general view of the subject. Whatever, therefore, we remark, is necessary to the end required of Her, is necessarily a part of the duty of the church. But the church never can "TRAIN UP" children,—as she is required to do,—in that way in which as men and women "they should go," unless she takes direct oversight and control of their school and college education. The words in Proverbs, 22: 6,—“Train up a child in the way he shall go; and when he is old, he will not depart from it,”—which are of course explanatory of the duty of the church or people of God now and always, can mean nothing less than this. *Train up*, catechise, initiate, instruct or imbue, *A Child*, that is, a youth. The word in the original is by no means confined to childhood. It refers far more emphatically to the period when reason is in exercise—to active sprightly youth—to young men and women.* It covers therefore the whole period of human life up to manhood—childhood and youth.† *In the way he should go*. Literally even to the mouth of his way. This means even to

* See Gen. 14, 24; 18, 7; 22, 5; I Sam. 1 22, &c. &c., and Parkhurst's and every other Lexicon.

† See Analytical Heb. Lex.—D. L. V.

the very mouth or entrance of his or her way in life. It means also that this training is to have reference to capacity, talents, and turn of mind.* It means, too, that this training is to be adapted to fit and prepare youth, for that course or manner of life they are designed to follow. And further, this training is to begin from the beginning and continue to the end of education, comprehending all that is necessary, intellectually, morally, and spiritually. *And when he is old.* Then, when thus trained, *tum cum rite institueris puerum pro ingenii sui capter.*† The training of Christ's disciples under the guidance of his church—which is His TRAINER,—is therefore to be adapted to the children of the church, from their earliest to their latest period of instruction.

Nor is this duty of the church less implied in the words of Christ's commission. Children are to be made disciples or scholars in the school of Christ—for what else is the Church but a school or nursery. They are to be “*entered*,” or “*discipled*,” or “*matriculated*” from their earliest infancy as “*babes in Christ*,” and “*lambs of His flock*.” They are to be thus early “*planted in the house of the Lord*,” that there they may take root, grow up, and “*flourish in the courts of the Lord*.” They are therefore to be “*fed with food convenient for them*.” As “*babes*” they are to receive “*the sincere milk of the word*.” As “*disciples*” they are to be “*taught all things*.” As “*lambs*” they are to be “*gathered in the arms*,” and “*led with tenderness*.” As “*sheep*” they are to be led to the “*green pastures and besides the still waters*.” As “*plants of righteousness*,” they are to be digged about and pruned and watered, “*that they may bear much fruit*.” Thus are the children of the church to be “*BROUGHT UP*,” (words which appear to be a reiteration of those in Proverbs,) “*in the nurture and admonition of the Lord*.” They are to be both theoretically and practically instructed. They are to be perfectly indoctrinated and “*thoroughly furnished for every good word and work*.” They are to be “*able to give a reason to every one that asketh it, of the hope that is in*

* See Rosenmuller in Loco and Pooles Annot.

† Rosenmuller. See Virgil. Georg. ii. 272., and Horace Ep. l. i. ep. 2, 69.

them," and at the same time, be "ready to distribute, willing to communicate, and zealous for good works." Children therefore remain "disciples," until able and prepared, "because they are strong" to enter personally upon the active duties of life, and to fulfil their appointed destiny, and they continue to be "lambs," until as "sheep" they are able for themselves to seek out their own food and pursue their own paths. They remain under the government and teaching of the church until they become "perfect men," and having arrived at the measure of the stature of the fullness of "Christian nurture," "are no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Never should the children of the church leave the house — the family — the school of God, for "a child left to himself bringeth his parents, and the church, to shame." There "as children" they are to "speak" and be spoken to — to understand and be instructed — reason and be reasoned with, — and it is only when they become men and women they are to be "put away" from this "nurture and admonition," this "yoke which it is so good to bear in their youth." The church, therefore, is the true Alma Mater of her youth — their true and proper guardian and teacher. It follows, then, that since the church cannot be and do all this, during the most important and eventful period of life except in schools and colleges under her own management and discipline, she is under obligation to have such schools and colleges of her own.

Again, there is nothing, we affirm, really proper, useful or essential to the education of a child that is not commanded by Christ, and enjoined upon his church; and whatever therefore is necessary to a complete education, ought to be provided and imparted under the teaching and supervision of the church. In whatever way they should go *when old* — whether as men of business, or men of letters, or men of professional occupation — in "THAT WAY" is it the business and the duty of the church to "TRAIN UP" the youth brought within her influence. The children of His church God claims as specially his own. (Ezk. 16 : 20.) They are His "heritage." They are His "plants." And having been "planted in His house," they are to remain and

"flourish there," under the constant care of His appointed gardeners. God commands them to be "nursed" and "trained" "up *for him*," not by a wet or a dry nurse, but by His own chosen nurse, in his own chosen household, and with the "sincere milk" of his own provision. "In the Old Testament we have repeated recognitions of the duty of public instruction, as in the instances of Jehoshaphat, Hezekiah, and Josiah, (2 Chron. xvii. 9, xxx. 22, and xxxv. 3,) in all of which instances we find the offices assigned to the Levites, and described as "teaching the book of the law of the Lord," "teaching the good knowledge of the Lord," "teaching all Israel which were holy unto the Lord." "But we attach more importance to the special instructions given to the Israelites, simply as parents, in reference to their children — (Deut. iv. 9, vi. 7, xi. 19; Ps. lxxviii. 5, &c.) as these are made general and universal in the New Testament precepts which bear on the relation of parents and children, as well as by the whole tenor and spirit of the economy of grace. Or, in other words, taking the general command, "Train up a child in the way he shall go, and when he is old he will not depart from it," we cannot but regard it as fully covering and comprehending the function of the Schoolmaster. He is entrusted with the training of children in the way they should go; and he cannot discharge that trust without directly, and as a part of his proper business, teaching religion." So speaks Dr. Candlish in the name of the Free Church, and as the scriptural authority and warrant for her parochial system.

Again, in order to receive God's promised blessing the training of children is to continue until "old," or mature age, when the object of training is accomplished by an entrance upon the business of life. If the church or people of God persevere faithfully to TRAIN UP children UNTIL they enter upon active life, THEN they have the promise that they will not depart from the right way, in opinion and in practice. The case of Dr. Chalmers is a pregnant one. I feel quite sure, says he, in his Scripture Readings, "that the use of the sacred dialogues as a school book, and the pictures of Scripture scenes which interested my boyhood still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice. Perhaps when mouldering in my coffin, the eye of my dear

Tommy* may light upon this page, and it is possible that his recollections may accord with my present anticipations of the effect that his delight in the Pictorial Bible may have in endearing still more to him the holy word of God. May it tell with saving effect on his conscience, in whatever way it may effect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of Christian usefulness on earth we may meet in heaven and rejoice for ever in the presence of our common Father." Certain it is that the failure which exists, to such a dreadful extent, under the present system, is not in the promise of God which is "yea, and amen in Christ Jesus," but in the practice of the church. Children are not now "trained by her UNTIL THEY ARE OLD," they are not "BROUGHT UP in the nurture and admonition of the Lord," and therefore it is, that they so early and so generally "depart from the way in which they should go."

Again, this training imposed upon the church and people of Christ, has respect to every proper occupation and profession of life. ALL these are under the providential direction of God the Holy Spirit, who assigns to every man his sphere and business, "giving to every man" natural endowments, capacity, and taste "severally as He will." Every occupation is "a calling" in life, and to every calling the guidance and direction of the Holy Spirit ought to be sought. "Every man is after his own order," but "no man liveth to himself" but "unto the Lord." He is bound therefore to acknowledge and glorify God "in all his ways" both in advancing *towards* the business of life, and when attained, *in* whatsoever occupation he is led finally to select, (1 Cor. 10; 31,) seeing that "WHATSOEVER is not of faith is sin."† "As therefore God has distributed to every man — as the Lord hath called every man, so let him therefore walk, and so ordain I in all the churches."

* His grandson Thos. C. Hanna, then in his sixth year.

† The term called is a metaphor,* referring both to the command or summons by which a person is verbally invited and directed to any duty, and to the vocation or employment to which he is summoned. It is, therefore, the command—addressed to any individual through His word, by the Holy Ghost,—to engage in any work or duty, or to enjoy any privileges and blessings. It is used in Scripture generally for every state

* Dr. Jamieson's Reality of the Spirit's Work, p. 293.

(1 Cor. 7 ; 17.) And hence the church and people of God must TRAIN UP their children for whatsoever occupation their natural endowments, the providence of God and the Holy Spirit may design them, and it is not until they are actually engaged in such a calling their training is completed and the promise takes effect. But this "training"—which is the charge of the church, indubitably covers not only every calling in life but also every department of human industry and every branch of human study necessary to fit and prepare children for them. THERE IS NO USEFUL "KNOWLEDGE, DEVICE, OR WORK" WHICH ARE NOT EITHER COMMANDED OR COMMENDED in the moral and historical portions of the word of God. This is the reason why in the wisdom of God the scriptures cover such a wide range. Knowledge of every kind is here commended to the diligent pursuit of all according to their several

and condition of life to which any one is destined by God—for which God gives the requisite capacity and qualifications, opening the way for an entrance unto it—and blessing and supporting those who engage in it. The Holy Ghost is represented as the efficient agent in carrying out, in reference to every individual, the *providential* purposes of God, as well as the dispensations of His grace.* To every such state, condition and duty, whether in the family, the church, or the commonwealth, the Holy Spirit calls, and his people are called; and hence, these employments are termed callings, or a man's vocation.† A call, therefore, is necessary to the proper discharge and enjoyment of any business or occupation, and this call is the more clear and evident, in proportion as the duty is peculiar, responsible, and attended with temptation and difficulty‡ A Christian is to expect such a call, and a comfortable persuasion or assurance of duty in all that he undertakes.§

* See Bishop Heber's Bampton Lectures on the Holy Spirit; Owen on the Spirit; Hurrier on the Spirit; Buchanan on the Holy Spirit, &c. 1 Cor. 7: 24. Eph. 4: 28. 1 Peter, 4: 10. Gal. 5: 13.

† On this subject the old divines are full, though now the term call is more commonly restricted in books to the effectual or saving call of the Gospel, or to the call of the Ministry.

‡ Perkins' Works, Fol., vol. 3, p. 61; vol. 1, p. 64; vol. 2, p. 50. See Commentary on Revelation by the celebrated James Durham, author of the "Sum of Saving Knowledge," 4to., Glasgow, 1788, p. 78. No man, he teaches, ought to become an author without such a call, and every one may know that he has it, p. 77-79. See also Bucani Theol. Instit. Geneva, 1612, p. 492. Bayne on the Ephesians, Fol., London, 1643, p. 4, 350. Hildersbram on John, chap. 4, Fol., 1632, p. 238-240. Works of Rev. William Bridges, vol. 5, p. 75-77.

§ That he may ascertain this and how, see Perkins, vol. 2, p. 159, &c. Corbet, in his Remains, makes a state of continence or single life one of these. See p. 231-236, &c.

ability. (Prov. 15: 14. Prov. 1: 5. Prov. 19: 2.) Many of the most exalted characters in the Bible — as Moses, Paul, and others — were eminently instructed in all kinds of knowledge and learning. Skill and proficiency in arts and sciences, are represented as having been imparted by God. (Ex. 31: 2, 3, &c. Ex. 38: 30, and 36: 1, &c.) Job discourses of natural knowledge at some length. In Ch. 28: 1, he traces up that wisdom by which nature's secrets are discovered, to God as its author and bestower, by whom every thing in nature is arranged and ordered.* Tubal Cain was therefore first God's scholar in order to become man's instructor.† The wisdom and knowledge granted unto Solomon by God (2 Chron. 1: 7, &c.,) excelled the wisdom of all the children of the East country and all the wisdom of Egypt for he was wiser than all men, and his fame was in all nations round about." (1 Ks. 4: 30, &c.) Now this wisdom evidently included *every* sphere of knowledge — ethics, politics, natural history, architecture, music, agriculture and commerce. (Do. 1 Ks. 10: 23. 2 Chron. 9: 1, &c. Prov. 2: 6.) In reference to all these departments of human learning and industry the Bible is full.‡ In poetry, in history, in biography, in political science, in morals, in natural history, in antiquarian lore, in science and in art, the Bible is rich. Without knowledge, without much and various knowledge in all its branches, the Bible in all its records, cannot therefore even be understood. In every walk in literature, in every investigation in science, in every problem in government, in every employment of life, the Bible is a companion, a patron, a guide and an instructor. The best models, and the most invaluable records are preserved in the sacred volume, to which the Poet, the Statesman, and the inductive Philosopher may alike resort as to "the treasure hid in the field." "The Law of the Lord is perfect," "thoroughly furnishing for every good word and work" and giving counsel, wisdom and improvement in every occupation of life. And hence it is *self evident* that as the Bible which is the text book, the manual, and the Treasury of the church, covers every

* Caryl on Job, vol. 8, p. 221-2.

† Exod. 36, 1. Ps. 144, 1. and Is. 28, 24, &c.

‡ See Talbot's complete Analysis of the Holy Bible, 4to., in xxx Books.

department of human industry and research ; — as it sanctions and sanctifies them ; — as it requires a knowledge of them in order to a perfect knowledge of itself ; — it is thus evident, we say, that the church, in training her children so as “from childhood up” to manhood, to make them “acquainted with the Scriptures,” and “perfectly” to understand them, must of necessity train them up in the knowledge of every department of human study and employment, and thus “thoroughly furnish them” for that “good word and work” to which they may be “called of God.”

That God’s education includes all the knowledge necessary to the avocations of life, Dr. Arnold proves from Deut. 11 : 19. “Ye shall teach these my words unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.” Now if, says he, we consider a little what were the circumstances of the Israelites, and what the extent of the words spoken in the text, it will help to throw some light upon this subject. “Ye shall teach these my words unto your children.” What words do we think are here meant ? Was it the Ten Commandments, as given on the two tables from Mount Sinai ? Or was it the five books of the Pentateuch, as we now have them, from Genesis to Deuteronomy ? No such thing ; the special thing meant to be taught, was a knowledge of God’s statutes and ordinances ; not the Ten Commandments only, not all the early history of their forefathers contained in the book of Genesis, but God’s law given to them his people ; his will respecting them morally and politically ; his will with regard to all the relations of private and public life ; with regard to their government, their limits and divisions, their property, real and personal, their rules of inheritance, their rules with regard to marriage ; their whole conduct, in short, in peace and in war, as men and as citizens. All this was laid down in their law ; all this was carefully to be taught them in their youth, that so, in whatever line of life they might be thrown, or whatever questions might be agitated, they might know what was God’s will, and therefore might know and do their own duty.”

“Undoubtedly,” he adds, “that is useless in education, which does not enable a man to glorify God better in his

way through life ; but then we are called upon to glorify him in many various ways, according to our several callings and circumstances ; and as we are to glorify him both in our bodies and in our spirits, with all our faculties, both outward and inward, I cannot consider it unworthy either to render our body strong and active, or our understanding clear, rich and versatile in its powers : I cannot reject from the range of religious education whatever ministers to the perfection of our bodies and our minds, so long as both in body and mind, in soul and spirit, we ourselves may be taught to minister to the service of God."

The essential part of education, however, is moral culture. Without this all other knowledge is vain and worthless, nay, it is positively hurtful and injurious. Now, as Dr. Bethune well states it, "To establish sufficient moral *principle*, there must be proposed *motives* to do right, convincing the mind and controlling the heart, superior at all times and in all circumstances over every possible motive to do wrong. To direct in moral *conduct* there must be an exhibition, by actual *example*, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are some auxiliary means, the BIBLE is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic, and satisfactory account of things in their causes, narrative the most simple and impressive, biography the most honest and useful, eloquence the most powerful and persuasive, poetry the most sublime and beautiful, argument the closest and most profound, politics the justest and most liberal, and religion pure from the throne of God ; it alone teaches morals with sufficient authority, motive, and example — the authority of God, the motives of eternity, and the example of Jesus Christ, God-in-man." To secure, therefore, *the essential* part of education, the Bible must be studied, not merely in its history and its poetry, but in its doctrines. The Bible is "the power of God" to the moralizing, the purifying, and the holiness of any man, not because of its high moral standard, its pure and heavenly precepts, and its divine philosophy, but because "therein is revealed the righteousness of

God from faith to faith," and it is only when the mind is imbued with this "grace of God which bringeth salvation" that it "receives power" to overcome "the lusts of the flesh, the lusts of the eyes, and the pride of life," and all in the world that "is not of the Father." The Bible therefore must be spiritually enforced and understood, in order that "a young man by taking heed thereto, may cleanse his way." And since, therefore, no education without this is of any value, and such teaching can only be imparted under the superintendence, guidance, and warrant of the church, the church is bound to provide such education for all her children.

And as the Levites under the Temple, and the Scribes and Teachers under the Synagogue economy, were set apart as the Teachers of the Church in subordination to the Priests—for the services of the Temple, for general instruction in music, devotion and common life affairs,—so, as we have seen, were "Teachers" given to the church of Christ to enable her to fulfil the charge entrusted to her, in His commission, to "disciple all nations teaching them all things whatsoever Christ has commanded." And it is therefore to the increase and better conduct of such schools and academies among the Jews at the period of Christ's birth, which were carried on in connexion with the Synagogues, that the general knowledge of a future state, and other important doctrines, and their preparation by learning of all kinds, for the coming of the Messiah, and the spread of the Gospel is attributed by many learned men.*

We come then to the very solemn conclusion that this duty of Christian education **THE WORLD CANNOT DISCHARGE.** It *will* not do it.† It is not authorised to do it.

* See Law's Theory of Religion, p. 142. Vitringa Obs. Sacr. L. H., c. 14, § 8, 9. Some of the Jewish writers say there were 400 academies and as many schools at Jerusalem. Buddei Eccl. Hist., vol. 2, p. 2, § 7, p. 966. Dr. Lightfoot, Op. vol. 2, 140, 197.

† **OUR SCHOOL SYSTEM.**—The Episcopalians in Connecticut are making a movement to expel from the common schools of the State such books of history as contain facts which they regard injurious to their church and offensive to their conscience. We do not see why their demand is not reasonable and according to the spirit of our institutions. If we have a school system in common, we must not teach in the school any thing that is offensive to any of the partners in the concern. The books in our city have been expurgated to please the Romanists, and when any other sect discovers matter of which it complains, out it must be put, until the books,

It is neither warranted nor encouraged to attempt it. It is, on the contrary, prohibited and forbidden, — “for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent,” that by the church may be shewn forth the manifold wisdom of God. * “All that is in the world” — not only “the lusts of the eyes and the lusts of the flesh,” but even “the pride of life,” — the proudest monuments of human wisdom and the best devised schemes of human improvement — “are not of the Father.” They may be good in their measure and in their way. They may accomplish much in civilizing, enlightening, and refining human society and in promoting intellectual knowledge and advancement, and *as long* as the mass of Society remain in rebellion to Christ, and reject His authority, His laws, and His church, all these may be, and doubtless are, absolutely necessary for the benefit of the mass of society. But they are utterly wanting in the true principle, spirit and power of “*THAT TRAINING*” which combines morals with religion, in every step and progress of education, — and which looks to the Spirit of God as the only efficient guide and Teacher to fit, qualify and prepare the young “when they are old” to fill whatsoever sphere He has allotted to them, with honor to themselves, with benefit to society, with advantage to the church, and to the glory of God. “Our doctrine and our system of religious education must therefore stand sublime above all the glory of the world, invincible by all its power, because it is not ours, but that of the living God and His anointed Son, our Saviour.”

Society remains corrupt under all the teaching of “man’s

like the parson’s wig which was clipped to please every body, are totally destroyed. Perhaps then, Christian people will send their children to Christian schools.—*N. Y. Obs.*

* “We desire,” says Dr. Chalmers, “to resist,” (and to subvert where it PRACTICALLY, though not LEGALLY exists, as among ourselves,) “such an unholy alliance between the civil and the ecclesiastical as might subordinate the affairs of Thy kingdom, O God,” (whether relating to the all-important concern of the education of its children and youth or to other matters,) “to the dictates (systems and institutions) of the secular power, and cause the sanctuary of Thy church to be trodden under foot of the Gentiles.” This question involves, it will be seen, the whole subject of Christ’s headship—His authority over and in His church—and the entire independence of that church. This argument we may on some other occasion take up.

wisdom" and "mans divising." The head may be developed, but the heart will be left "hardened through the deceitfulness of sin,"—and want of principle, want of character, want of probity, and want of religion, will remain like cancers to eat into the vitals of the body politic, and to undermine and destroy the integrity of our institutions and the purity and power of our churches. The church then must inquire for the old paths. "Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Say not "we will not hearken." Depend upon it, in forsaking God's way and in "destroying the way of His paths," we "have made to ourselves crooked paths," in which "are wasting and destruction." Beware then lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ." "He therefore," says Calvin, "must deceive himself who anticipates long prosperity to any Kingdom which is not ruled, educated and nurtured by the sceptre of God, that is by His Divine word, for where there is no vision the people perish."

As Parents, we must see to it that our children are "trained up" under the supervision, direction and control of the church, through the whole course of their education, until they grow "old" and are fitted for their calling in life. (Gen. 18: 17, &c. 1 Thess. 1: 11. 1 Sam. 3: 13. Exod. 10: 2. Deut. 11: 19. Ps. 22: 30. 78: 4-7, &c.

As Officers and Members of the church, we must see to it that a School is provided under the superintendence and direction of the church, where our children may be made "wise in all the wisdom of men," and in all the branches of a liberal and enlarged education, and where they may at the same time be trained up in the way they should go and be made "wise unto salvation," even until they are fitted for business, or for a profession, or for "the work of the ministry." Christ enjoins and requires this at our hands. The interests of His church and kingdom demand it. The preservation and upholding of "the truth as it is in Jesus" demand it. The salvation of the souls of our children, and of our children's children demand it. Nay, the best interests of our country and of the world demand it, seeing that it is "righteousness which exalteth any nation," and

the favor and blessing of God which can alone build it up and perpetuate it in freedom and prosperity.

There are, however, in the minds of many, numerous and weighty objections to the system of parochial schools under denominational supervision. Now that such objections should be made by those who are beyond the pale of membership in the church, and who look at the question therefore merely in the light of public opinion, worldly wisdom, and temporal advantages, we are not surprised. Even on their own ground, however, it can be shewn that this system is most **REPUBLICAN**,—leaving to the people the direct management of the all-important matter of the education of their children according to the dictates of their own conscience ;—allowing every man the privilege and the hope of perpetuating in his children, principles for which it is his duty and desire “to contend earnestly,” and which he regards as lying at the very foundation of pure religion, sound morality, and public virtue ;—taxing no one beyond his own voluntary appropriation ;—securing the very best education under the very best auspices, and **YET LEAVING TO OTHERS AND TO THE STATE THE PRIVILEGE OF PROVIDING FOR THOSE WHO NEED OR WHO WISH OTHER INSTRUCTION.**

It is said, indeed, that there **CAN BE** only three systems of education, and that it must be conducted **WHOLLY** either by the church, or by the State, or by voluntary effort, since these are *incompatible* the one with the other. The fact however, is, that these three systems of education have **always co-existed**, and that they do now exist in every free government. Neither is there any conceivable difficulty in the Church sustaining its schools for such as prefer them, as it does its various other objects, (its churches, schemes, missions, periodicals, &c.,)—leaving the State to provide for such as prefer its schools ; and every one who chooses to do so, to organize voluntary Schools, adapted to the views of those who sustain them.

The Church has no *compulsory* power even within itself over its own members, and no power at all, over “them that are without.” It is only so far as it can “*commend* any object to the consciences of men” that it can morally constrain them to sustain it, and coöperate in its advancement. The objections, therefore, which have been recently

founded upon the supposition of a compulsory power on the part of the Church which it is under a divine requirement to enforce, are perfectly gratuitous, and are as contrary to the free principles and spirit, as they are to the free conduct, and action, of the Presbyterian Church. In no one particular does this Church assume, or exercise such power in carrying out any scheme, plan, or purpose, however she may believe them to be in conformity to divine appointment, and in furtherance of the divine will. Her office is ministerial and declarative, and she has, in many cases, *authority* to act, when she has *no power to coerce*, — where expediency, that is, a due regard to the great ends of the Church, determine her course and measure her progress, and where conscientious preference will in like manner determine the coöperation of her members. "Our Church," as Dr. Chalmers says, "wants no such discipleship as that which is grounded on blind submission to her authority, but only the discipleship of those who in the free exercise of their judgment and their conscience, honestly believe her doctrine to be grounded on the authority of the word of God."

The system of denominational education for which we plead *has worked well* for centuries in the most free and republican countries. And those doctrines and principles which make their actual and living professors better men of business, and better citizens; — and which, while they are "first pure," are also peaceable, gentle, liberal, full of mercy and of good fruits, law-abiding, and law-honouring,*

* "There are three systems of schooling. There is the first gratuitous or wholly endowed system, which is in general a very lax and careless system. The second is the converse of this, being wholly unendowed, and which I think very bad too, because it forces the people to pay too high fees; it does not meet the people half way. The other system is the parochial or medium system, established by the Fathers of the Reformation, where the two parties meet each other half way. The heritors of the parish pay a small salary to the schoolmaster, and erect the school house, in virtue of which the schoolmaster is enabled, not merely to live, but to live comfortably, and to furnish education to the people at moderate fees. This system, as I have said, meets the people half way; and by thus obtruding, so to speak, a school in every district of the country, it affords a standing intimation to the people of their duty in regard to education. By this system, too, you get the people to pay moderate fees, and thus bind them effectually to the cause of education, and perpetuate and diffuse it far more universally than it would otherwise be. I would say that the universality of Scottish education is to be ascribed to this medium system

—these doctrines and principles cannot surely produce contrary effects in children who are taught to walk in the steps, and to imbibe the spirit of their fathers. That this system of education *will* produce, as is alleged, variance, bigotry, and animosity, is not then true, because it *does not do it*, and “the tree is known by its fruits.” All such objections are founded, not upon experience, but upon prejudice,—upon theory and not upon fact,—upon worldly wisdom and not upon “the wisdom that is from above,”—or upon the unbelief of the carnal heart. They may all be triumphantly answered and they have been.* But they are irrelevant and out of place altogether. When God speaks man should be silent. When God commands man should obey. When God testifies “we are sure that His judgment is according to truth.” And when God commissions and warrants, it is for His servants to go forward in the execution of His will.

The Church therefore, has nothing to do with difficulties and objections when Christ has instituted and appointed her to be His agency—in training up the youth of the church

instituted by the Fathers of the Scottish Reformation, and I would say that the partial, broken and imperfect system of education in England, where all attempts have failed to make education so universal as here, is owing to the fact, that the two systems have been shared between the wholly endowed and the wholly unendowed.” “When Knox,” continues Dr. Chalmers (Wks., vol. 11, p. 143 and 147,) “came over from the school of Geneva he brought its strict and at that time uncorrupted orthodoxy along with him; and with it he pervaded all the formularies of that church which was founded by him, and not only did it flame abroad from all our pulpits, but through our schools and our catechisms, it was brought down to the boyhood of our land; and from one generation to another have our Scottish youth been familiarized to the sound of it from their very infancy; and unpromising as such a system of tuition might be, in the eye of the mere academic moralist to the object of building up a virtuous and well-doing peasantry, certain it is, that, as the wholesale result, there has palpably come forth of it the most moral peasantry in Europe notwithstanding.” * * * To Knox we owe our present system of parochial education. By that scheme of ecclesiastical policy, a school was required for every parish, and had all its views been followed up, a college would have been erected in every notable town. On this inestimable service done to Scotland we surely do not need to expatiate. The very mention of it lights up an instant and enthusiastic approval in every bosom. And with all the veneration that is due on other grounds to our Reformer, we hold it among the proudest glories of his name, that it stands associated with an institution, which has spread abroad the light of a most beauteous moral decoration throughout all the hamlets of our land, and is dear to every Scottish heart as are the piety and the worth of its peasant families.”

* See Report of the Board of Education, for 1848.

in that way which can alone fit them to live holy lives, to die happy deaths, to glorify God here, and to enjoy Him hereafter.*

As to any practical difficulty, there is in this country at least, none. The parents and friends of any city, and of most country congregations, could with all possible ease organize and support a school, which would ultimately secure to our children the very best and cheapest education, and at the same time imbue their minds with sound principles of religion and morality, and with a heartfelt attachment to our doctrines and order. And what they ought to do and can do, they must do, if they will be faithful to themselves, to the truth, to the church, to their children, and children's children, and to their God and Saviour.

*The writer in the Watchman and Observer to whom we have alluded, proves that he has been ingeniously fashioning a man of straw in order as ingeniously to pull it to pieces, and that his arguments have no bearing upon the *actual* system of denominational education, by admitting and enjoining the very system which is here advocated. Academies and Colleges, he says, MAY PROPERLY POSSESS A DECIDEDLY DENOMINATIONAL CHARACTER; but shall not be made subservient to the indulgence or dissemination of bigotry. (Whoever desired or designed this?) In Presbyterian institutions, LET THE DISTINCTIVE PECULIARITIES OF OUR CHURCH, AS SET FORTH IN HER STANDARDS, BE TAUGHT, in every case in which there is no conscientious or denominational objection; but let conscience be free; and let those who are, and those who are not, Presbyterians or members of Presbyterian families, be admitted alike, and to equal privileges. In imparting religious instruction, let the principle be ever kept in view, "that truth is in order to goodness;" let the Students never be permitted to forget the wide difference between the best of uninspired books, and the word of God; nor to overlook the distinction between essentials and non-essentials. Let the object be to render them, by the blessing of God, not zealous partisans or acute disputants, but intelligent, consistent and devoted Christians. Academies and Colleges, denominational in the sense now explained, SEEM DESIRABLE; because the Students are necessarily deprived of that religious instruction which they might receive, each from his own parents and his own pastor, were they members of schools in their own respective neighborhoods.