

For the Session and Church.

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PROCEEDINGS

OF THE

Semicentenary Celebration

OF THE

PRESBYTERIAN

BOARD OF EDUCATION;

HELD BY APPOINTMENT OF THE GENERAL ASSEMBLY,

NEW YORK, TUESDAY, MAY 25, 1869.

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NEW YORK, TUESDAY, MAY 25th, 1869.

CONTAINING ADDRESSES BY THE

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

ALSO,

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

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IN VITRO
ANALYSIS
OF

Dr. Lord's Address.

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

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

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

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

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

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

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

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

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

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

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

Dr. Beadle's Address.

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

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

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

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

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

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

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