

THE
PRESBYTERIAN EDUCATION REPOSITORY.

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ARTICLE I.

HOUSEHOLD RELIGION.

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WHEN Joshua, the renowned leader of the Israelites in the conquest of Canaan, was drawing near the close of his long and eventful life, he "gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." Joshua recounted in their hearing the many instances of God's kindness towards them and their ancestors, from the calling of Abraham to their exodus from Egypt; the numerous miracles wrought in the wilderness for their benefit; and the extraordinary victories which he had enabled them to achieve in taking possession of their ancient inheritance.

This historical notice of God's mercies Joshua employs as the basis of an earnest exhortation to them to serve the Lord. "Now, therefore, fear the Lord, and serve him in sincerity and truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." They had seen enough of Jehovah's power and majesty, to prove him to be infinitely superior to the gods of the heathen; and they had experienced in their own history, such manifestations of his kindness and mercy, as to place them under the strongest obligations to love and serve him.

But if after all their minds were vacillating between the true and the false; if they were still undetermined whether they would worship God alone, or would blend therewith the idolatrous worship of their heathen neighbours, he desired them distinctly to understand that his own mind was fully made up; that irrespective of the course which they might choose to pursue, he and his household would adhere to the service of the true God. "If it be evil unto you to

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ording to the evidence, but according to the authority? If we will leave the work to those who have shown so much willingness to do it, the work will be done, after their fashion; but there will be no place for Paul to dispute daily in the school of Tyrannus.

The question is, Shall the churches, the churches of the Reformation, the churches of the Puritan stock, *our* churches, possess throughout the West, as they have had from the beginning throughout the East, their own consecrated seats of learning, where the word of God shall not be bound, and where He who is the light of the world shall shine before all in the splendour of his glory as God manifest in the flesh? Such institutions the churches of our kindred in the West are struggling to sustain, till, in the growth of those young States, they shall be able to secure for them a full establishment. They ask our aid in their struggles till this emergency shall be past. In striving to lend them the aid they ask for, we are labouring to do for our kindred, and for our own posterity, that which our fathers in their far-seeing faith and zeal, have done for us. Let us, then, commit our enterprise to Him in whom they trusted, and who heard their prayer. Let us pursue our work, cheered with the confidence that He to whom is given all power in heaven and in earth, and who hath charged us to teach all nations, is with us always.

God of our exiled fathers, who hast smiled upon their ancient seats of learning and made them centres of illumination to the world, accept our poor endeavours, and crown them with thy blessing!

ARTICLE VI.

RELIGIOUS EDUCATION, UNDER THE CARE OF
THE CHURCH.*

BY THE REV. JAMES WOOD, D.D., OF PHILADELPHIA.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144 : 12.

KING DAVID, who is regarded on satisfactory evidence as being the author of this Psalm, gives utterance to his feelings, under the guidance of Inspiration, concerning God's providential dealings with him and his people. He expresses devout gratitude for the signal mercies which they had received, prays for deliverance from threatened invasion by malignant enemies, and supplicates the Giver of all good for the bestowment of peace and tranquillity. He asks these favours in order that their sons and daughters (as

* A discourse delivered at the meeting of the Second Presbytery, of Philadelphia, at Norristown, Pa., Oct. 6th, 1857.

the language of the text implies) might become *the support and ornament of their parents, and the pride and glory of the nation*; a result which could scarcely be anticipated, in the sense intended by him, while the country was in a state of war. He then proceeds further, and states in the subsequent verses, *other* reasons for desiring peace, viz., that their fields, under the genial influence of a quiet and industrious husbandry, might yield abundant harvests; that their flocks and herds, the chief wealth of oriental landholders, might become numerous and valuable; ranging their luxuriant pastures without molestation, or yielding to their thrifty owners the products of their yearly labour; and that the community at large, in the enjoyment of good civil government, and the faithful ministries of religion, might have no occasion for complaint; but be universally happy and prosperous. He concludes the whole by exclaiming, "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

One of these happy issues, as described in the beautiful imagery of our text, is connected with the character of the rising generation, and of their being trained up in the manner contemplated by the pious Psalmist: "That our sons may be as plants grown up" [or grown large] "in their youth." In another Psalm, the promise is made to the man who fears the Lord, that his "children should be like olive-plants round about his table." The phraseology of the text denotes rapid and vigorous growth; an early ripeness and maturity of character; the possession of knowledge, wisdom, and virtue, fitting their young men for the duties and responsibilities of private and public life. "That our daughters may be as corner-stones, polished after the similitude of a palace." This figure, though unlike the preceding, is of similar import. Allusion is probably had to the temple, which, though not then erected, was designed, and some of its materials were in a course of preparation. Its costly stones and magnificent proportions were distinctly before the mind of David; and in employing this similitude he virtually asserted that their daughters, under a course of intellectual, moral, and religious training, would be graceful in their persons, and refined and polished in their manners; that their mental powers would be properly developed, and made influential in promoting domestic and social happiness; and that their sterling qualities of heart and life would impart such lustre to their characters as to win the love and admiration of the wise and good. Thus these figures, so beautiful and poetic, denote not only the happy results, but the means by which they were to be attained, viz., the *religious education* of their children and youth. Their physical and mental training is also included; but the description requires us to refer it especially to the inculcation of *religion*; without the prevalence of which, whatever other acquisitions they might have possessed, that nation could not have become the "*happy people whose God is the Lord.*"

I. We will state what we consider *the true idea of religious education*. The true idea of religious education may be stated in general terms as consisting in the proper cultivation and improvement of our moral powers; yet not independent of intellectual culture, but in connection with it. While the mental faculties are developed and improved by science and literature, the understanding and conscience must be enlightened with regard to our relations and duties to God, as our Creator, moral Governor, and Redeemer; and also with regard to our personal and social duties, such as sobriety, integrity, justice, and benevolence. And, inasmuch as all systems of religion are not entitled to equal credit, the true idea of religious education requires a careful discrimination between the genuine and the spurious, the divine and human, the true and the false.

In religious education properly conducted, science becomes the handmaid of religion, by employing scientific facts and principles in vindicating and illustrating the claims of Christianity. Such an education is, therefore, not only compatible with a thorough literary course, but is greatly *aided* by such a course. It might easily be shown that (other things being equal) the most thorough and ripe scholars in secular learning, have been those who, while prosecuting their researches, devoted a portion of time daily to the study of the Bible; and further, that their attention to God's word, instead of retarding, facilitated their progress in science and philosophy.

But though the true idea of religious education does not exclude or diminish literary or scientific attainments, its special object is the improvement of the heart, through the influence of religious instruction. It is opposed to atheism, which rejects the fundamental principles of all religion, viz., the existence of a Supreme Being, the immortality of the soul, and a future state. It is equally in conflict with Pantheism, or, as it is now usually styled, Transcendentalism, which is virtual atheism by another name; a dogma which indeed recognizes God and professes to worship him, but denies his personality as distinct from the works of nature. It is likewise opposed to Deism, though agreeing with it in its acknowledgment of the Divine existence and perfections, as taught by the light of nature and the deductions of reason. But the true idea of religious education proceeds much further, and requires us, in opposition to Deistical sentiments, to hold and teach the divine origin of the Holy Scriptures; to explain the glorious mystery of *redemption*, which it is the grand object of the Scriptures to reveal; and to inculcate and enforce those moral principles and precepts which constitute the essence and glory of practical Christianity.

II. We will now consider the *necessity and importance of teaching religion as an element of education*. This will appear:

1. From the fact that its special object is the culture and improvement of the most excellent part of man's nature. Man has

been truly styled a religious being, by which is meant that he is endowed by his Maker with a consciousness of religious obligation. This consciousness has its seat in his moral nature ; and its development in the form of religious duty is secured under God by cultivating the moral feelings. If, therefore, the susceptibility of becoming good, just, and holy, is more important to man than a capacity for becoming learned and intelligent, it follows that his moral nature is the most excellent part of his being ; and that the neglect to cultivate it by religious appliances is a serious evil, involving a loss of moral benefits for which no amount of intellectual culture can compensate him.

2. The importance of religion as an element of education will further appear from the fact, that religious considerations are more powerful than any other in forming the character and controlling the conduct of mankind. One of the greatest obstacles to the success of the Gospel among the Hindoos is the distinction of caste, which has been transmitted from time immemorial, as a part of their religion. Among the Orientals, none are so fierce and sanguinary as the Mohammedans, because their sacred book, the Koran, authorizes them to employ the sword and scimitar for the defence and propagation of their religion. Mormonism claims to be a system of religion ; and without doubt, their fanaticism, though so base and demoralizing, is fostered and increased by the abuse and perversion of their religious feelings. How necessary and important, therefore, it is, that our children and youth enjoy the benefits of enlightened Christian education ; in order that their moral sentiments may be formed on a right basis, and their religious feelings be placed under a safe and proper control. No influences are adequate to this end except the benignant sway of Christianity.

3. The necessity and importance of religious education will appear still more forcibly from the fact that true religion is the grand promoter of human happiness, both in individual and social life. The entire history of the Church for six thousand years may be adduced in proof of this position. God's people have always been, in point of moral excellence, the *elite* of our globe. Though not perfect, they have been far brighter models of all the moral virtues than have been found in any other class of men. These virtues, besides rendering them honourable and useful, have yielded pure and substantial happiness, both from their intrinsic nature and tendency, and from making their possessors acceptable to God, whose approving countenance is the highest conceivable joy of intelligent creatures. In this connection examples innumerable might be adduced to show the importance of religious education. Though in all cases their pre-eminent moral worth and their transcendent peace and comfort are the fruits of Divine grace, yet God's ordinary method of bestowing his grace is by means of early religious training. His language to Abraham contains a principle which is now in force ; and its preservation in the sacred Scrip-

tures, we doubt not, was designed to teach this truth, for the direction and encouragement of succeeding generations: "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

The social and public benefits of religious education may be best exhibited by one or two examples. In the last century, Oberlin, a young Protestant minister, entered the Ban-de-la-Roche, a wild romantic valley, in the northeast of France. The inhabitants were poor, ignorant, immoral, and degraded to a degree seldom equalled except in Pagan countries. Oberlin became their pastor and teacher. He projected improvements in their dwellings, agriculture, manufactures, roads, &c., and took an active part in carrying his plans into operation. For the details of their low condition, and the process by which they were reclaimed, elevated, and made happy, we refer you to his memoirs, which have been for many years before the public. Dr. Wines, in his "Hints on Popular Education," has described the great change which resulted from his labours in the following appropriate and happy manner. "The most illustrious example," he remarks, "with which I am acquainted, of the elevating and humanizing influence of Christian education on communities, is exhibited in the history of those mountain parishes in the Ban-de-la-Roche, under the pastoral care of the celebrated Oberlin—a name embalmed in every philanthropic and pious heart. He who attentively reads the simple narrative of the life and labours of that great and good man, will gain more true instruction than he would by wading through folios of theology, metaphysics, and political economy. He will there behold a transformation, as wonderful as the scenes of an Eastern romance, wrought within the brief period of a few years, in the character and condition of a whole community. He will see it rescued from the accumulated evils of ignorance, vice, and poverty, and raised to the enjoyment of all the blessings of knowledge, virtue, and competence. He will perceive industry, order, contentment, and all the social and moral virtues, enthroned in the heart and shining in the life, where but a few years before the whole social fabric was the sport and prey of every capricious and malignant passion. He will behold, in short, a desolate wilderness, over which a gloom like the pall of death had brooded for centuries, suddenly converted into the garden of the Lord, with the freshness of Eden covering the scene, and the smile of heaven gilding the prospect. He will learn also the moral of the whole story—the means by which this amazing revolution was effected. And what were they? Learning and Religion—those guardian angels that watch, with spirits ever wakeful and benignant, over the happiness of mortals. Christian Education was the sole source of the change, and of all the blessings which followed in its train."

Another example on a more extended scale is furnished in the remarkable revolution which has occurred in the Sandwich Islands, by which a most degraded and wretched heathen people have become a civilized, prosperous, and Christian nation. The American missionaries were religious educators as well as evangelists; and a portion of them did not officiate at all as ministers of the Gospel, but were devoted exclusively to secular and religious education. A reliable statement in my possession asserts that "one of the first efforts of the missionaries was to collect schools, composed of children and adults. The king, the chiefs, and the members of their families, were the first pupils." But preaching and teaching were doubtless united, either in the same or in different missionaries; as they always should be in evangelical labours among the heathen. The reforming and elevating effects of their labours are alluded to in most pleasing and grateful terms by the king of those islands, in his response to an address lately delivered by one of the missionaries, on presenting him a copy of the Holy Scriptures from the American Bible Society. "I will not attempt," he remarked, "to echo the tone of fervent admiration and gratitude with which you allude to the happy changes effected by the dissemination of God's Holy Word. But from the position I occupy, the facts meet me whichever way I turn my eyes. I see them every day and every hour. I see principles taking root among my people that were unknown, and unintelligible to them at that dark period of our religious history to which you have referred. They have now a standard by which to judge of themselves and of each other as members of society. Without that standard, no law but the law of autocratic power could have ruled them. Its absence would have rendered the gift of free institutions, such as they now enjoy, a worse than useless act of magnanimity on the part of my predecessors. The commerce and intercourse with other countries, to which we owe our present prosperity, would have been checked by numberless difficulties. In one word, we see through all our relations the effect of those aspirations and principles inculcated in the sacred volume."*

* From the last Annual Report of the American Board of Commissioners for Foreign Missions, it appears that there are twenty-one churches in those islands, containing 21,943 members in regular standing, or over 1000 members on an average in each church. There are twenty-nine resident clergymen, formerly missionaries of the Board, all of whom, except eleven, are sustained by the natives, and nine of these depend only in part upon the Board for support. Only two clergymen and two laymen connected with education derive their entire support from the treasury of the Board. There are four native pastors of churches, and four licensed native preachers; also thirty-five or forty native preachers who have been licensed informally. The schools of all grades now in operation contain nearly 12,000 pupils, and are supported almost wholly by the Hawaiian Government at an expense exceeding \$40,000. A college has also been chartered, backed by a subscription made by the Government of \$10,000, to endow it, if \$40,000 more could be secured. The college is in operation, with a building, a president, one professor, and 50 students, mostly the children of missionaries, and a library of 1000 volumes. Eighteen thousand dollars have been raised in this country towards the \$40,000 required to complete the endowment; and \$22,000 more will probably be secured in a few months.

4. In still further confirmation of the necessity and importance of religious education, it will be relevant to notice the *demoralizing* effects of *irreligion* upon literary men, and the unhappy condition of society where science and literature have made great advances, but where religion has been excluded. If secular learning alone is sufficient to make men wise and good, and to render society prosperous and happy, we should expect to find private virtue and public order uniformly connected with *intelligence*, whatever religious opinions might be entertained. Christianity would possess, in these respects, no advantage over Infidelity. A belief in the Divine existence, in Divine Providence, and a future judgment, would be no more propitious in its influence than Atheism; which excludes God from the universe, denies a future state, and enthrones human reason as the only presiding Deity.

But what have been the actual results of infidel and atheistical sentiments? In the last century, a considerable number of distinguished literati of France and England, men who bore the chief sway in the republic of letters, promulgated in those and some other countries, and particularly in France, the dogmas of atheism. The effect of their opinions on *themselves* may be first noticed. Hume, who was a leader of the club in England, recommended and *practised*, insincerity and hypocrisy; maintained that adultery is no crime, and that suicide might be innocently resorted to, in some circumstances, as a fortunate escape from the ills of life. As a historian, he perverted and falsified historical facts, in order to gratify personal prejudice, or diffuse the poison of infidelity. So insidiously did he embrace every opportunity to give a thrust at religion through the imposing drapery of elegant diction (the same as was afterwards done by Gibbon, in his History of the Decline and Fall of the Roman Empire), and so liable were his readers to be insensibly injured and ruined by his malignant insinuations, that the discerning and accomplished Hannah More characterized his History of England as "a serpent under a bed of roses."

Rosseau and Voltaire, the most prominent French leaders, were grossly immoral. Concerning Rosseau, Hume himself, who had once greatly admired and lauded him, wrote to a correspondent, that "he was the blackest and most atrocious villain, beyond comparison, that then existed in the world, and that he was heartily ashamed of anything he had ever written in his favour." Of Voltaire, who stood at the head of all others in wit and raillery, it is said that in his social intercourse he was disingenuous, avaricious, capricious, and mean. He advocated the unlimited gratification of the sensual appetites, and he carried his principles into *practice*, by a course of shameless profligacy and licentiousness.

But it was not on individual character alone that the pernicious effects of these principles were manifested. Upon the versatile minds of the French, who were then greatly aroused on the subject of political rights, and very many of whom had become infidels,

the atheism of Voltaire exerted a controlling influence in civil affairs. The consequences were awful, beyond description. In the words of an accurate observer, "France, during this period, was a theatre of crimes, which after all preceding perpetrations, have excited in the mind of every spectator amazement and horror. The miseries suffered by that single nation, have changed all the histories of the preceding sufferings of mankind into idle tales, and have been enhanced and multiplied without a precedent, without a number, and without a name. To contemplative men, it seemed for a season that the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short space of ten years, not less than three millions of human beings are supposed to have perished in that single country, by the influence of atheism."

This example, we admit, is an extreme case; yet it shows the legitimate tendency of any system of education which excludes Christianity. If all these evil effects do not follow in a given instance, it is because there are counteracting influences to prevent them, as there were in England at that time; otherwise she, too, might have experienced those fearful calamities which befell the French Republic. Whatever may be said concerning the strong arm of monarchy, popular government cannot be maintained without general intelligence; intelligence will not suffice without morality; and the only solid basis of morality is religion. The people of France had before them, as a model of civil government, the American Constitution, and they professed to adopt its general features as their own. But they repudiated Christianity; they rejected the Bible; and hence, no civil constitution, however admirably framed, could save them from anarchy and ruin. The opinion of Washington, as expressed in his Farewell Address to the American people on retiring from public life, ought to be embalmed in the memory and heart of every citizen; viz., that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports;" and further, that "whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

But in order to the prevalence of religion and morality, our youth and children must be religiously educated. Results must have adequate causes. It would be preposterous to expect a virtuous and happy community, while its children and youth, the germs of that community, were permitted to grow up in vice and irreligion. Our primary schools, and our academies and colleges must be pervaded by religious influences.* Scepticism and infidelity must be discour-

* In a late address of the Rev. Dr. Wilson, one of the secretaries of the Presbyterian Board of Foreign Missions, he assigns three reasons for the terrible mutiny which exists in India. (1.) Impatience of Foreign rule. (2.) Hatred to the Chris-

tenanced, and the principles and precepts of Bible Christianity must be daily inculcated, as an essential part of a good education. With these appliances faithfully employed, we shall realize, with the Divine blessing, the prosperous and happy condition of society described in our text. "Our sons will be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace."

III. It remains for us to consider *who are to be held responsible* for the religious education of our children and youth.

1. This responsibility devolves, in the first instance, on Christian parents. They are the natural guardians of their families, and are under the strongest obligations to provide for their necessities. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5 : 8.) This precept relates primarily to their bodily sustenance. But this is not all. In the interrogatory of our Lord, "Is not the life more than meat?" he virtually teaches, that if parents are bound to provide for the temporal good of their children, much more for their spiritual. Moses enjoined upon parents, in explicit terms, the duty of teaching their children, both orally and by written documents, the great truths which he had been inspired to communicate to them. "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6 : 6-9.) To the same effect is the Apostolic injunction to fathers, to "bring up their children in the nurture and admonition of the Lord." (Eph. 5 : 4.) This contains a distinct precept to parents to impart to their children *religious instruction*; to do it frequently and continuously until they grow up to mature age.

2. Next to parents, Christian ministers, and especially pastors, are to be held responsible for the religious education of our children and youth. Preaching the Gospel is teaching religion. This is expressly named in the Gospel commission, "Go *teach* all nations." (Matt. 28 : 19.) And Christ's words to Peter, "Feed my lambs," indicates that the great Shepherd and Bishop of souls requires his

tian religion. (3.) The mismanagement of the East India Company. The fatal mistake they made was to seclude the Sepoy soldiery from all Christian influence, and to keep religion out of all the Government schools. The Hon. Walter Lowrie, the senior Secretary of the Board, remarked at the same meeting, with regard to two Government High Schools (which were transferred by the agent of the Government to the care of the American missionaries, and their character was, of course, different afterwards), that the system of education had been conducted on the plan of excluding the name of God and the Saviour from every book in use; and so a generation of atheists and deists had been trained up.

ministers to pay particular attention to the young. In addition to the ministrations of the pulpit, teaching in a more restricted sense is an appropriate function of the clergy. Paul taught publicly and from house to house. Pastors can often accomplish more for the youth and children of their congregations by familiar catechetical instruction, than by their public services. It is also incumbent on them to exercise a watchful care concerning the character of the schools for secular education in which the children and youth of their pastoral charges may be prosecuting their studies, and to do what is practicable to secure in such schools a salutary religious influence.

And further, ministers with or without pastoral charges are sometimes called upon to give their personal attention to teaching in its more restricted sense. The schools of the prophets were institutions in which were taught not only theology but science and literature,—a species of Normal schools for the education of teachers. Many of the ablest ministers of our country in former years, employed a portion of their time daily in giving instruction to candidates for the ministry, or to some of the youth and children of their congregations. The personal supervision of schools is regarded now as a work which is appropriate to the clerical profession; especially when ministers are obliged by ill health or other causes to suspend the public work of the sacred office. In such instances their school-rooms become their audience-chambers for unfolding to their juvenile charges the doctrines and duties of Christianity; and God will hold them responsible for the manner in which they fulfil this important trust.

3. Teaching is, however, a distinct profession; and hence it is important to remark, that upon literary instructors of every grade, from the teachers of primary schools up to the principals of academies and professors in colleges, rests in a large degree the responsibility of giving a religious education to the children and youth of our land. To them are they committed by their parents or guardians for the purpose of being educated. Their minds are pliable; their characters are in a forming state; and the moral and religious impressions which they receive are likely to be permanent. Their instructors have it in their power to a considerable extent to mould their characters and habits; or by neglecting this, to render them liable to become sceptical, vicious, and profane. Hence it is a reasonable expectation that they will educate their moral as well as their mental faculties; that they will endeavour to improve their hearts as well as their intellects; to make them wise and good as well as learned and great. Their parents and guardians expect this; their country expects it; the Church expects it; and God himself virtually requires it, by his having formerly appointed a class of men whose duty it was to connect religious instruction with secular learning.

The whole tribe of Levi were set apart either to assist in the

services of the altar, or to impart a knowledge of letters in conjunction with religion. Some of these became eminent scholars; for which reason, as well as on account of their vocation, they were called scribes, and the more distinguished among them doctors, and doctors of the law. They were not a religious sect, but a learned profession. It was a part of their business to make copies of the law and to expound it both to old and young, in public or private, as circumstances might require. The Divine sanction was thus given to teaching as a profession, and also to the communication of religious knowledge, as a part of professional duty. Next to the Gospel ministry it is the most useful and important profession in the world, and none should be encouraged to engage in it, unless they possess the requisite qualifications,—moral and religious, as well as literary and scientific; and unless, being thus qualified, they are disposed to discharge to the full extent the responsibilities of their station. Sabbath-school and Bible-class instruction may also be mentioned in this connection, as furnishing a favourable opportunity for the religious education of the young. Those who desire the prosperity of our country, who love the Church and the souls of men, will find here an honourable field for the most encouraging Christian labours.*

4. Civil governments are responsible in part for the religious education of our children and youth. This obligation is based on the duty of civil governments to maintain public order, to which end nothing is so effectual as to make the people virtuous and happy, by the diffusion of religious knowledge. Jehosaphat, King of Judah, took special care to have the people instructed in religion; for which purpose, he sent priests and Levites through all the cities and villages of Judah. In like manner, Nehemiah, after

* Dr. Baird, in his "Religion in America," says: "It is not uncommon to find those who hold the very highest offices in the State or General Government, spending a portion of their Sabbaths in giving instruction to a class of young persons in a Sunday-school. I have known several Governors and their wives, members of Congress and of the Legislatures of the State, judges, eminent lawyers, mayors of cities, etc., who were, and who are at the present time Sabbath-school teachers, and who deem it no degradation to be thus employed. The distinguished President of Rutgers College, in New Jersey, was the Superintendent of a Sunday-school even when he held the office of Attorney-General in his native State, and afterwards, when he was a Senator in the Congress of the United States.

"The Hon. B. F. Butler was a Sabbath-school teacher even while holding the prominent office of Attorney-General of the United States. The late Chief Justice Marshall, and the late Judge Washington, both of the Supreme Court of the United States, and the former of whom, it is admitted, was the most distinguished jurist the country has ever produced, were warm friends and patrons of Sunday-schools. Both were in their day Vice-Presidents of the American Sunday-School Union. Within five years of his death, I saw Chief Justice Marshall walk through the City of Richmond, in Virginia, where he resided, at the head of a Sunday-school, on the occasion of a celebration. And finally, the late President Harrison, who in his youth had been a rough and far from religious soldier, but towards the close of his life became interested in the things which concerned his everlasting peace, taught, for several years, a class of young persons in an humble Sabbath-school on the bank of the Ohio; and the Sabbath before he left his home for Washington, there to become his country's Chief Magistrate—and, alas! within a month thereafter to die—he met as usual his Bible class."

the captivity, caused the people to assemble together, and Ezra the scribe, assisted by thirteen others, read to them the book of the law, "from morning until mid-day;" and as they proceeded, they gave an exposition of its meaning, and "caused them to understand the sense." Jewish writers testify that schools were established by law in every district throughout the nation; and Josephus informs us, that the Holy Scriptures were made so constant a study, that the people were as familiar with the word of God, as they were with their own names.

Several European governments have appropriated large sums of money for schools and universities. In some of the German states, popular education is not only provided for at the public expense, but all are required by law, either to educate their children privately, or to send them to the public schools. In one or more of the countries alluded to, the Bible is made a text-book. We have known a German *labourer* who had learned to read the Scriptures, both in *German* and *Latin*, in a free public school in his native land. In our own country, nearly all the States in the Union have made liberal pecuniary provision for the education of the people, both in common schools and in colleges; and the General Government has made large donations in public lands for the same purposes. Unhappily, however, several causes are operating to diminish considerably the moral and religious benefits of these government provisions, by the disuse of the Bible in these schools; under the feeble plea, that the religious opinions of our citizens are so variant from each other, that the rights of some might be infringed upon by the use of the Bible in our public schools. If a regard for the safety and happiness of society make it obligatory on the civil government to provide for popular education, and if, as is maintained by Washington, religion and morality are indispensable to political prosperity, it follows that the obligation to provide the means of education, cannot be fully discharged while the Bible, the basis of all sound morals and the only charter of true religion, is excluded from the public schools. In our judgment, the attempt to teach pure morality without the Bible, is as great an absurdity as an attempt to teach the principles of our civil government, without the use of the American Constitution.

5. Finally. The Church is under solemn obligations to secure the religious education of the young, especially of those under her immediate care. Her general obligations of this kind arise from the fact, that the youth and children of our land are the materials by which the Church is to be perpetuated and enlarged; and, that their religious education, in connection with the maintenance of public worship, is the most important instrumentality which she can employ for their conversion to Christ. And she is particularly bound to do this for the children of the Church, because by their baptism they are sacredly committed to her guardianship and care, with an implied pledge, that the Church will provide whatever means may be necessary to promote their spiritual interest.

The examples already adduced under the Old Testament of religious education by the civil government, were examples also of ecclesiastical supervision; because the church and state were united. The primitive Christians established schools for their children and youth in all the principal cities of the Roman Empire. They were of course religious in their character. The parish schools of Scotland originated in a sentiment ascribed to the reformer, John Knox, that wherever there was a kirk there ought to be a school-house, where the youth and children might be instructed in letters and religion. In the first settlement of our country, the colonists gave special attention to the literary and religious education of their children. In the bounds of every congregation, there were one or more primary schools, in which the Bible was daily read, and in many of them the Catechism was recited, as a regular weekly exercise. When legislative provision was made for popular education, these congregational and neighbourhood schools were generally merged in the common schools of the state. Those pious men likewise established academies and colleges, whose charters in some instances explicitly mention, as a leading object of their founders, the advancement of religion in connection with literature. Several of these colleges have been pre-eminently useful; and they now hold rank with our most distinguished literary institutions.

Ecclesiastical supervision may be conducted either by individual ministers and church-members, associated together for educational purposes, or by placing the schools under the care of church-officers, who act in their official capacity as directors and visitors. The first is virtually though not in form education by the Church; and such institutions, if faithfully conducted according to the true idea of religious education, are entitled to public confidence. The same remark may be made concerning schools established and conducted by individuals alone on their personal responsibility. But other things being equal, their supervision by church sessions, presbyteries, or synods is to be preferred for several reasons.

1. Such a supervision is a formal declaration of the *right of the Church, in her organized capacity, to educate her children and youth, and also to connect religious with secular learning*, the securing of which is the special design of ecclesiastical control. Her *right to educate*, we now assume; because this point has been so fully discussed, and so well-established in past years, that further argument seems to be unnecessary. Our present remark relates to the importance of *exercising* her right. By practically asserting it in the supervision of schools, the true relation of the Church to the subject of education becomes known and understood, both by her own members and by society at large. It is also a declaration of the views of the Church as to what education ought to be; by which she exalts and dignifies the work immeasurably above the imperfect conceptions of those who regard the business of a school-teacher as a mere secular affair, like teaching the art of making brick, or manufacturing shoes.

2. Ecclesiastical supervision is a distinct recognition of the *duty of the Church to engage in the work of education; and it is more efficient in securing the performance of this duty*, than a different kind of regimen. We place the matter of church-institutions on higher ground than the mere *right* of the Church to educate. *It is her duty.* This we also assume, for the same reason that we do her right. We use the term duty in that qualified sense in which the obligations of the Church to educate, are generally understood and maintained; *i. e.*, not to the exclusion of other agencies, but in conjunction with them; not her duty in all cases and circumstances, but whenever and wherever this work is not substantially and satisfactorily performed by other means. And here the honour of the Church and the highest good of her juvenile members may be involved in the question of supervision. In order to the full discharge of the Church's duty in this particular, due care must be taken to employ pious teachers, to select suitable school-books, to watch over the moral habits of the pupils, and to impress their minds with a serious concern for their own eternal welfare. If these objects are not properly regarded and attended to in our schools, the duty of the Church becomes obvious. She must interpose and accomplish, by her own official action, what others, who may have been intrusted with this work, have failed to do. Even admitting that such cases of delinquency do not often occur, their occasional occurrence shows the importance of ecclesiastical supervision, by which the performance of the Church's duty is more effectually secured than by any other mode. In the execution of this plan, our schools are placed under the guardianship of those who consider Christian education as a part of that spiritual care which devolves on them, as the chosen and ordained leaders of "the sacramental host;" who accordingly keep the true idea of religious education constantly in view, and who are prompted to fidelity in the execution of their trust, by the combined influence of official responsibility and a conscientious conviction of religious duty.

3. Our third reason is, that such schools *are more likely to be permanent*, both as to their character and continuance. Private institutions, however well conducted, may change proprietors, and be thus materially modified in their character, or become extinct. And those schools, which are controlled by associations of individuals, are liable, from various causes, to similar fluctuations. Though church-institutions are not wholly exempt from these casualties, because the Church herself sometimes suffers declension, yet God's covenant promises to his Church are a stronger guarantee than is made to any other association, that her schools, which are important nurseries for securing her growth and enlargement, will be sustained and prospered.

4. Again; institutions of learning, established officially by the Church, are more certain to be *located judiciously, and not to be*

multiplied beyond the wants of the community. This remark applies chiefly to colleges, the location of which is sometimes decided by a few individuals, whose liberal pecuniary offers, rather than a regard to general convenience, exert a controlling influence in the matter. This error leads to the establishment of a second institution at some other point; and thus two are planted where there ought to be but one. The consequence is that both, by being feebly sustained, accomplish comparatively little for the educational interests of the country; whereas *one alone, wisely located by the deliberate counsels of a synod,* might have become, next to the pulpit, the right arm of their strength, in promoting the great work of church extension.

5. A further reason is, that a complete ecclesiastical supervision, if faithfully carried out, *is more influential in its tendency to produce in the minds of our youth and children an enlightened and firm attachment to the Church of their fathers.* We do not desire to have our children educated Presbyterians in the same sense in which Roman Catholic children are educated Papists. A blind and bigoted adherence to a church creed, or to church forms and order, is widely different from an intelligent regard for what is scriptural and important. Nor do we desire them to be taught sectarianism, in its commonly received signification. A narrow and censorious spirit is altogether foreign to the genius of the Presbyterian religion. What we mean by an attachment to our Church is, a kind-hearted, God-fearing, and Bible-loving denominationalism, based in a cordial and genuine love for Divine truth, and manifested in an earnest endeavour to sustain and diffuse it among men. In this sense it is our solemn duty to Christ and to our children, to educate them in the Protestant and Presbyterian faith; and to this end their education in schools, under the care of the Church, is better adapted than any other; as they are thus brought into daily intercourse with those whose religious instruction and supervision will, by God's blessing, mould their characters according to that form of sound words, and that type of evangelical piety, which distinguish the Presbyterian body.

6. Once more: schools, under denominational control, generally produce on the whole *more peace and harmony* among the people than any others. It has been truly remarked that "different denominations can agree to differ, but they cannot agree to agree." They will not consent to have any formularies of religious faith introduced into the public schools; and they often object to private schools if any doctrinal views are inculcated different from their own. But when the denominational standard is distinctly elevated, and the doctrines of the Church are taught to the pupils as a regular school-exercise, the knowledge of this fact seldom prevents other Christian denominations from patronizing our institutions; provided always that their reputation for thorough literary and scientific education is not surpassed or equalled by other schools which

are accessible. Even men of *no* religion do not hesitate to submit to these regulations; partly for the sake of the superior intellectual training which their children receive; partly because the religious instruction communicated in such schools exerts a good moral influence, which they approve; and partly because the rules in question were prescribed by ecclesiastical authority, and for the special benefit of the children of the Church,—a right which reflecting and sensible men concede to all religious bodies. Thus, the circumstance of ecclesiastical supervision operates as a peace-measure, to silence objections, and promote in the community a spirit of brotherly love.

But though for these reasons we decidedly prefer a formal supervision of schools by the Church, we bid God speed to all who are endeavouring by any method, public or private, to carry into effect what we deem to be the true idea of education,—*the union of literature and religion*. If we can secure harmony with regard to the grand *design* of education, we are quite willing to suspend all controversy concerning organizations.* Let parents begin the work of religious education at their firesides, and in selecting schools for their children, let them make it a *sine qua non* that due attention be paid to their moral and religious training. Let ministers of the Gospel exert their personal and official influence to render safe and healthful all the institutions of learning to which they may have access. Let the numerous educators in our land, from the primary school to the university, cast the divine salt of religious instruction into every fountain of science. Let legislators see to it, that God and the Bible are not ignored in the common schools, academies, and colleges, controlled and sustained by the state. And let church sessions, presbyteries, and synods, take such action as will secure to all their children and youth, not otherwise provided for, a complete Christian education—complete in its literary advantages and in the means of grace. With such a unity of purpose, and union of effort, the many educational provisions which exist in our country, will become efficient agencies in producing a generation of men distinguished alike for intelligence, refinement, and virtue. In the full meaning of the text, “Our sons will be as plants grown up in their youth; and our daughters as corner-stones polished after the similitude of a palace.” All who behold us will exclaim with admiration, like Balaam, when he beheld the camp of Israel, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!”

* We are unable to state the number of primary schools, academies, and high schools under the care of Presbyterians, either as private institutions or as controlled by associations of individuals. The number is, however, very considerable, and the good accomplished by them is very great. There are formally connected with the Presbyterian Church about 100 parochial schools under the care of church sessions, containing not less than 3000 scholars; 62 presbyterial academies under the care of presbyteries, having in attendance over 3000 pupils; and 25 colleges under the care of synods, or conducted and controlled by Presbyterians, having on their catalogues about 1500 students.

“Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!” Or with David, in the concluding verse of our psalm: “Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.”

ARTICLE VII.

PHYSICAL EDUCATION, AS INFLUENCED BY THE
ARRANGEMENTS OF THE SCHOOL-ROOM.*

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If perfectibility may, in any sense, be predicated of the human creature, it can only be in reference to that state of equal and thorough development of his intellectual and physical organization which, under the laws of his constitution, is attainable by the proper use of the means suited to promote such development. To send forth upon the field of human action men thus perfected in their mental and physical endowment, ought to be the object of all of our systems of education; and every such system that has not due regard to both of these, should be considered essentially defective. The discipline of the intellect and, to some extent, the cultivation of the moral sentiments, have, from the early settlement of this country, received a commendable share of attention; but until a recent period, the direction of the circumstances which are adapted to promote the development of the physical frame, has formed no part of the prevalent systems, but been left entirely to unregulated impulse, accident, and caprice. When it is considered that nearly one half of the child's wakeful time is usually spent in the school-room; and that, during that period, important vital functions are in constant operation, which cannot be performed in a healthy manner, unless under certain well-defined conditions of atmosphere, position, and temperature, it will be readily imagined that evils of most grave character may be the consequence of inattention to these conditions, on the part of those to whom the education of the young is intrusted. Experience has abundantly proved that such is the fact; the origin of many a case of dyspepsia, of pulmonary disease, of habitual nervous irritability, and of spinal distortion, having been clearly traced to improper arrangements and habits adopted in the school-room. In view of the liability of these arrangements to produce such evils, the Committee,

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