

The Significance of the Reformed Church Tradition for Modern Education

Dr. A. E. Kerr

President of Dalhousie University
Halifax, Nova Scotia

An address delivered, in substance, at the Annual Meeting, 1948, of the Western Section of the Alliance of Reformed Churches, Buck Hill Falls, Pa.

It is hardly necessary for me to take time here to argue the importance of Education. If I were to urge the recognition of it in this gathering I should certainly be preaching to the converted. Some of the members of this Conference are known throughout the world for their learning, and every member of it has a genuine interest in scholarship.

One does not need a select company, however, in order to be sure of a favourable hearing for the cause of education, for men and women of all classes and social conditions regard it with cordial approval. The opinion is held almost universally that illiteracy, like sin, is a reproach to any people, and that the degree of general enlightenment which obtains in a nation is one index of its claim on the approbation of mankind. There is little disposition to challenge the judgment of Mazzini, that "so long as a single one of your brethren vegetates uneducated among the educated, you have not got a Country such as it ought to be," and that votes, work and *education* are three of the main pillars of a true commonwealth. The royalist governor of Virginia, Sir William Berkeley, said with fervour in 1670, "I thank God that there are no free schools nor printing, and I hope we shall not have, these hundred years." Some of his hearers may have endorsed his views, but it can be said with confidence that they would evoke only a disclaimer from right-thinking people everywhere today.

It is an axiom with us that all who profess the Christian faith should also be friends of education, for a man who sits in intellectual darkness cannot exercise the rational powers that are his crowning glory as a reasonable being. It is regrettable, however, that they did not always understand the spirit they were of, and that the Church did not invariably consider it to be part of her business to say to the bound intellect, "Go forth." Lecky, in his review of European morals, pronounces the age when the Church was at the height of her ascendancy to be "one of the most deplorable in the history of the human mind." This is a very uncomplimentary verdict, but the evidence on which it

is based cannot be set aside. The Christian Church through many centuries was certainly less zealous for education than she might have been. There are, however, extenuating circumstances which make her conduct at any rate less culpable than Lecky's judgment suggests: and there are items that should not be overlooked on the credit side of the ledger. All that I feel called upon to say on this point is that in spite of her many failures to promote education, she has on the whole done immense and enduring work in this field; and no well-informed Christian today would dispute the proposition that the Church should ~~enjoin~~^{urge} her members to follow the apostolic injunction and add to their "faith, virtue, and to virtue *knowledge*."

It is fitting that we should take some notice, at the outset, in a discussion of the significance of the Reformed Church tradition for modern education, of John Calvin's deep personal interest in the subject and of the contribution that he made to it. For many years of his life, says one of his biographers, he awakened in the morning and went to sleep at night with the thought of founding a college uppermost in his mind. He lived to see the realization of his dream, for the College at Geneva was formally opened in 1559, a public holiday was proclaimed, the church bells rang out, and the city took on as festive an appearance as the prevailing ascetic temper of the people and their leaders would permit. It is interesting to recall that although he said in a famous remark that the Humanism of the classical studies to which he had for a long time devoted himself was to Theology as darkness was to light, the curriculum of the new College showed a genuine appreciation of the Greek and Latin poets, who provided Augustine, as he tells with shame in his Confessions, with "the choice spectacles of his vanity." It was of this seat of learning that Calvin's biographer, whom I quoted a few moments ago, said, "When a stranger asks to be conducted to the house of Calvin, men do not take him to the house on Canon Street, but to the tiny College which Calvin founded, and the threshold of which he crossed so often." This College, or Academy, became the University of Geneva, and the establishment of it has been called by Walker, the church historian, the crown of Calvin's work in that city.

Calvin's views on education provide a theme on which scholarly research might well be expended. At the same time it should be recognized that the Calvinistic Churches, without losing any of their admiration for him, moved on beyond him in many respects, and away from positions that he strongly advocated. His most sincere disciples have not hesitated to admit his errors and to question or qualify his conclusions. The right of discrimination which they have claimed is well illustrated in the fact that early in the present century a number of men who

proudly called themselves his followers, erected a monument in Geneva as an expression of public penance for his part in the condemnation of the Spanish heretic, Servetus. Whether or not, all things considered, his participation in the incident called for such a gesture from them is another matter, and it need not detain us now. They clearly indicated by their act that the spiritual descendants of the Reformer have felt free to disagree with him, in obedience to the dictates of their own consciences, and to publish the fact to the whole world. By the same logic, they might quote his views on education and say, "These were the opinions of Calvin, whom we revere: but we do not look upon him as infallible, or regard them as relevant to the conditions of the age in which we live." The question that we must ask, then, is not just, "What did Calvin or the other Reformers say about education?" but, "What are some of the distinctive ideas and attitudes of the Reformed tradition as a whole, and how meaningful are they for education today?" When I ventured to list them I found that there were five areas of interest—curiously enough, as one recalls that Calvinism had its celebrated Five Points of theology—in which those who stand in this succession and those who have special responsibility for public education, could well make common cause, with mutually beneficial results. I shall name them in order and offer a brief comment on each one.

I

1. The first area of interest is the Ethical. Calvin himself placed his unmistakable emphasis here, and it is well known that the rigour of his moral demands drew to him the fire of his critics. Some account has to be taken, of course, of the fact that the duty that immediately confronted him in Geneva was to establish a new moral discipline in the life of the city, that half measures would undoubtedly have been useless, and that effective regulations tended increasingly to become more severe. A less able and determined man would have failed in his effort to alter the situation, but Calvin succeeded in transforming Geneva into what John Knox called, in his well known tribute, "the most perfect school of Christ that ever was on the earth since the days of the Apostles." The ultimate explanation of his programme, however, is not to be found in his environment but in his own inward conviction that religious faith should invariably essay, and issue in, uprightness of life.

Mark Pattison, in his famous essay on Calvin, comes to this conclusion about him. "The distinction of Calvin as a reformer is not to be found in the doctrine which now bears his name," he says, "or in any doctrinal peculiarity. His great merit lies in his comparative neglect of dogma. He sees the idea of reformation as a real renovation of human character. While the German

reformers were scholastically engaged in remodelling abstract metaphysical statements, Calvin had embraced the lofty idea of the Church of Christ as a society of regenerate men. The moral purification of humanity as the original idea of Christianity is the guiding of his system." Leaving all comparisons aside, it is correct to say that Calvin gave ethical considerations the central place in his preaching, and that an insistence on the primary importance of moral character and conduct, with a corresponding exhibition of moral energy, characterized the Reformed doctrine in every country to which it was transplanted.

2. The second area of interest is the Economic. The attitude of early Calvinism to the economic order has been examined in many books, and the views which they expound are well known to most of us. Max Webber, who devoted his attention to the influence of Calvinism on the economic life of his time, discussed the subject in his essay, "The Protestant Ethic," and did so, even in the estimate of those who disagree with some of his conclusions, "with a wealth of knowledge and an intellectual force which deserve admiration." He maintained that certain elements in the Genevan teaching were specially congenial to the growth of capitalism and that they furnish an important clue to the understanding of its acceptance by the middle classes among whom Calvinism flourished. Tawney, in his even more popular study, "Religion and the Rise of Capitalism," has emphasized the close relations which subsisted between the two movements. "Unlike Luther who saw economic life with the eyes of a peasant and a mystic," he says, "Calvin and his followers approach it as men of affairs, disposed neither to idealize the patriarchal virtues of the peasant community, nor to regard with suspicion the mere fact of capitalistic enterprise in commerce and finance." Those who are familiar with Tawney's position will not need to be told that he does not eulogize Calvinism: on the contrary, he describes it as the "work of a jurist and an organizer of genius," of which the best that can be said is that its theory and practice were consistent. He does remark, however, and in doing so pays Calvin a compliment even if in general he is grudging in his praise, that he produced "perhaps the first systematic body of religious teachings which can be said to recognize and applaud the economic virtues," and that while the Reformer and his successors framed their regulations with a clear eye to the actual facts of the commercial civilization in which they lived, they did not "abandon the claim of religion to moralize economic life."

It should not be thought that these are small concessions to make to the credit of the Calvinists. They tried to keep their thinking on economic matters intelligent, realistic and contemporary. They saw no merit in offering prescriptions for a commercial order that had meaning only for an agrarian society. This kind of irrelevancy had been stigmatized in the declining

period of the Middle Ages by the adjective "guildish," which meant the practice of thinking in categories that were valid once but had become outmoded as a consequence of social change. Further, they firmly believed that the practices of commerce could be aligned with the principles of the Kingdom of God.

Calvin accepted the new economic development, although he never advocated any wholesale repudiation of the old order. He called for a change in the traditional view only where it had lost its correspondence with reality. In opposition to the Fathers, he recognized the lawfulness of a reasonable rate of interest. On occasion he urged the formation of a bank and the development of useful industries. At the same time he was fearless in his denunciation of the evils that were emerging in the new system. He and his colleagues declared that if they kept silence in the face of blameworthy commercial practices, their people would with justice regard them as "dumb dogs." He emphasized individual initiative, and this has become one of the dominant characteristics of the Calvinistic type of thought; but he also had a keen social consciousness, and those who would make him the patron saint of "rugged individualism" would do well to remember that in the opinion of Tawney Christian socialism as well as individualism may be deduced from certain of his fundamental principles. The really noteworthy features of the Reformed movement, from the economic standpoint, were that it had a proper regard for "commercial common sense," that it looked with appreciation on the world's daily work as the vast ordinary sphere of Christian vocation, and that it insisted on the universal authority of the Christian ethic.

3. The third field of interest is the Political or Democratic. It has frequently been observed that Calvinistic countries have generally shown a preference for democratic forms of government. Other influences have undoubtedly been operative in most cases, and sometimes they have been powerful, as they certainly were in the United States: but the regularity with which democratic institutions have appeared in communities of the Reformed type suggests that there may be a causal and not a merely coincidental relation between them.

This tendency toward democracy may have been due in part to the new sense of moral responsibility that Calvinism kindled in the individual soul, with the resultant awakening of the dignity and heroism and independence that create free institutions. It may have been due in part to the place in the Reformed practice accorded to the preacher, who was the tribune of the people as well as the prophet of God. The preaching of the Word is a prominent feature of Calvinistic worship: and the appeal of the sermon is addressed directly to the reason and conscience of the congregation. When this rule is established it is but a short step to government of the people and by the people. It may have

been due in part to the acknowledged right of the individual members of the Calvinistic Churches to a voice in the regulation of their ecclesiastical affairs. Dr. A. D. Lindsay says, in one of his fine studies, that Oliver Cromwell, the father of our democracy, learned the principles of it in his Church, and that what he did later was to translate those principles into political terms. I shall not attempt to list all the proffered explanations of the pre-disposition of Reformed countries to democratic institutions. I am concerned now only to bring the fact of their friendliness to them into bold relief; and this country does not provide the least impressive illustration of it.

4. The fourth area is Scientific. Here I confess that I speak with some hesitation; for if I represent open-mindedness to scientific truth as a virtue, I do so in the regretful consciousness that the record of the historical relations of the Reformed Churches with science is not entirely creditable to them. It is cold comfort to say that in this respect the Reformed Churches were no worse than the others, or that the scientists must bear some share of the blame.

The historians of science pass over both the Renaissance—an interesting point!—and the Reformation as events which had no direct bearing on modern scientific progress. The Renaissance meant the fresh study of the masterpieces of classic art and literature and the revival of enjoyment of the world of nature. It had little or no immediate interest in the experimental method by which science was now to move forward to new discoveries. The Reformation was an attempt to purge Christianity of the accretions that partially obscured its essence, and to make the Holy Scriptures the rule of faith: But the area of interest in which the reform took place was relatively restricted. Luther made a beginning and Calvin went beyond him; but neither of them, any more than the contemporary popes, appreciated the import of the new departure in science. Reformers in every field of endeavour have their limitations, and they leave the task of pioneering further, or along other lines, to other men. The reformer earns our gratitude when he fulfills his own historical mission.

In this connection, however, it should be added that secular scholars have not uncommonly pointed out to the credit of the Renaissance that it contributed indirectly to the rise of science by the intellectual attitude that it awakened: and just to be equally fair to the Reformation, I should like to recall the generous but not altogether gratuitous compliment paid it by the late Baron von Hugel, one of the finest minds in the Roman Catholic communion in modern times, when he said that since “the sad-denning division of Christianity in the sixteenth century” the Reformed Churches, in the more inclusive meaning of the term, had provided the atmosphere for what he calls the “untram-

melled pursuit of truth." To the extent to which is true—and von Hugel could probably have absolved himself from any charge that he was indulging in idle chatter—these Churches have been the unofficial, if perhaps often unconscious, allies of science; and there is no doubt that a favourable attitude toward scientific investigation is fairly general throughout them to-day.

I venture before leaving this topic to allude to a circumstance which I trust may have an element of prophecy in it. When Calvin opened the doors of his College at Geneva, the public proclamation, which he may have composed, read, "It is by the great mercy of God that it has been given to this town to become at once the foster-mother of piety and *science*." So that there shall be no misunderstanding, let me hasten to add that he thought of science in the medieval, not the modern, sense; but there is in his statement an implied recognition of the sacred right of truth, and that is the Magna Carta of scientific freedom.

5. The last area is the International. The external conditions of early Calvinism obliged it to think in international terms. In the first place, if it had been a movement in a fairly large state it might have found sufficient room for its immediate expression within its own national bounds, and in that case, it probably would have produced a religious revival there; but, as a matter of fact, Geneva was a comparatively small city, and no man of Calvin's imagination could be content with a religious awakening which affected only a few thousand people out of the whole population of Europe. Secondly, if the Reformer had lived in an age of religious freedom, he might easily have confined his attention to his own compatriots; only rarely would the presence of refugees have reminded him of the problems of people of other languages and loyalties; but actually, religious persecution was so common that great numbers of strangers sought shelter in Geneva, and he usually preached to a league of nations. Thirdly, if Geneva had been secure in her independence, and if Calvin had been secure in his position in the city, he would not have been obliged to attach so much importance to the friendship of like-minded persons and of sympathetic political powers in other countries. It was quite natural therefore that the Genevan Church should have shown from the outset an extraordinary awareness of international affairs. Finally, there was the fact that the system took root early, and flourished, in several countries: and the Churches that resulted could not have been nationalistic in the narrow sense without disowning their spiritual kindred and denying their inner spirit. Troeltsch says that Calvinism became "a *universal* spiritual force." If this is an over-statement, it at least contains a recognition of the fact that the Calvinistic form of Christianity spread over a very wide area, and that it inevitably developed an international mind. Kidd, the historian, has called Calvin himself "the only international reformer."

These then are five areas—the Ethical, Economic, Democratic, Scientific and International—in which the Churches of the Reformed tradition should find it congenial to play their part in the shaping of men's thoughts today. In my review of them I have tried to answer the first part of the question that I proposed, and identify some of the distinctive ideas and attitudes of the Reformed tradition. Let us turn to the second part of it and ask whether these ideas and attitudes are specially relevant to the tasks of modern education.

II.

1. The fundamental place of Ethics in the education of youth was recognized by classical thinkers, long before the beginning of the Christian era. The highest knowledge, according to the prince of Greek philosophers, is the knowledge of the good. As far as Hebrew thought is concerned, the most important part of the discipline of life at any stage is that which has to do with the discernment and practice of righteousness. In view of our own corporate indebtedness to Jew and to Greek, it is not surprising that special attention should have been given to ethics in our culture. If we ever show any inclination to ignore this interest some well-informed critic is sure to remind us that it is an outstanding characteristic of our best writing. Taine, the Frenchman, for example, in his discussion of English letters, reminded us that all our great novelists were moralists; and an eminent scholar in an introduction to a volume of American essays has remarked that "those among the first essayists who were not in the pulpit might well have been, for they were ethical guides." Under such circumstances it is plain that no philosophy of education, in particular, could be considered adequate by us that viewed the purpose of our schools to be merely the impartation of knowledge or the development of what are commonly called "skills," without any genuine concern for the appreciation of moral values. The clearest elements of greatness in our national character are inseparably associated with this emphasis.

There are disconcerting signs today of a wide-spread tendency to hold this part of our heritage in disdain. The belief that we live in a moral order, and that the word "ought" has a permanent place in our vocabulary, has grown dim for multitudes in the modern world; and life derives its direction for them from considerations of mere personal preference or passing expediency. There is a difference of opinion as to the true explanation of this loss of faith in the validity of moral distinctions. Some have blamed the moralists, who allegedly have failed in their teaching function, and prior to that, in the understanding of their subject. Some have talked about the corrosive effect of the "acids of modernity" on our inherited ways of thinking about right and wrong. Other accounts have been put forward, also, and most of them

contain some measure of truth. The disturbing consideration is that the prevalence of the unbelief is too obvious to be denied.

This condition has caused serious apprehension in the minds of many of our ablest thinkers who see mankind making enormous advances in knowledge, which is power, and are convinced that if we do not keep pace in moral progress we shall end in immeasurable disaster. The discovery that we need most urgently to make is the primacy that properly belongs to moral wisdom. The responsibility that rests upon the Church and the agencies of education, especially in an age when so many popular novelists are no longer clear-sighted, well-informed ethical teachers, is plainly manifest; for these institutions are the sources to which men have been taught to look for guidance and instruction in such matters. The effort to restore a moral emphasis to the education of the youth of our time is one that the Reformed Churches should aggressively support, since an ethical interpretation of religion has been one of the authentic glories of Calvinism.

2. The importance of the province of Economics, which provides the *milieu* of man's daily work, is recognized by thoughtful people everywhere today. The current interest in the subject is clearly manifest in the curricula of all progressive modern schools, and it must continue if education is to fulfill its fundamental purpose of introducing the student to the world in which he lives.

This introduction should mean something more than acquainting him with the laws of nature, the history and geography of his country and of the globe as a whole, the political institutions of his own and other lands, the literary and artistic legacy of the ages, the techniques that the race has acquired in its long pilgrimage, and the religious beliefs that, as Hegel maintained, are the most powerful determinants of the quality of the life of any society. No educational programme is adequate that does not endeavour also to awaken in the student an intelligent appreciation of the vast labour by which the world is fed and clothed and served, teach him a just appraisal of the place of this enterprise in the scheme of human life, and help him to see that it is in their ordinary activities that men must make their contribution to "the glory of the Creator and the relief of man's estate."

Now education in such an age as this should find the Calvinistic tradition congenial: for Calvinism looked with friendly eyes on economic enterprise and insisted, in the face of deep-rooted prejudice, on regarding every question related to it from the point of view of commonsense. In this connection, it may be suggested that today, when there are men, on the one hand, who complacently repeat the slogan "The old is good," and there are those, on the other, who would "smash the sorry scheme of things entire," the education which strives for objectivity of judgment on social and economic questions, should not fail to find champions among the spiritual descendants of a prophet

whose mentality, even as a schoolboy, won him the nickname, the "accusative case."

Further, it is incumbent on education to help men re-interpret their work in a manner that will make it relevant to some sustaining rational purpose in their lives. It is not difficult to imagine certain persons, whose daily employment is along humanitarian or religious lines, thinking of it in exalted terms. The Christian Ministry, for example, is commonly regarded as a "calling", which means that those who have a right to be in it have found their true vocation: they have discovered a fundamental end for which to live. Why should not the man who provides for the physical needs of his fellowmen have the same feeling about his work? It must be admitted that it is not easy for all men to see their occupation in such a transfigured light; and we should avoid unctuous talk about the sacredness of labour when there are circumstances which make the phrase sound like sheer cant to many. Part of the effort in which education must accept an important role is the improvement of economic conditions so that it will be appropriate to remind men in every worthy field of endeavour that their work is not just a means of livelihood, but their contribution to the life of their fellowmen: and part of it is the reconstitution of the whole realm of mundane affairs, in men's thinking, in such a way that the idea of "vocation" will come to life again.

No one who is conversant with the facts will suppose that this high doctrine of daily work will meet with a ready reception in a world as thoroughly secularized as ours. Webber says that the idea of a "calling," discoverable by the devout mind in any true work can hardly be said to "live" today, but only to prowl about in our minds like a ghost from the past whose influence still lingers on. Yet, he warns us, if we cannot somehow lay hold on it again, the end of the tremendous economic development of the last two centuries will not be a "civilization" but a "nullity," represented by "specialists without spirit and sensualists without heart." Education cannot hope to match the need indicated in this comment by its own unaided strength; and it will not have to do so if the Churches of the Reformed tradition understand and preach the faith in which they received their nurture.

Finally, modern education must never allow men to forget that the province of economics is under other laws than those merely which describe how its movements would tend, if left free to follow their own course. The laws of economics have their own validity but they are not absolute; their operation should always be contingent on their congruity with the higher human and spiritual interests involved. Once, long ago, when an industrial magnate was accused in an investigation of robbing his employees of their youth and health by his unreasonable demands he replied, "Business is business." Few would dare to face the storm of

public indignation that such a defence would create today. Business is not an autonomous order. It was, like the Sabbath, made for man, and not man for it: and it must conduct its affairs in a manner consistent with this insight. Education must combat the pernicious philosophies of commercialism, which assumes that man was made for commerce, and industrialism, which regards him as a cog in the industrial machine, and make his genuine good the criterion by which all economic activity is ultimately judged. Calvinism insisted that such activity be tried by Christian standards, which is but another way of saying the same thing. Education should therefore find in Calvinism a kindred spirit.

3. Belief in Democracy has become almost an article of faith with many thousands of men and women, particularly on the North American continent. In the quasi-religious regard for it that some of them entertain there is a large element of naiveté, for the worship of Demos is a form of idolatry that invites devastating criticism. Let those who are disposed to pay divine honours to democracy read the uncomplimentary appraisals of it that some able minds have offered, commencing with Plato's celebrated analysis and description of it in his Republic! Let them also, before subscribing to the view that the voice of the people is necessarily the voice of God, reflect on the amount of evidence to the contrary that can be collected from the pages of history. Those who suppose that there is some magic power in the popular franchise to discover the things that belong to the world's peace take a position upon which serious doubt could be cast with very little difficulty: but those who maintain only that democracy—as a form of government that permits freedom of speech, employs electoral machinery by which the majority can determine public policies, and treats men as equal in certain fundamental respects—holds richer promise for the good of society than any other known method of regulating the life of the state, propound an entirely reasonable thesis. No actual democracy known to history has been free from defects: and perhaps it is too much to hope that human institutions will ever be perfect in practice when they are managed, as they must always be, by imperfect men: but there are excellent grounds for maintaining that democracy is the finest ideal of government that the human mind has yet been able to conceive.

During comparatively recent years the dictators, who flourished for a while like the proverbial green bay tree, denounced democracy as a decadent political form. They pilloried it for its failures and inefficiencies and tried to convince mankind that they had found a more excellent way. They were certain that the democracies of the western world had become effete as an inevitable consequence of their love of liberty, their relaxation of discipline and their false regard for the individual. Hitler made the vaunting boast that he would put an end to this con-

temptible system and substitute for it his own, which would mould the life of humanity for the next millenium. He and his confederates learned, to their sorrow, that people who were accustomed to liberty could, when aroused, present invincible opposition to their enemies: and democracy, by the mercy of God and the courage and co-operation of countless free men and women, continues its creative course, after the careers of Hitler and Mussolini are dismissed as a brief, but tragic, disruption in its development.

It is becoming increasingly apparent to us that we must no longer take our democracy for granted, and that if we wish to retain our heritage it will be necessary for us to do more than train our citizens to meet its antagonists in armed conflict in an hour of crisis, although that may be necessary still for some time: for the strength of any democracy must be within itself, in the appreciation and devotion that it commands from those who enjoy its benefits. Cromwell reposed his confidence in the "russet-coated captain" who "knew what he loved and loved what he knew": and democracies, more than any other kind of government, will possess a healthy and vigorous life only if their institutions are based on a broad foundation of active and intelligent public support.

Unless I am deeply mistaken, a survey of British and American opinion today would reveal a consensus that a major part of the responsibility for providing more adequate instruction in the true meaning of democracy must rest on the institutions of public education, and that they will expose themselves to very serious criticism if they fail to discharge this function. This is especially true in a time when the Russians use the term with one connotation and we use it with another; for the freedom of speech which is an indispensable basis of democracy as we think of it, has very little place in the Soviet scheme. Further no one supposes that we have yet reached the end of the evolution of the democratic idea: our democracy is still in the making, and a better understanding of its fundamental principles is a necessary pre-condition of its future improvement.

Now, if it is true, as Walter Lippman assured us several years ago, when he spoke on "The Forgotten Foundation of Democracy," that the framers of our freedom held it to be a cardinal truth that man is a child of God and as such has rights which no human power can justly take from him and duties from which he himself can ask no exemption, and that if Christianity, the source of this fundamental belief, should perish, our democracy would certainly go under with it, the Reformed Churches have a most important office to fulfill. They did much for our democracy in the formative period of its history, and they can now render it signal service, both by using their immense influence for disseminating sound views about it and by challenging and inspiring the institutions of formal education to do their full duty to it.

4. The rise of Science to the towering prestige that it now enjoys is one of the great romances of modern history. By scrupulous honesty, by untiring patience, by willingness to sit down before every fact as a little child, it has penetrated the secret of unnumbered mysteries and given precious gifts to men. It has measured the heavens with its span and plotted the trackless courses of the stars. It has brought into clear focus forms of life so infinitesimally small that men in the past did not suspect their existence, and has discovered really revolutionary information about the nature of the material world. It has read the original record of happenings on the earth eons before primitive man made his appearance on the planet, or the first historian began to collect his memorials. It has learned how to heal diseases that afflicted former generations of man and beast and has wrestled victoriously with many of the ills that our flesh is heir to. It has harnessed the illusive electricity that amused the curious Greek and has made it perform miracles of labour more wonderful than those attributed to any of the ancient magicians. It has now released the awful energies stored in the atom and placed in the hands of man unprecedented powers to bless or curse his kind. It is small wonder that the name of science should have become one to conjure with. The reputation of the scientist is so imposing that he claims an almost credulous hearing even when he makes pronouncements on subjects about which he has no professional knowledge. Time has vindicated the firm belief of Herbert Spencer that respect for science would be a distinguishing feature of the education of the future. No education today that did not teach an appreciation of science and impart some insight into its methods would meet the specifications implied in the word "modern."

In spite of the slowness of some minds to shed their suspicion of science, it may be assumed that its position and authority are now securely established. It has conferred too many practical benefits on humanity to leave room for reasonable doubt as to what the attitude of intelligent men toward it will henceforth be. It has proved too many of its theories beyond possibility of refutation to permit us to suppose that the time will ever come when the scientific method of arriving at certain kinds of truth will be discredited. There is a danger, however, that a generation which has learned to pay such profound deference to science may assume that science itself is enough, and that it will, out of its inexhaustible resources, answer all the needs of man. This shallow teaching has sometimes been offered, and more often suggested, by those who have not meditated as much as a wise man recommended on God and the highest good; and it is rejected by eminent scientists who do not make the mistake of claiming that natural science is competent to say the last word about the nature and destiny of man, or to reduce the realm of spiritual faith and values to a backward satrapy of its own empire.

One of the latest scientists of eminence to utter a protest against the belief that man can now, or ever, afford to neglect the culture of his spiritual life, is Dr. Edmund W. Sinott, whose Centennial Address at the Sheffield Scientific School, Yale, was published in the last winter issue of "The American Scientist." "Man leads a double life, of mind and spirit," said Dr. Sinott. "If mind is suspect, as in religious fanaticism, he may become a creature only of instincts and emotions; if spirit is suspect, as today, when scientific realism carries such authority, he is in danger of degenerating into a selfish and soul-less mechanism. To be a whole man, he must cultivate both parts of him." It is the "grave mandate of our universities" to-day to recognize this truth. "Never in history," he continues, "have they been called upon to render service to humanity as great as this. Man, not matter, is the chief problem of the world to-day. If we train his mind to master material things without at the same time enlarging his spirit, so that he may appreciate the value of the immaterial ones, and thus become the master of himself, he is but half a man. The greatest peril now is not from lack of education but from one-sided partly educated men. Only whole men can save the world today."

If this is a true account of the situation, and I believe it is, our educators must see to it that the children of the present generation do not develop lop-sidedly, which is precisely what will happen if we emphasize science in their education and ignore the things that belong to their spiritual heritage. The one we ought to do and not fail to do justice to the other. If the special "mandate" for education in our time is to make adequate provision for both the scientific and the spiritual, the Calvinistic tradition which has always encouraged men to love God "with all their mind" reflects the very attitude that is required of both Church and School in the contemporary world.

5. Finally, there is the subject of Internationalism. It could not be treated adequately in less than a series of addresses at least, by men who were experts on the various phases of it. I shall attempt to do no more in this concluding section of my remarks than to point in its direction and call your attention to it, as the plan of this exposition requires. What else can one do under such circumstances but repeat a few observations which have long since become common-place?

The earth has shrunk, for many practical purposes, in the short period of our lifetime. Inventions have conquered distance so that things that were formerly far off have been brought nigh. A voyage across the Atlantic which once took many weeks can now be completed by air in about as many hours: it is possible to leave Nova Scotia at bedtime and be in the United Kingdom when the friends to whom one has said goodnight are having their breakfast next morning. The news that once was carried at the run-

ning speed of a courier is now flashed around the globe in as little time as it takes the echo of a speaker's voice to die in a large auditorium. Our radios keep us in constant touch with what is happening almost hour by hour in the most remote corners of the planet. Trade is not confined by national boundaries, for the grain merchant on the Western Prairies knows that his profits in a given year may depend on weather conditions in Europe or the Argentine. "In our exchanges every land walks, and ours in every land," although the rest of William Blake's prophecy has not yet been fulfilled. If anyone should still doubt whether it is really incumbent on sensible men to think in world terms, the recollection of two World Wars within living memory should settle the matter for him. Twice within a quarter of a century we have seen tragic demonstrations of the fact that a design formulated by men of whom we have never heard, an accident in a village whose name we cannot pronounce, a clash of arms somewhere in the heart of another continent, may make it necessary for us to turn aside from our peaceful toil and enter the lists of battle. Isolationism is no longer a real option. We are all bound together in a common bundle of life. We are members one of another, however embarrassing the relationship may prove at times. We cannot even let a defeated enemy nation die without imperilling our own economy. Modern man, if he is moderately intelligent, realizes that he must think in world terms.

Under these circumstances, education must sedulously cultivate an awareness in men's minds of international problems. The words may have a remote and academic sound, but actually the issues involved may take on the most intimate and personal meaning. Some people however, will never be persuaded to concern themselves with anything that lies outside the smallest circle of their own private affairs. They resemble Carlyle's minnow that lives in its little pool and knows nothing about monsoons and ocean currents. A very little reflection will show that the monsoon may be responsible for the pool's existence and that the current may determine the climatic conditions on which the survival of both pool and minnow depends. The application of this illustration to life at the human level is so obvious that it is not necessary to labour it. We have all been admitted to membership in an international community with the rights and risks appertaining thereto. Any adequate educational process must train the members of the rising generation to be citizens of the world as well as of the particular country to which they profess their allegiance. Quite apart from the fact that every circumstance of our age calls for an international outlook, it has long been understood also that one of the primary tests of the social and moral progress that a man has made is the inclusiveness of the horizons of his interests, obligations and sympathies.

The new international consciousness which education is called upon to foster is no novelty for religious faith. The commission of the Apostles in the New Testament reads, "Go ye into all the world;" and in the vision vouchsafed to the seer of Patmos, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." From very early times the Christian fellowship welcomed men of different racial origins and diverse patriotic loyalties. In the course of the ages it became the greatest international society on earth; and to be a member of it meant to acknowledge people of every nation as brothers. The Calvinistic Churches not only inherited this general Christian birthright, but the peculiar circumstances of the sixteenth century helped to make their supra-nationalism one of their distinguishing marks. And the support which they have given in recent years in the creation of the World Council of Churches suggests that they still keep the faith.

The agencies of education, which must inculcate in the hearts of the children of the twentieth century a new sense of the unity of the human family and the indivisibility of their fortunes and their peace, should find much in the disposition of the Calvinistic Churches to delight their heart.

Here I bring my survey to a close. I have indicated five areas in which the Reformed Churches have witnessed a good confession, and I have pointed out that modern education has a special and vital interest in all of them. These two sources of man's enlightenment and inspiration could profitably co-operate in the service of the ends to which they both have made commitments.

I am not unaware of the fact that historic Calvinism has shown far less creditable features than those to which I have referred. And I have not, by the slightest implication, claimed that it has had a monopoly of the virtues that I have mentioned, for this fortunately is by no means the case. I have accomplished my purpose if I have conveyed, or helped to confirm, the impression that there are values in this tradition that has meant so much to the world that modern education can ill afford to lose.