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The Secularization of Education
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The following pages present the reproduction of an address delivered before the 149th General Assembly of the Presbyterian Church in the United States of America in session at Columbus, Ohio, on Monday, May 31, 1937, in connection with the report of the Standing Committee on Christian Education. The address was delivered from brief notes, which are here expanded to preserve the sequence of ideas rather than the extemporaneous form, though as much of the extemporaneous form is retained as the speaker could recall when he turned writer.

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The Secularization of Education in America

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The secularization of education in America is only one phase, though an essential phase, of that secularization of life in America which is the most deadly enemy of our historic culture. I propose to confine myself to some remarks on this secularization of education and the necessary response of the Christian Church to it.

By secularization of education I mean, to adopt Dr. John C. Bennett's indispensable phrase, the organization of education apart from God. If human society be conceived as a thousand fleets of frail barks launched upon a trackless and storm-tossed ocean, then these fleets sail secularly when their captains take no reckonings from the skies. A system of education is secular when it is organized without reference to that God "of infinite majesty and sole causality" who is fully giving himself to the world in the Christian tradition.

I. *Is education in America secular, that is, organized apart from God?* In reply I must content myself with adducing two illustrations:

1. In a recent number of *School and Society*, Dr. Roscoe Pound, dean of the faculty of law in Harvard University, asserts that organized education has taken the place in our society which was formerly held by organized religion. The institutions of education and not the institutions of religion are now the centers around which our cultural life revolves. In the old days the captains went forth to war, and when they returned laden with the spoils of war, they erected great cathedrals to the glory of God, and those cathedrals were the outward symbols of the communal life. In these days the captains go forth to industrial war, and when they return with spoils beyond the dreams of medieval avarice, they erect great institutions of learning, dedicated to the advancement of human culture, and those institutions of learning are the symbols of our current communal life.

In other words, education and not the Christian religion has become the custodian of those human values which alone make

life worth living. Or, as President Conant, of Harvard, explicitly said in connection with the Harvard Tercentenary, it is to the community of scholars that we must now look to hold aloft the torch of human progress.

(That is to say that in secular education, education organized apart from God, is now the only hope of human society.) I cannot forbear to remark in passing that when the dark days began to draw on over the unhappy land where blood is mixed with the soil, it was not the hands of scholars in the great tradition of German education but the hands of Christian pastors in the great tradition of the Protestant Reformation that steadily inscribed their names to a new thesis of freedom. The world will not be saved by a community of scholars, but only by a community of saints.)

2. There has recently been issued by the Educational Policies Commission of the National Education Association of the United States, Department of Superintendence, a little book entitled "The Unique Function of Education in American Democracy." This book purports to unfold the history of education in America and to orient a system of American education to the present cultural situation. Here is represented the point of view, not only that education has now taken the place in our American life previously held by religion, but that the Christian religion never did make constructive contribution to education in this country. If what some lyric poet may have said is true, namely, that it is better to be damned than not to be mentioned, then the Christian religion falls below condemnation in this contemporary book, for it is not so much as mentioned. There are, indeed, quite casual references, such as, "Education would cease to be education if it ruled out of consideration Plato's Republic, the Bible, or the writings of all such thinkers as Thomas Aquinas, John Ruskin, and Ralph Waldo Emerson." Or, the statement that when Thomas Jefferson came to select a legend for his University of Virginia he chose that "*ancient saying,*" "Ye shall know the truth, and the truth shall make you free."

The significance of this book is not so much that it falls into the common skepticism about any contribution which the Chris-

Christian religion can make through the processes of education to the solution of the current problems of society, but that it explicitly ignores any contribution which the Christian religion has historically made to the origin and growth of our American system of popular education. If that point of view can be substantiated, it is going to be hard on those who will have to continue to make public addresses on the subject of Christian education. We can no longer maintain our intellectual respectability and hold up the schools of the Puritan Commonwealth of Massachusetts as having opened even a wicket gate to our public-school system. We can no longer declaim the inscription carved on the right wall of the Johnston Gate at Harvard, with its touching lines: "After God had carried us safe to *New-England*, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship and settled the Civill Government; One of the next things we longed for, and looked after was to advance *Learning* and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust." We can no longer name the founders of Harvard, William and Mary, the Old Log College, itself the Alma Mater of scores of colleges born with distinctively Christian purposes, as among the true forerunners of that system of higher education in America which has now displaced the Christian Church as the interpreter of the ultimate meanings of life. That will be too bad for the orators, but they will have to submit to the historical facts, if and when they are demonstrated. Let us agree, then, that the Christian Church hindered rather than helped in the development of our public-school system, and that it delayed rather than advanced the day when our system of higher education could kindle and hold aloft the torch of truly humane culture. For the sake of argument, let us agree to all that. Let us leave to the secularist the field of the history of institutions. Let us advance to a stronger position. Let us leave the field of the history of institutions and take up our position on the field of the history of ideas.

II. *To those who are satisfied with the secularization of education in America, maintaining explicitly or implicitly that education*

ought to be organized apart from God, I have three things to say

1. The idea that universal education is desirable or possible derives from a general idea of human worth. The general idea of human worth, which we take without question as a maxim of our democratic society, derives from the Christian tradition. In other words, without the great general idea of the worth of human personality there would have been no dream of our American system of popular education, and that great general idea is specifically a Christian idea.

Dr. Alfred North Whitehead, in the sociological section of his "Adventures of Ideas,"* defines the great transition in human society as the transition from a society based upon the presupposition of human slavery to a society based upon the presupposition of human freedom. Historically that is the great transition. It has as yet been imperfectly made, and in our day the totalitarian states are turning back the tides of the transition toward the old presupposition of human bondage. But the transition was in process, and will continue to be in process, toward not only political but industrial and social freedom.

What brought about this transition? To what may we with confidence look to carry this transition through to its ultimate interpretation in human society? This transition was brought about by the Christian idea of the worth of human personality, and in this Christian idea is the only hope for the future.

Now, in respect to the idea of human freedom, the Christian tradition was the heir of two other great traditions, the Hebrew tradition and the Greek tradition. The idea of the worth of human personality is native to the Hebrew tradition. The Greek philosophers, and later on the Stoic lawyers, maintained the dignity of human nature. But in the first century of our era, the Jordan stream of Hebrew thought was no longer a swelling stream, and the sweet waters that flowed from Olympia had slowed their pace. About to make a historic confluence, the waters of the Jordan and the waters of Olympia were a marsh in which the flow of the current was scarcely perceptible. But at

*Macmillan Co., 1933.

the point of confluence there burst forth from the bowels of the earth an immense spring of living water, in the specifically Christian tradition. It was that specifically Christian doctrine of the worth of man which at last turned the corner away from a society based upon the presupposition of human slavery to a society based upon the presupposition of human freedom.

On the field of the history of ideas we must contend that the very idea of human freedom, which finds one expression in political democracy and another in the notion of universal education, is an idea which we owe to the Christian tradition. Or, to say it in another way, if we have in America to-day a system of popular education organized apart from God, it is because we had in America at one day an idea of human freedom organized about God.

We must also contend that, in the long run, neither the idea of political democracy nor the idea of universal education can live apart from that idea of human worth which is the gift of the Christian tradition. If you doubt that statement, share with me the profound insight of the brooding Russian thinker, Nicholas Berdyaev, who declares that we see to-day in the totalitarian states of Europe the deterioration of the Christian doctrine of man. If you desire concrete illustrations of his thesis, read, for instance, Ignazio Silone's recent biographical novel, "Bread and Wine,"* and sit at the feet of his old teacher, the priest Don Benedetto, and sorrowfully pass in review with him the disintegrated personalities of his former pupils. They are all destroyed because in a political climate unfavorable to human freedom they have allowed their personal sense of human dignity to be eaten away by worms or to rot on its stem.

Thus far we have come, then. It is the Christian doctrine of man which achieved the transition from a society based on the presupposition of human bondage into a society where human freedom is our most precious possession, and has given birth to the very notion that everyone, by virtue of his humanity, has a right to an education. Apart from the Christian doctrine of man, neither political democracy nor popular education can long survive. Let us go a step farther.

*Harper & Brothers, 1937.

2. The second thing I have to say to those who are satisfied with the organization of education apart from God is that the Christian doctrine of man cannot survive separate from the Christian doctrine of God. The Christian doctrine of man is suspended from the Christian doctrine of God. If human personality has worth, it is because it has worth to God. This also is an insight of Berdyaev's, who declares that the deterioration of the Christian doctrine of man which we see in the totalitarian states to-day is the consequence of a prior deterioration in those cultures of the Christian doctrine of God.

Historically, in both the Hebrew and Christian traditions, this organic unity of the doctrines of man and of God is evident. I shall come a little later to some statement about the Greek tradition in this respect.

Typical voices of the Hebrew tradition are these: "And God said, Let us make man in our image, after our likeness." Human personality is a character impressed by God.

"What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

Even in the face of the vast structure of the heavens, man is declared to have an infinitely superior dignity, the glory and honor of a personality with which God has endowed him. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" God and man are in an ideal moral unity: man's goodness is not apart from God, but the result of God's requirement.

Again, it is the immortal voice of Jesus which carries the Christian tradition to its heights, both in respect to the infinite worth of the particular human person and in respect to the grounding of that worth in God. "It is not the will of your Father who is in heaven, that one of these little ones should perish." "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Or take a concrete example. There was, in the darkest hour of the Christian

tradition, an outcast from society, a man to whom society was saying: "Go to, now; we have no further use for you. All that we can do for you is to exclude you forever from the society of your kind, and that we inexorably propose to do." He was the so-called dying thief. That one poor wretch cried to Jesus, "Jesus, remember me when thou comest in thy kingdom." Will Jesus hear? If Jesus, whatever universal human burdens he bears upon the cross, will not hear the modest plea of one poor dying thief, then the doctrine of man's worth to God is a doctrine to be thrown to the secularists. But no fear! To one human wretch, Jesus, in the hour of his agony for mankind, replied, "To-day shalt thou be with me in Paradise."

(The framers of our Declaration of Independence had it right, and the secularists have it wrong. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." The rights of man to life, liberty, and the pursuit of happiness are unalienable because they are rights with which men have been endowed by God. Apart from God these rights do not exist.) This is the voice of American culture in the days when we undertook the great experiment in democracy. That voice is faintly heard to-day, but does it speak the truth? If it speaks the truth, those who would secularize education in America to-day tear apart the inseparable truths out of which our freedom arose—the Christian doctrine of man and the Christian doctrine of God, *e duobus unum*.

So far as the Hebrew and the Christian traditions are concerned it is unquestionably true that the doctrine of human worth derives from the doctrine of God. If the tides of our American life continue to run in the direction of secularization, the future alone can show whether, on the one hand, the doctrine of human worth can survive the deterioration of the doctrine of God, or whether, on the other hand, the doctrine of human worth may achieve new meaning from a reaffirmation of the Christian doctrine of a God "of infinite majesty and sole causality" working out in the web of time his purposes for man and for society.

Our contention so far has been, first, that the doctrine of human worth which finds expression in political democracy and in popular education has its origin in the Christian tradition, and cannot persist apart from it, and secondly, that the Christian doctrine of man is the other side of the Christian doctrine of God, and cannot persist apart from it. Let us go one step farther.

3. There is a third thing that I should like to say to those who are satisfied with the organization of education apart from God. And when I say this third thing the secularists will turn over in their graves, for now we must leave the noble humane tradition of the Greeks, and go it alone with the Christian tradition. This third thing is the citation of a doctrine which inevitably emerges at the juncture of the Christian doctrine of man and the Christian doctrine of God—the Christian doctrine of salvation.

There is a deep gulf between the Greek tradition and the Christian tradition. The Greek tradition made man the measure of all things. The Christian tradition makes God the measure of all things. It is still indispensable for those who are interested in the history of ideas to read and meditate upon R. W. Livingstone's great book,* "The Greek Genius, and Its Meaning to Us." Here the gulf between the two traditions is clearly discerned. I quote: "What the Greek did for God and Nature, that he did for his daily life. *He humanized it.* Some thinkers—. . . Paul, Pascal, Byron are among them—have seen in man a twofold nature, God and beast; and finding no reconciliation between his two natures, have been agonized by the conflict, within this being,

'Half dust, half deity, alike unfit
To sink or soar.'

The Greek was not conscious of such a distinction; he saw only a unity 'glorious in its action and itself,' in which humanity was not distinct from divinity, nor body from soul . . . Paul and Pascal found no escape from this horrible dualism within except by the intervention of the grace of God."

Those who are satisfied to secularize education in America do so at the deadly peril of being unrealistic about human nature.

*Oxford University Press, second revised edition, 1915.

For philosophers, moralists, psychologists, and sociologists, as well as for theologians, the real fact about human nature is its horrible moral dualism. The real meaning of human nature can be discovered only when we face the fact that man has at once the capacity to envisage and desire perfection and to sink beneath perfection and lose the longing for it.

This is certainly no time in the history of the world to be unrealistic about human nature. I do not invite you to look within, where you may see this horrible dualism at its worst. But I do invite you to look abroad in America, where you may see, among other dreadful sights which there is no time to describe, a system of education in crime more costly than our system of public and private education, a system of education in crime more obviously effective in achieving its desired outcomes than our system of public and private education; a vast empire of crime within a democracy, an organized business in crime that is bigger business than any other business ever conceived in America. Read Courtney Ryley Cooper's "Here's to Crime"* if you think I am romancing. Look abroad beyond America, where every newspaper shrieks the corruption of man's heart. Let each breeze that sweeps the ocean bring you the incredible tidings of "man's inhumanity to man." Only those who have lost the last degree of sensitivity to the realities of human nature can fail in these days to be shaken to the roots of their being by the manifold evidence that when John thought of the world as the kingdom and system of evil, he was only thinking in terms of awful truth. We have a horrible dualism within each one of us; our American culture is torn in two by a horrible schism; while Western civilization goes on to new triumphs, Western culture is dying because the tensions of this horrible rupture are not resolved.

There is only one doctrine that can resolve the tensions of this dualism, and that is the Christian doctrine of salvation, which springs at once from the Christian doctrine of man and the Christian doctrine of God. It is the Christian doctrine of salvation, alike for man and society, through Jesus Christ, the only Mediator between God and man, which alone can heal these fatal schisms

*Little, Brown & Company, 1937.

in the human breast and in the vitals of human society. And so the third thing I have to say to those who are satisfied to secularize education in America is that, not only have they forgotten that they owe the doctrine of human worth to the Christian tradition and not only have they ignored the inseparability of the Christian doctrine of man and the Christian doctrine of God, but they have despised the Christian doctrine of regeneration, which is the expression in mere words of the fact that through the power of the living and real God man may not only be born again free of the horrible dualism in his own nature, but borne again into a community of the free, a society which observes the weightier matters of the law—justice and mercy and faith—a Kingdom of God on earth, where God's will is done on earth as it is in heaven.

III. *Now I inquire, "What is the necessary response of the Church to the secularization of education in America?"* There is one necessary response, though I shall support the main thesis with a short bill of particulars.

The response of the Church to the secularization of education in America is not an outcry against the American doctrine of the separation of Church and State. Christians are the last persons in the world who ought to cry out against the separation of the Church from any form of State whatever, even the democratic State which rests on the Christian doctrine of human freedom. The response of the Church to the secularization of education is to teach the Christian religion.

I mean, it is to teach the great general truths of the Christian religion such as those which I have been discussing. Let us attend not any the less to the great particularities of the Christian faith but all the more to the great generalities of the Christian religion—the Christian doctrines of man, God, and salvation. If we must continue to tithe the mint and rue and anise and cummin of Christian truths, let us do it in our own private kitchens, and let us set before the world only the weightier matters of the Christian tradition.

This is a response of incredible difficulty. Why is it that there are in America to-day 17,000,000 boys and girls between the ages of

six and eighteen without any organized religious instruction of any kind? Why is it that the whole system of education in America has been organized apart from God? Why is it that when good citizens concert measures to combat the crime situation, they disregard, as being ineffective, any service that the Christian Church might render? It is primarily because the Christian religion must be taught by a word inseparably joined to a deed, and we have been more or less contented with words that sounded Christian but were loosely joined to the Christian deed. In short, it is the life of a Christian which speaks more loudly than his most orthodox words. In short, it is the quality of life within the Christian Church which either commends or condemns the doctrines it professes. It is useless to proclaim by word of mouth the Christian doctrine of the worth of human personality and not to let the cutting edge of that doctrine lie at the root of every tree bearing the fruit of social evil. It is useless to proclaim the Christian doctrine of God, and then to act as though God had never spoken through Amos these terrible words: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. . . . Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream." It is useless and worse than useless to shout the Christian doctrine of salvation when the herald bears in his spirit only the most superficial marks of salvation and when the fellowship to which he belongs is more concerned to save its life than to lose it.

This incalculable difficulty of bringing the institutional life of the Christian Church up to the level of its profession throws us back upon the fact of the spiritual remnant. It was from among the spiritual remnant of the Hebrew nation that Jesus arose to denounce the hypocrisy which separates the word from the deed. It was from the spiritual remnant in Germany and in Switzerland and in England and in Scotland that the Protestant Reformation sprang. It is from the spiritual remnant of the Eastern Orthodox Church among the refugees in and around Paris that we see a new Christian fellowship coalescing. It is from among the spiritual remnants in Italy that a new spirit will break forth within or

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beside a Church from which the hero of "Bread and Wine" turned because of the abyss between its teaching and its practice. It is the spiritual remnant in Germany that stands firm with the help of God because it "can do no other." It is by the formation of inner fellowships of the spirit within our own institutionalized churches in America that a new community will emerge in which the Christian word and the Christian deed will be one and in which the organization will serve the spiritual purposes of the fellowship and not suppress or deny them.

We heard the other day that often-quoted action of some previous General Assembly that every member of the Presbyterian Church in the United States of America was by virtue of that membership a member of a missionary society pledged to teach the whole world to observe to do all things whatsoever Christ has commanded us. There might be quoted the action of another General Assembly to the effect that religious education, that is, the teaching of the Christian religion, is the vocation, not only of every minister, of every elder, of every Sunday School teacher, but of every Christian. Who can deny that these actions of the General Assembly are mockeries? In what particular church is it true that every member of the church is in fact alert to discharge his responsibility to teach the Christian religion to the whole world? In what particular church is it true that every member, whether male or female, bond or free, barbarian or Scythian, rich man, poor man, doctor, lawyer, merchant, housewife, business woman, artist, artisan, industrialist, or member of the C. I. O., takes as his supreme vocation the teaching of the Christian religion?

But it must become so. The day must come when every church session is a fellowship in the teaching of the Christian religion by word and deed; when every church is a fellowship in the teaching of the Christian religion by a quality of life like that of the primitive Christian community of which it was said, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers . . . praising God, and having favor with all the people. And the Lord added to them day by day those that were saved." That day is beginning to dawn again, and when it but faintly reddens the skies we shall

begin to see the children of the poor gathered in from the slums and the slums gathered into Gehenna, and the fathers and mothers living in the highways and hedges gathered into the Christian fellowship while the highways are straightened out and the hedges cut down before the coming of the Kingdom of God. To hasten that day, the Board of Christian Education proposes, if you will have it so, to offer to pastors and elders opportunities for intimate fellowship in the Christian gospel, in the spirit of the luncheon seminars initiated at this General Assembly. These so-called "Pastors' Seminars on Faith and Life" will be undertaken here and there throughout the Church, beginning next October, in such a way as not to interfere with other Presbyterian projects. The Board of Christian Education proposes also, if you will have it so, to offer to the membership of the Church a new monthly magazine to bring to the whole Presbyterian fellowship, by text and picture, reports of Christian sayings and doings throughout the world. These new ventures of the Presbyterian Church in the United States of America, it is hoped, will help to bring us all together in a closer fellowship—"One for all, and all for one," but more than that, "One for all, and all for One"—in the teaching of the Christian religion.

But if it is necessary in order to deal with the situation created by the secularization of our public-school system for the Church to arouse itself to the support of such new projects as week-day religious education and to seek ways of relating itself to the great army of Christian public-school teachers, what shall be said of the crisis which faces the Church in the field of higher education?

In its early zeal for the teaching of the Christian religion, our Church organized and supported some fifty colleges. The original objective of all these colleges, which represent an investment of \$100,000,000 and thousands of priceless lives was two fold: to furnish the Church with an adequate supply of educated ministers and to teach the Christian view of the world to its sons and daughters. Our fathers could not endure for their children a system of education organized apart from God. For them there was no learning that did not find its final meaning in the Christian religion. They would never have been a party to that disinte-

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gration of personality which is going on all around us in our secularized institutions, and by the same token in our own personalities, for there in these institutions and here within ourselves, we are becoming part physical man, part chemical man, part economic man, part psychological man, part sociological man, and, in the end, no real living and dying man at all. Our Christian colleges exist to bring all knowledge into the focus of eternity. For whether it be history, or the languages, or the sciences, or the arts, they must all be brought into captivity to the obedience of Christ, which is the final wisdom.

But you say, in your self-righteousness, that our Christian colleges have not demonstrated their unchanging loyalty to the great general truths of the Christian religion—to its doctrines of man, and of God, and of salvation. Have you been unchangingly loyal? Has the Church been unchangingly loyal? I dare not answer for you, but I dare answer for the Church. The Church has left its colleges very largely to fight their own battles against the massive forces of secularization. If the Presbyterian Church in the United States of America wants its colleges to stand as lighthouses of the Christian religion shining upon the darkly moving waters of a world organized apart from God, then it must strengthen their foundations. To this end, the General Assembly has authorized the Board of Christian Education to raise \$10,000,000 as a Sesquicentennial Fund for Christian Education. This movement of the Presbyterian Church will come in the calendar years 1938, 1939, and 1940. No further notice of this celebration of the one hundred and fiftieth anniversary of our General Assembly will be taken at this time, since the Church is now devoted to the celebration of the one hundredth anniversary of its Board of Foreign Missions. But in the approaching years the Presbyterian Church will be called upon to answer the question whether its colleges, devoted to the teaching of the Christian view of God and the world, shall be able to stand against the movement to organize American education apart from God.

In the process of placing organized education at the center of our American life where organized religion once stood, there have grown up great secular universities, both public and private,

which largely determine, by sheer weight of resources and prestige, the standards of American education. To these institutions our sons and daughters have been drawn by the thousands. There they face views of human life organized apart from God, in terms of this or that science or this or that economic, psychological, sociological, or philosophical theory. Into these secular institutions the Presbyterian Church has followed its children. Through the Board of Christian Education the Church has provided in more than fifty of these institutions a spiritual leadership through a university pastor who is the center around whom develops a student fellowship in the word and deed of the gospel. These fellowships, intruded into environments sometimes indifferent, sometimes hostile, sometimes friendly, show rare signs of promise to-day. In many of them student groups are finding their way into a realization of the gospel which may well be an example to the Church.

To strengthen these Westminster Foundations at university centers is an essential part of the sesquicentennial program to which reference has already been made. What advance, for example would be more to the advantage of the Church in its struggle against the secularization of education than to join with other Christian Churches in establishing such Christian fellowships in the scores of teachers' colleges from which an army of teachers unceasingly flows into our public-school system? This is a field so far practically untouched because the necessary resources have not been available.

Will the Christian Churches of America allow "the strategic million" now in the colleges and universities of America to be sold out to a system of education organized apart from God, denying the source of its birthright in the Christian doctrine of human worth, guiding its steps by flickering lights on the ground, blind leaders bringing blind followers alike to death in the pit? Or will the Christian Churches of America, the Presbyterian Church in the United States of America in the van, reconstitute themselves a great fellowship in Christ, teaching the great Christian doctrines of man, of God, and of salvation for man and society? Will the Christian Churches of America, the Presbyterian

Church in the United States of America in the van, reconsecrate themselves, not only to the oral teaching of the Christian religion—that is easy—but, turning away from the one intolerable heresy of separating the Christian word from the Christian deed, to the teaching of the Christian religion by living it?

Shall we abandon the strategic million in our colleges and universities as we have abandoned the tragic seventeen millions on our city streets and in our countrysides? We have already abandoned them if we have not realized that it is alone the quality of life within the Christian fellowship which declares the truth of the Christian religion or demonstrates its falsehood. We have already abandoned them if we have not here and now highly resolved that, as for us, we will seek the deeper meanings of the Christian fellowship, and with others of like mind and heart devote ourselves in life and death to teaching the Christian religion.

It is said of the early Christians that they outthought and outlived the pagans. It will be easier to outthink the secularists than it will be to outlive them. But if we cannot outthink and outlive those who would organize our American life apart from God, then we and our children will see the judgment of God upon a nation first conceived in liberty and then rededicated "under God" to a "new birth of freedom" and upon a Church from which all free men will turn because it values above the truth itself the earthen vessel in which it keeps its priceless treasure. Let us take this earthen vessel, which is in reality an alabaster box containing the quintessence of flowers from the high mountains, and with perfect devotion pour its treasure abroad upon living and dying men, remembering who it was that said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

