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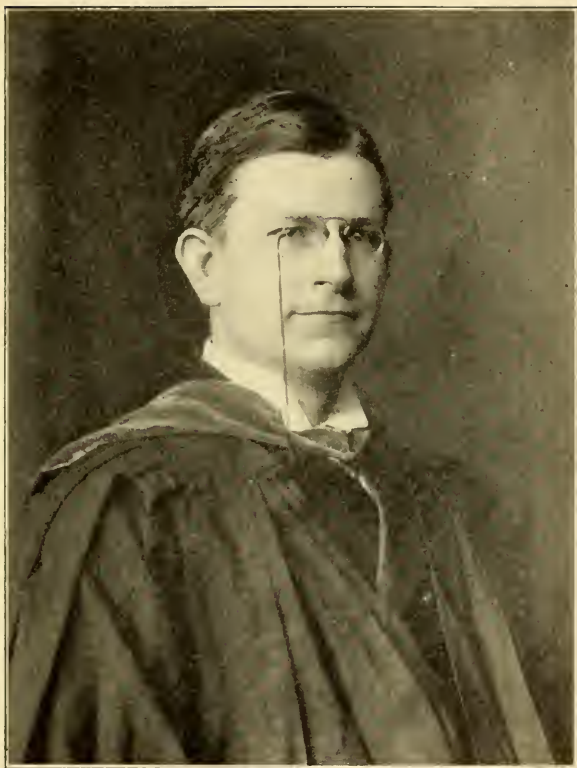
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JOHN CALVIN

Hanan Portrait,



PRESIDENT GEORGE H. DENNY,
Washington and Lee University.

CALVIN'S INFLUENCE ON EDUCATIONAL PROGRESS.

By PRESIDENT GEORGE H. DENNY,
Washington and Lee University, Lexington, Va.

John Calvin was an organizing genius of the first rank. Upon the altar of that kind of genius, provided it is devoted to great ends, fame is apt to burn its incense. That the genius of Calvin was devoted to great ends is no longer a question of debate among thinking men. It is true, however, that the modern world in estimating his fame is inclined to picture him chiefly, if not solely, as the organizer of a great system of theology or as the apostle of a great movement that was destined to give to a weary world civil and religious freedom. But this myriad-minded and myriad-hearted man did more than that. His organizing genius grappled with another vital problem upon which human gratitude has failed to lay the emphasis that it deserves. I refer to his contribution to educational progress. Indeed, so little emphasis has been placed upon this phase of his work that it is difficult to find any literature* at all that even attempts to deal with it. So far as I know, no elaborate

* Special assistance has been secured from the following sources: Kuper's *Lectures on Calvinism*; Walker's *John Calvin*; Smith's *Creed of Presbyterians*; *Westminster Addresses*, Charlotte, 1897; McPherson, *Presbyterianism and Education in the Centennial Addresses*, Philadelphia, 1888; Morris, *Presbyterianism and Education in the Proceedings Second General Council*, Philadelphia, 1880.

and exhaustive discussion of Calvin's relation to modern education has yet been undertaken. It will, therefore, be understood that I approach my task with the utmost hesitation. Surely, I do not claim to speak with final authority.

That Calvinism and education are intimately associated in fact, as well as in theory, is to be the thesis of our present argument. Indeed, this intimacy of association is such that it has long been true that the mere mention of the one has served to bring to mind the other. The church of Calvin has taken high rank as the church of education. Wherever Calvinism has gone, it has carried the school with it. It has been the sturdy champion of intellectual, moral, and religious training in all its phases,—from early childhood to mature manhood,—in the home, in the Sabbath-school, in the grammar school, in the high school, in the college, in the university, and in the great training school of mature life and experience. Its critics have charged that it has emphasized a partial and particular training, with special reference to theology. That is not a true charge. Calvin did perhaps think of theology as modern men think of a great lighthouse. He recognized, too, that those who "fill its lamps and trim its wicks" must be skilled workmen. But, in recognizing this, he never forgot that a light-house is constructed, not for the purpose of giving employment to the few who are adjusting its machinery, but primarily for the purpose of lending its signal to the multitude of vessels adrift upon the seas. Calvinism has, therefore, stood for the broadest and soundest training the world has ever known. While many of these very critics have themselves been championing some narrow theory that would limit education to a mere fraction of man's per-

sonality, the voice of Calvinism has been heard boldly insisting upon the education of the *whole* man, in the entire circumference of his possibilities, and not simply along lines that will guarantee a larger money value when taken out into the market of professional or mercantile life. It is true that Calvin's plea for education did not rest merely upon the flimsy fact that it contributes to man's capacity for passionate gain-getting. His plea for education rested upon the sterner fact that it may be made to contribute to that richest and most potential asset in the high life of any nation—character and conscience.

"We boast," says Bancroft, "of our common schools. Calvin was the father of popular education—the inventor of the system of free schools." Whether or not that is true, it is an historical fact that Calvin, following Luther, gave a powerful impulse to popular education. It is an historical fact that the stream of influence that flowed from Geneva, through Scotland and Holland, to this country, was by far the strongest factor in establishing the American common school system. It was also the leading force in founding colleges, seminaries and academies of learning for the first two centuries of our national life. Calvin himself made this work the crowning achievement of his large, spacious life. The founding of the Academy of Geneva meant to him "the final step toward the realization of a Christian commonwealth." He held that the best method by which to preserve purity in religion was to enlighten the understanding of men. It is not our present purpose to trace the exact origin or to review the exact history of the great educational movement of Calvin's day. Certainly, high honor is due to Luther, whose name is a synonym of a world-wide revolution in education, and to Melancthon who came to

be known as the "preceptor of Germany," to say nothing of Zwingli, Knox and others, who enriched and ennobled the higher life of that day by their devotion to the ideal of sound learning. But it was Calvin who first gave "a local habitation and a name" to this mighty impulse. It was Calvin's genius and sacrifice that first gave to it organization and system. While others were delaying definite action, for lack of funds, and a cold world was exclaiming, then as now, "Silver and gold I have none," Calvin was establishing a great school and summoning his fellowmen "to rise up and walk." It is just here that the work of Calvin stands supreme. It is just here that his great constructive mind and his superb executive genius flowered into full bloom. In establishing a system of education, he did another thing also that will never hinder his reward. He established once for all that view of education which makes God the central sun around which must revolve every system of human thought and every scheme of human training.

We shall now undertake to cite some of the specific things that have determined the influence of Calvin on education, and to assess at its true value the contribution he has made to educational progress.

1. *I submit that the system of doctrine formulated by Calvin has constituted a powerful factor in educational progress.* It may be fairly questioned whether any system of theology has ever made so profound an impression upon thoughtful men. Certainly, none has more insistently involved the logical necessity of mental discipline or more insistently demanded the spread of learning. Calvinism reaffirmed the spirit of the Pauline theology on which it fed and once more proclaimed the fact that religion is not confined to the feeling or to the will. It

laid a profound emphasis of Christian intelligence. It insisted that man must love God, not only with his whole heart, but also *with his whole mind*. Calvin held that "a true faith must be an intelligent faith." He understood that the acceptance and the diffusion of his scheme of doctrine must inevitably depend, not only upon the training of the men who were to expound it, but also upon the intelligence of the great masses of humanity who were to accept it.

The doctrinal scheme of Calvin has historically and habitually created and demanded intellectual manhood. The system itself has been, immediately and directly, a great instrument of intellectual discipline, bringing into requisition all literature, all science and all philosophy. Wherever it has been properly expounded, it has been a mighty factor in stimulating thought and intelligence among the people. But its larger educational influence has been due to the fact that it requires, for its acceptance and diffusion, mental discipline and intellectual culture. This fact pledged not only Calvin himself, but also every man who accepted the system and believed that it embraced divine truth, to the policy of educating the masses of the people. No man can estimate to what extent modern educational progress is the fruit of Calvin's credal statement, even if it has perhaps "smacked of a certain sureness of opinion and passion for its sort of truth."

Such majestic themes as the doctrine of the absolute sovereignty of God, the doctrine of the divine decrees, the doctrine of the total depravity of the human race, and the doctrine of the necessity of the regeneration of the Spirit,—all of them bitterly assailed from Calvin's day to the present time,—invite and summon the best powers

of mental discipline and intellectual culture. Calvin understood the logic of the situation. He saw that, if his system was to gain a foot-hold, it was necessary to train the masses. He saw that it would require mental training to master such problems and to trace them out to all that they logically involve.

The church of Calvin, therefore, has been a *teaching* church. It has flourished as intelligence has flourished. It has declined as intelligence has declined. If every system of truth has its educational influence, certainly a system, like that of Calvin, which makes the strongest possible appeal to the human reason, throws its battle lines immeasurably farther into the enemy's territory than a system characterized by less logical clearness of thought and less logical precision of statement. The day has long since passed when any critic of respectable reputation would dare question the fact that Calvin's system of theology has trained a sturdy race of thinkers. Whatever else it has done, it has laid stress on mental discipline. It has been a foe to popular ignorance, and it has given incentive and inspiration to intellectual progress wherever it has gone.

2. *I submit that the system of church polity (and incidentally of civil government) for which Calvin contended, especially in its fully developed Presbyterian form, has exerted a tremendous influence in the spread of popular intelligence and universal education.* Calvin held that the church, under God, is a spiritual republic. In spite of a personal aristocratic bias and a temperamental antagonism to a pure democracy, it still remains that, by the application of his fundamental principle of the equality of all men before God, the logic of his contention was that, in an ideal sense, the will of the people

is the source of authority; that ultimate power rests with the people who are responsible to God alone.

It is easy to infer the inevitable effect of Calvin's contention in these matters upon the education of the masses. Such a contention naturally shook the whole civil, social and religious world to the centre. The logic of his position irresistibly led to popular training. If the people are, under God, sovereign, it is clear that the people, in Calvin's view, must be educated. Otherwise, he was planning to live, and to cause the church to live, under an ignorant sovereign. So also popular liberty, based upon religious liberty, if it means anything at all, means training in the rights and duties of freemen. Thus the church of Calvin, from the beginning, has constituted one of the most effective instruments in the campaign of education. The genius of its polity, as well as the character of its creed, has been one of the foremost factors in inaugurating modern programs for the training of the masses.

We have seen that through Calvin flowed the influence that established the great common-school system of our own country. When the people sit as the court of final appeal, the education of the masses rises above any mere question of philanthropy or of expediency. It becomes a question of law and order. It becomes a question of the vitality and stability of constitutional government, whether in church or in state. It becomes a question of the integrity of democratic rule wherever it is found. The education of the people is the inexorable logic of the Calvinistic program, which has wrought out for the modern world the best features of its educational creed. Education is the weapon with which to arm every warrior who in this conflict would

contend for the individual freedom for which Calvin fought. If the people are to rule, let them not be fed on the husks of a shallow discipline, but provide for them "bread enough and to spare" that they may be trained to the high task of self-government. For no government will be better than the people deserve and are able to maintain.

3. *I submit that the form of worship and the system of religious instruction of which Calvin was so stout a champion have fostered popular intelligence and promoted educational progress.* The emphasis upon the didactic feature in church worship and the catachetical method in religious instruction, characteristic of the Calvinistic scheme, have been conspicuous factors in the development of a sturdy and intelligent faith. They have played an important role in the mental discipline of all who have felt the touch of their influence. That sound mental training has resulted from the catachetical method of instruction, for which Calvin contended, is too obvious to require discussion. Of scarcely less importance is the didactic element in church worship. The Calvinistic form of worship is characterized by the utmost simplicity. There is a minimum of ceremony and ritual. From the beginning, it has exalted truth to the place in which art had long been enthroned. Calvin insisted that special emphasis should be laid upon the preaching of the word by trained men. Preaching was to be emphasized as an important part of worship and as an essential agency in the religious training of the people. Calvinism has rigidly stood for a learned ministry by men able to "rightly divide the word of truth." It is an outstanding fact that instruction in the truth has distinguished its pulpits from Calvin's time to the present. It

may here be pertinently remarked that "epochs of great intellectual and moral quickening have almost without exception been epochs marked by great preaching. Such epochs present the sermon as a characteristic form of literature." It would be difficult to form an adequate conception of the educational power of the pulpit. It has been, directly and indirectly, perhaps the most potent single factor in the world's intellectual progress. Calvin has been perhaps its foremost champion. He saw that, through the pulpit and the training school, the great unfinished work of reaching the mind and the heart of the world was to be accomplished. He believed that the truth addressed to the reason is the surest medium by which to awaken the conscience of men. It is this emphasis upon the sermon that has distinguished the church of Calvin, among all other churches, as pre-eminently the church of religious training. This emphasis not only directly induced intellectual discipline, but none the less certainly became a powerful indirect cause of mental culture. The untrained human mind may interest itself in ceremony and ritual; but it is evident that the Calvinistic emphasis upon something more solid than form and ceremony must, in the last analysis, depend for its vitality, if not for its very existence, upon human intelligence and human training.

4. *I submit that the character or quality of training which Calvin emphasized has powerfully influenced educational progress.* There has been widespread misconception of Calvin's views concerning education. It has been charged that his sole interest in education was from the viewpoint of theology. It is charged that his advocacy of the study of the humanities was in the interest of theology alone; that his recognition of the value of

training in language, in history, in philosophy was due to the fact that these branches of study, in a large degree, acknowledge theology as their crown. On the other hand, it has been charged that he was actually hostile to science and to art.

It has, however, been conclusively shown* that Calvinism, so far from being hostile to science and art, has actually fostered and stimulated them; that the principle that underlies Calvinism demands and creates the scientific spirit. It is a familiar fact that Calvinism raises, at the very threshold of all enquiry, the question of the origin, the relation, and the destiny of all that exists. It holds that the universe, so far from being the sport of chance or the passive issue of accident, obeys law and order; that it is under the sway of unity, stability and order, established by God Himself. It proclaims God's decree as the foundation and origin of every natural, moral and spiritual law. It is easy to understand how such a scheme of philosophy gave a new impulse to, and created a new love for, science. It is also true that Calvinism, by means of its dominating principle and its doctrine of "common grace," not only created a new love for science, but actually restored to science its domain,—proclaiming that "there is nothing either in the life of nature, or in human life itself, which does not present itself as an object worthy of scientific investigation." Calvinism, however, did more than merely give a new impulse to science, create a new love for it, and restore to it its domain. It also advanced its indispensable liberty and delivered it from unnatural bonds. It restored the long surrendered right of free enquiry, which Calvin, according to Bancroft, "pushed to its utmost verge." It

* Kuyper: *Lectures on Calvinism*.

announced to the world that neither the imperial crown nor the papal tiara would be allowed "to clip its wings or to wring its neck." Finally, it was Calvinism that, having emancipated science, pointed the way to a solution of the unavoidable "scientific conflict"—not the so-called conflict between faith and science, but "the conflict of two scientific systems, proceeding from two kinds of human consciousness, between those who contend that the cosmos, as it exists to-day, is in a normal condition and those who contend that it is in an abnormal condition." It was Calvinism that proclaimed the right and the liberty of each man to build science from the premises of his own consciousness,—yet, at the same time, refusing the scientific name to any man who dares to slip behind his work any whimsical hypothesis of his own making or to draw from it any whimsical conclusion of his own fancy. Calvin saw no conflict between faith and science. There is no such conflict. The fact that a man is not afraid to open his eyes in the presence of nature constitutes no reason in the view of Calvin why he should be ashamed to close them in the presence of God.

Calvinism has stood in a similar friendly relation to art. It has been charged that Calvinism, having no general art-style of its own and depreciating the symbolic form of worship, has not only been unappreciative of art, but actually hostile to it. As a matter of fact, it has fostered art, even though it has refused to embody its religious spirit in monuments of its making. Not only this, but it is a fact that "the highest interpretation of the nature of art flows from the Calvinistic principle." Calvin himself encouraged and commended the lawful use of art. He held that "art reveals to man a higher reality than is offered by this sinful world"; that art

originated with God, the sovereign Artist; that it is not simply the product of our own phantasy, nor of our own subjective perception, that, in its highest conception it has an objective existence, being itself the expression of a divine perfection. It was Calvin who, by "releasing art from the guardianship and unjustified tutelage of the church, first recognized the fact that it had reached its majority," and first insisted with emphasis that "all liberal arts are gifts of God," not to the church alone, but by virtue of "common grace" to the unregenerate world as well. It is not enough to say, however, that Calvinism emancipated art; that it demanded for it strength to stand on its own feet, and that it vigorously sought to extend its branches in every direction. It did more than that. As a matter of historical fact, it actually advanced the development of the arts. It is true that Calvinism built no cathedrals, no palaces, and no amphitheatres. But it is also true that, in literature, in painting and in music, Calvinism disclosed to art an entirely new world. One example will suffice. The world knows that, for two centuries, the Calvinistic Dutch school of art "pointed the way to all the nations for new conquests." We are not now discussing the differentiating nature of Calvinistic art. It is sufficient for our present purpose to claim for it that high quality and that original genius which is its due. The point of special emphasis is that, so far from being hostile to art, as has been charged, it has been the patron, the foster-mother, and friend of that which is best, most satisfying, and most uplifting in art and in its highest development.

Having answered thus briefly the charge that Calvinism lacks catholicity in its attitude toward certain

realms of knowledge, and claiming for it, not only high service, but also initiative, in the particular directions in which its enemies have charged against it failure and hostility, we are now prepared to say that Calvin's greatest contribution to true educational progress, as we conceive it, lies in another direction. We are prepared to express the conviction that the greatest service which Calvin was permitted to render mankind through education has resulted from his insistence that the *moral and spiritual training of men is entitled to take precedence over other kind of training*. It is just at this point that Calvin's influence has been most pronounced and vital in the past, and it is just at this point that it is most urgently needed in the crisis that confronts the church to-day.

So far from being a matter of reproach, it is to the lasting credit of Calvin that he held that education, rightly conceived, must have in view the elevation of the moral nature of man. This means, of course, that education must stand for character. We know that intellectual discipline does not necessarily involve moral training. This, however, does not mean that the alternative is between a safe ignorance and a hazardous knowledge. Ignorance is never safe, and hazard is no essential of knowledge. Yet, we know that training may not only be instrumental in making a "good man better," but also in making a "bad man worse." We know that there are such things as the honorable instinct of a savage and the atrophied conscience of a prince. Calvin held that sane and balanced training consists not merely in the exercise of the reason, the memory and the imagination. He had sounded the depths of human experience long enough and intelligently enough to know that the

man whose soul is sordid and whose conscience is unresponsive had never been led to the "tree of knowledge."

We have fallen upon a time when the mad desire for fame and wealth is apt to blunt, if not destroy, the moral sense of the nation. We need the kind of training that will point a better way. "Be poor and continue poor," wrote a dying mother to her son, "while others around you grow rich by fraud and by disloyalty. Be without place or power, while others beg their way upward. Bear the pain of disappointed hopes, while others attain the accomplishment of theirs by flattery. Wrap yourself in your own virtue. Seek a friend and daily bread. And if in such a course of life you have grown gray with unblenched honor, bless God and die." That type of manhood is the nation's need. It was to supply that need in his own day that Calvin fought and sacrificed in the last years of his life. That was the crowning task to which he set himself. He never lost that vision until his fading life, glorified and strengthened to the end, had pronounced upon it a final benediction.

It is being urged that the sense of honor is waning in this country. Whenever we must plead guilty to this charge, it will mean that we have stacked away, in some unfrequented museum, as a useless relic, the teaching and the ideal of Calvin, who insisted as strenuously as any man could insist that an institution of learning is a place which should train not only the intellect, but also the character and the conscience of men; who recognized as clearly as any man could recognize the fatal blunder of turning out upon the world a great host of college-trained men, to constitute an aristocracy of knaves; who saw as clearly as any man could see that the most bril-

liant intellect may co-exist with moral turpitude; that the dagger is not less a dagger because of its polished blade and its jeweled hilt; that education without character is abnormal and abortive, and could only be a curse to mankind. "Upon what," exclaimed a great pioneer in American education, "shall be based the training of the American college?" I answer, upon the thesis of John Calvin! For upon that thesis, and that alone, can be constructed an educational fabric that will enable the college graduate to demonstrate to the world which he is expected to fashion and mold that it is not heredity, nor accident, nor intellect, nor circumstance, but character and conscience that constitute the governing force of national and personal life.

Calvin also held that the main thing in all true education, a thing never to be lost sight of, is the spiritual development of man. This theory needs a new emphasis in this day of the apotheosis of mere intellectual culture when vast multitudes of men are talking the flexible language of the various modern systems of pseudo-religious diplomacy. Intellectual culture may enable a man to "weigh the stars and bridge the ocean." It may give him the power to "foretell the path of the whirlwind" or to "calculate the orbit of the storm." But Calvin knew that no amount of intellectual culture could guarantee that God moves in the texture and the fiber of a human soul. There was no limping in Calvin's logic. That was one of the overwhelming things that made him great.

Calvin doubtless foresaw that the spirit of Pilate would live again in that class of men who are forever asking, "What is the truth?" and forthwith attacking everything that challenges their intellectual vanity. Hap-

pily, he did not foresee that these attacks would be justified as a mere exercise of "academic freedom." We witness to-day the strange contention that it is unreasonable to teach the principles of the Christian religion to the youth of our country, and yet that it is perfectly reasonable to teach doctrines of history, science and philosophy, which undermine the Christian faith. That is the kind of "academic freedom" which a certain modern brand of "science" defiantly proclaims. Of course, the votaries of science are at liberty to put nature on the rack, and, having so done, they are at liberty to torture her to the betrayal of her inmost secrets. But it is a different matter, when they "rashly rend the veil," and presume to "enter the Holy of Holies." It is a different matter, when they make bold to say that "God is merely a rotating globe." It is a different matter, when they "think by searching to find out God," or dream of "understanding the Almighty to perfection." It is a different matter when they undertake to apply their tests and solvents to the laws of the spiritual kingdom. These are the things that have been hidden from the wise and the foolish and revealed unto babes.

Calvin did a great work when he emancipated science from the unjustified interference of the church. It seems that the church must now emancipate itself from the unjustified interference of "science." A pseudo-science is insiduously seeking to take possession of some of its colleges. It is seeking to nail to their mastheads flags without religious color. It is demanding that there shall be no longer any open and avowed recognition of the Eternal as the most important member of their faculties and as their rightful

head. It is asserting that, after all, the Calvinistic program of religious training is "puerile and visionary and narrow and useless." What shall our answer be? Shall we give up the battle? Or shall we join the issue? The church could adopt no course so inconceivably fatuous as to surrender the inmost fortification in the line of her defenses. The church will adopt no such course. It will marshal its forces for this supreme struggle; and to this crusade we may, if we will, hear the clear call of Calvin summoning us to make our last stand for that kind of education which, first and foremost, recognizes God as the supreme motive and the supreme end of every scheme of training.

5. *But, it will be asked, what concrete evidence is there to show that Calvin's influence on education has actually done what has been claimed for it?* Where are the visible signs of this influence, in addition to Calvin's acknowledged contribution to the inauguration of the modern common school system? Granting that the Calvinistic scheme of doctrine and polity and form of worship have, in a general way, caused the spread of popular intelligence, and granting that Calvinism, while friendly to education in all of its phases, stands pre-eminently for that type of moral and spiritual training which is so much needed in modern times—has it, in any definite and special way, succeeded in influencing educational progress? Has the church of Calvin undertaken to educate, apart from the immediate power and influence of its doctrine, its polity, and its form of worship? Has its educating power extended beyond the home, the Bible school, and the pulpit? Has it actually established and maintained schools and colleges?

We have seen that, while Calvinism itself educates, it is also, on the other hand, in a special way, dependent on education. We know that Calvin himself,—one of the best trained men of his day in language, in science, in law, in philosophy, and in theology,—crowned his Genevan work by founding a great school, the Academy of Geneva; that this school, second only to the *Institutes*, became the dynamo that furnished the electric power of the Calvinistic ideal and spirit, first to France and Switzerland, and then to England, to Scotland, to Holland, to Germany, to Italy, and indirectly to our own country. Here was an institution whose earnest spirit might well serve as a model for the colleges of our own day in the fundamental particular that study, and not college life, was made the object of chief concern. Calvin had no theory that the college life should be allowed to swallow up the college curriculum; that the college life should be allowed to become the main circus instead of the side-show; that the college itself should be allowed to become a kind of country club. His aim was to send out young men who had dreamed dreams and seen visions—young men who had connected themselves with the dynamo and become storage batteries charged with power.

As a matter of fact, from the very beginning, institutions of learning have followed Calvinism wherever it has gone. "Wherever Calvinism gained dominion," says Bancroft, "it invoked intelligence for the people, and in every parish planted the common school." That statement correctly describes the entire spirit of the Calvinistic faith and propaganda. I shall cite one familiar and matchless example of this spirit by recalling

to you the world-famous siege of Leyden. To the heroic survivors of that siege, the Prince of Orange, in recognition of their patriotic courage, "offered either a reduction of taxes or the establishment of a school of learning." They chose the school. Their Calvinistic faith put education first, and money second. Thus began the historic University of Leyden. That is the spirit of Calvinism that has caused it to establish schools and colleges throughout the civilized world. We shall not pause to call the roll. Statistics are a despair to a speaker and a terror to an audience. It is a roll of honor and a catalogue of achievement.

But we may be permitted here to say that, in our own country, the number of institutions of all grades founded or controlled or maintained by men of the Calvinistic name and affiliation is vastly in excess of despair to a speaker and a terror to an audience. It is not generally recalled in recent years that the ancient universities of Harvard and Yale, as well as Princeton, were founded by Calvinists. From that early day, through the subsequent period, when the famous "log college" rose into form under Calvinistic influence, until recent years when colleges of almost every name and faith have sprung up throughout the entire nation, the history of the Calvinistic faith and effort in this direction has been characterized by the most honorable and remarkable record of any church in the world. It constitutes an inspiring and brilliant array of achievements which, in spite of certain present discouragements, to which we shall in a moment refer, furnish ground for hope and inspiration to all who believe in Christian training and love the church to whose creed and life Calvin made so large a contribution.

6. *Finally, let us enquire, what are the important lessons and duties which such an educational history and such an educational policy impose upon us in the present time, and especially in this section for which we are so largely responsible?* There is no question that the Calvinistic emphasis upon moral and spiritual training is as sorely needed to-day as ever before in the history of the Christian church. There is also no question that such a type of training, from the viewpoint of the church, has found its most fruitful seed-plot in the Christian college. Unless we are stupidly blind, we must recognize that the Christian college to-day faces a situation that will put to a final test its power to survive in the historic form in which it has hitherto existed. The recent rise and the phenomenal growth of the tax-supported system of higher education brings squarely into the arena an issue that must be met. There is in many quarters a constantly growing sentiment, at times expressing itself in a demand, that the state shall be permitted to do the entire work of training our youth, theology alone being excepted. Enormous and constantly increasing sums of money are being annually appropriated by the state for the maintenance and the expansion of its schools. It would be difficult to find a normal man so blind that he cannot see that many of these schools are destined in the next quarter of a century to witness a development in equipment, in standard of scholarship and in power of achievement that will challenge the wonder of the world.

What does this mean? What relation has it to the problem of Christian education? Is the church ready to surrender the field? These are vital ques-

tions that go to the heart of perhaps the most serious problem before the church to-day. If a rigid emphasis upon definite Christian training is essential to the life of the church, is it likely that there will be a less insistent demand for such training in the future? The state is wise in its day. It is doing its duty to education. It is a calumny to charge that a Christian commonwealth is consciously fostering a God-less education. In some of these institutions the Christian religion is a matter of both philosophy and feeling. But the state professedly does not in all cases attempt to guarantee positive Christian training. Certainly, that is the logic of the present-day definition of religious liberty in certain quarters. Thus we see religious training in many localities gradually being forced out of the public schools. Here and there we see teachers of philosophy dynamiting the citadel of orthodox faith, and this situation is by no means confined to the tax-supported college. "If we console ourselves," says Kuyper, "with the thought we may without danger leave secular science in the hands of our opponents, if we only succeed in saving theology, ours will be the tactics of the ostrich. To confine yourself to the saving of the upper room, when the rest of the house is on fire, is foolish indeed." Do we propose to abandon altogether what we believe to be the true theory of education, based upon positive religious training, to a theory of education that cannot, in the nature of the case, guarantee to do this work? Shall we agree to divorce education from religion? Shall we say that Calvin was wrong when he insisted that "religion should never retire from the precinct of the human intellect"? Shall we say that Calvin was wrong

when he insisted that the Bible should be enthroned as the true basis of the best culture, as the true foundation of the best individual life, as the true charter of the best national liberty? Shall we say that Calvin was wrong when he insisted that all culture, all individual life, all national liberty, apart from and independent of the Bible, is evanescent, unsatisfying and illusive? To the policy of Christian training, the church of Calvin is, by principle and by conviction, irrevocably pledged.

There has been in this country, especially in the last quarter of a century, a "progressive loosening" of the historic alliance between Christianity and education. It is true that powerful influences from without the church are hastening this tendency. But let me ask a candid reply to this question: Are there not still more powerful negative influences within the church contributing to the same end? Or, to put it in a different way, has there been a sufficiently powerful positive influence within the church to check this movement? I know that it is charged that it is the college, and not the church, that is responsible for this situation. If that is true, let me ask: Why is the college seeking this divorce? Does not the real fault lie, in the final analysis, with the church itself? I have frequently heard it suggested that some of our colleges have not been true to the church. Is it not also fair to ask whether the church has been true to its colleges? It is an easy matter for church courts to censure college trustees and to bring charges of infidelity. But I make bold to say that such college infidelity, if there is such infidelity, would naturally be due to the infidelity of the church itself. The church

deserves to have just so many colleges as it will adequately support, and no more.

We need to learn the lesson that church neglect and non-support of its institutions constitutes no necessary or legitimate element of church control. We need to remember that our colleges are, after all, controlled by mere human beings, generally intelligent human beings, who know the needs and the demands of modern education, who recognize that educational efficiency and academic sincerity are, and ought to be, essential to the success of an institution of learning; who cannot fail to see that, in these days of fierce competition, any institution that sails under false academic colors will "go to the wall," and, in fact, ought to go to the wall. Our church colleges may perhaps in some cases be forced to consider whether,—in view of the fact that the church is willing to allow them to languish, to give them a stone when they are asking for bread, to refuse their urgent cry for equipment and to leave them helpless amid increasing demands upon them and amid the fierce and unequal competition with their more powerful tax-supported rivals,—it is not, after all, their real duty to consider actual academic inefficiency and insincerity quite as criminal as technical or theoretical ecclesiastical infidelity, and, in their despair and agony, to sacrifice what has long ago become, in fact, a mere rope of sand. I use the language, "technical or theoretical infidelity," in no loose sense. I mean to say that the breaking of the technical organic bond need not imply the actual loss of the college. For a college can be distinctly Christian without formal ecclesiastical connection. I mean also to say that no college, however closely bound to the church by organic ties, can,

by that fact alone, claim to do more efficient Christian service than any other Christian college which differs from it in no other respect than in its legal ownership. It is altogether wrong to assume that a college, in order to be Christian, must be technically "denominational"; and it will be educational and ecclesiastical suicide for our church to be transfixing some of its noblest institutions on such a fallacy. Nothing could be more short-sighted than a policy of neglecting and repudiating and disowning an institution for no other reason than its failure to wear the denominational label.

I hold no brief for any institution that yields to temptation. I do not defend it. But I am here to say that a starving man is apt to waive questions of strict propriety and make a break for bread wherever he finds it. It may be the duty of the college to languish in its organic church connection and to die a martyr to its unhappy fate. I do not attempt to sit in judgment on that high ethical problem. But we are now asking: What of the duty of the church? Whenever a college seems to be drifting from organic control, the church raises its cry of alarm. Perhaps it passes resolutions of censure. It denounces as a crime *the fact* that it seems to be drifting, and the immediate apparent cause of its drifting. But the real cause, and the ultimate cause, *behind the fact*, fails to create a ripple on the surface of its composure save the plaintive cry of some discouraged college president. No college drifts because it wants to drift. Every college would prefer, for a multitude of reasons, not to drift, and no college has ever drifted, or will ever drift, except for cause.

Now I have more than consumed the time allotted to me. I have frankly expressed my views, in good

spirit, and, I hope, on large grounds. Certainly, I have had in mind no concrete case. I have tried to discuss the broad principles involved, without thought of any individual institution, certainly without thought of my own institution, which has enjoyed a stable, uniform and consistent policy and method of government since 1782.

I have stressed this matter because I believe that it is vital. I can see no other sure or rational way by which to check this growing tendency to break the organic connection between the church and the college than to create a sentiment in the church that will insist upon church support as equally binding upon the church as college fidelity is upon the college. Then, and not until then, will the college be happy in its alliance with the church, or the church justified in its alliance with the college. If, therefore, our church would rescue higher education, it must seek to imbibe more of the spirit of Calvin, who was willing to sacrifice something for his convictions. If our church desires to re-establish in a more effective form its historic alliance with higher education and to continue true to its past history, it must study the life of Calvin in the light of the struggles and the sacrifices made by him to inaugurate and to perpetuate a system of education adequate to the great work he had planned.

I have no time to discuss the other educational evils that need to be corrected. I will refer, however, in a word, to the pathetic and needless rivalries that exist between our own church colleges. At best, the struggle is difficult, with the tax-supported schools overwhelming them and the church neglecting them. But, with our own forces divided and needlessly wa-

ring against each other, the struggle becomes indeed disheartening. I recall the fact that, years ago, I listened to a powerful appeal from a college president of our own church, urging the church to support its colleges. I sympathized with his appeal. But I was surprised to hear, a little later, that the very college over which he presided was engaged in fierce competition, not so much with the tax-supported schools as with other schools of our own church. The pathos of such needless jealousy and inconsistency can only be mentioned as one of those singular symptoms of impending suicide which, I fear, may be more readily deplored than corrected.

I am not to be understood as urging the church to neglect the tax-supported college. Far from it. On the contrary, I am persuaded that the attitude of the church toward some of these institutions, in which there is a religious atmosphere, both sincere and inspiring, has been in the past oftentimes unfriendly, not to say unchristian. Yet in many of these institutions are to be found great groups of students from Christian homes. Our attitude should be friendly and helpful. The church can look after its own in the state school without disloyalty to the church school. It cannot fail to look after its own in any school without disloyalty to itself.

The church of Calvin owes it to its heroic past, so full of educational achievement, to its present, so full of educational need, and to its future, so full of educational opportunity, to re-establish and to re-enforce the alliance between religion and learning. It is time for the church to review the reasons why it is in the educational business at all. It is time for the church to

cease regarding its institutions as mere ornaments in its crown, in which it is chiefly interested as objects of selfish pride, of complacent boasting, or of ruinous controversy. It is time for the church to reckon more closely with the economic side of this proposition and to provide for its schools, or to cease to undertake to operate them; to wipe away any possible ground for the increasingly familiar accusation that "denominational" education is a synonym for an "inferior" education; to remember that the world will judge the quality of the religion for which it stands, by the educational efficiency and sincerity of the colleges by which it is represented. It is time for the church-colleges to dismiss any idea that they exist for their own glory, for the fame of their faculties, or for the sentimental interest of their alumni; to cease this internal warfare, this needless rivalry; to get together and not live apart; to enquire whether they have standards, ideals and equipment that justify their academic existence.

Our church is laying great plans and building great hopes. That is the right and proper policy. It is also a sacred duty. But I do not hesitate to say that no plan that we can lay, no hope that we can build, will be abiding, if we neglect the foundation-stone of every plan and of every hope. I come to you from the battle lines. I speak words of soberness when I say that our church needs the conviction, the spirit, the devotion, the sacrifice, and the faith of Calvin to awaken it and to inspire it to do its full duty in this direction. Every form of activity in which we engage as a church—from our great work in the foreign field all the way down the line—will finally and inevitably depend, for

its full success, upon the policy we adopt in this matter of Christian education. Calvin understood this. Knox understood it. Shall we of this time, the heirs of so great a past, standing on the threshold of the greatest opportunity, the greatest need and the greatest crisis, which has confronted the church, fail to understand the situation, to grapple with it, and to act upon it? There is no present duty of our church greater or more insistent. There is no present duty that we owe to the memory of Calvin more sacred than this duty of purging ourselves of the blame resting upon us in view of our growing neglect and growing indifference towards a situation, which is to-day both a standing reproach and a standing peril to our church.