

Sp. W. Attention.

INAUGURATION

—OF—

REV. JAMES D. MOFFAT, D. D.,

PRESIDENT OF

WASHINGTON AND JEFFERSON COLLEGE.

WASHINGTON DEMOCRAT, PRINT.

B378.7
W27p



THE PENNSYLVANIA
STATE COLLEGE
LIBRARY



2510

PROCEEDINGS AND ADDRESSÈS

—AT THE—

← INAUGURATION →

—OF—

REV. JAMES D. MOFFAT, D. D.,

PRESIDENT OF

WASHINGTON & JEFFERSON COLLEGE,

—IN THE—

TOWN HALL, WASHINGTON, PA.,

LIBRARY
JUNE 20th, 1882
PA. STATE
COLLEGE

B 273.7
W 61p

WASSELL
A9 3H7
J00

PROCEEDINGS AND ADDRESSES.

The Rev. James D. Moffat, D. D., having been unanimously elected by the Trustees of Washington and Jefferson College to the Presidency of the institution, was formally inducted into that office in the Town Hall, at Washington, June 20th, 1882, the evening preceding the Annual Commencement, at 7½ o'clock. Under the direction of the committee of arrangement a procession was formed in the College campus at 7 o'clock P. M., consisting of the Undergraduates, Alumni, Faculty and Trustees. Headed by a fine brass band, the procession, under the direction of the Chief Marshal, the Hon. John H. Ewing, reached the Town Hall at the appointed hour, where an immense assembly of strangers and citizens were in waiting.

The impressive exercises were commenced with prayer in which the audience was led by the Rev. Daniel W. Fisher, D. D., President of Hanover College, Indiana. In the absence of the venerable President of the Board, the Rev. Charles C. Beatty, D. D., LL. D., on account of sickness, the Vice President, the Rev. James I. Brownson, D. D., acted in his place, and, under his management, the exercises of the evening, enlivened with the excellent music of Toerge's Orchestra, of Pittsburgh, were conducted according to the plan of the committee, as follows:

INTRODUCTORY ADDRESS OF DR. BROWNSON.

Ladies and Gentlemen, Alumni and Friends of the College:

My few words on this interesting and solemn occasion will be

156509

chiefly in preparation for the main enjoyments which are to follow. We are assembled for the inauguration of the President-elect of Washington and Jefferson College. We are called to congratulation in view of the thirteen years which have passed since the consolidation of the two venerable colleges of Jefferson and Washington, whilst the still brighter outlook upon the future inspires high hope. That consolidation of the two corporations, in 1869, following the imperfect union of 1865, was a concession to stern necessity and imperative public demand. It has not only rescued from extinction the two institutions, so grand in the history of their achievements along the line of the present century from its beginning, but, through their unification, has opened the only available way of fulfillment for the hopes of the sainted fathers who established them. This blending was not indeed accomplished without very natural conflicts growing out of local interests and cherished traditions, and even without the more serious embarrassment of litigation. But there are probably few thoughtful persons who do not now plainly see (what the authorities themselves so reluctantly discovered) that without some such concentration to invite public confidence, as well as to assure the educational advancement demanded by these times of competition, a few years of continued depletion at the same rate of progress, would have brought both of the old colleges to certain death. Instead of this, consolidation has given them a new lease of life and prosperity. Funds, before steadfastly held back under the discouragements of suicidal separation, have been attracted into the treasury in gratifying amounts, alike for current expenses and permanent endowment. Stately and convenient edifices have superseded the old-fashioned structures of ruder generations. The curriculum has been brought to the more modern standard. The Faculty has been enlarged by the establishment of new professorships. And withal a steady increase in the number of students has attested an ever-growing public confidence, making each last the most prosperous year. The roll of undergraduates for the year just closed embraces over two hundred names. At this very time, as the passer-by may see, the walls of a new Scientific Observatory are rising in the college grounds to greet the constellations—a cheerful tribute of some of the citizens of Washington to

the valuable services of Professor Dunlap J. McAdam, whilst also in response to his modest appeal for additional scientific appliances in his department. A like appeal from our new President to the members of the Board in session to-day, for the means to purchase a microscope, at a cost of several hundred dollars, was scarcely uttered until by personal contribution these guardians of the College supplied the need. Nor again, was our venerable Professor Emeritus, Samuel Jones, willing to leave the scene of his long and eminent service in the Chair of Natural Science without an abiding seal of his devotion to the College which his name has ever honored, in the form of a generous benefaction, just bestowed, of eighty shares of stock in the Pennsylvania Railroad Company of the present value of \$4,720, as an endowment providing for a double system of prizes, to which the Board has given the name of the honored Professor himself. Thus a first prize of \$100 and a second of \$25 are to be annually awarded to the best attainment in Physics and Chemistry by members of the Senior class, whilst prizes of like amounts will from year to year await the competition of the Juniors in classical acquirement. Added to these, also, as a still further token of animation, may be mentioned the appointment by the Board of a Financial Secretary who, by appeals to the friends of the College, shall raise the resources of the institution to the highest possible scale of efficiency. Nor may I omit to mention the vigorous movement, just organized, to fit and furnish a new library and reading-room with the best appliances for the self-culture of the students. These all belong to our greetings to the new Presidential administration.

Upon the resignation, one year ago, of our late President, the Rev. George P. Hays, D. D., after an honorable, energetic and successful service of eleven years begun amidst embarrassing complications, that he might accept a pastoral call to Denver, Colorado, a committee was appointed to nominate a successor. That committee, consisting in addition to its chairman, the present speaker, of the Rev. Drs. Samuel J. Wilson and James Allison, together with Thomas McKennan, M. D., and the Hon. Robert Sherrard, Jr., made the most diligent inquiry, seeking information from every available quarter, in order to the selection of the most suitable candidate for the vacant place of honor and useful-

ness. Extensive correspondence, however, with various suggestions, and a careful comparison of claims only served to bring the committee, with better satisfaction and entire unanimity, to a well-known gentleman, to whom their own thoughts had turned more or less from the first. They therefore presented to the Trustees the name of the Rev. James D. Moffat, pastor of the Second Presbyterian Church of Wheeling, West Virginia—now, I am happy to say, the Rev. Dr. Moffat, by the late handsome and complimentary action of the authorities of Hanover College—who was as unanimously elected President by that body. And his acceptance, after the most serious and prayerful reflection, having been communicated to the Board, he was induced to enter upon the duties of his new position at the opening of the second session of the collegiate year just closed. His formal induction into office, was, for satisfactory reasons, postponed until this time. And the parties to the covenant are here present for its consummation, with a spirit of confidence which experience thus far has only confirmed.

Without flattery it may well be said that Dr. Moffat stands in the happiest relations to the exalted position which he is now called to occupy. He comes to this trust at the period of manhood's intellectual and moral development, while nevertheless the fire of youth burns in full brightness. He is an alumnus of the college over which he is called to preside, ready to enter upon his great work with the ardor of a filial heart. Representing the first class of graduates under the consolidation, he is pleasantly identified with all the interests and memories of the new era, without any of the prejudices springing from the historic rivalries of other days. He brings the assured estimation of his ministerial brethren, the devoted affection of the people whom he so well served as a pastor, and his excellent general reputation as a preacher of the gospel, to lay them all upon the altar of dedication where he stands to-night. Most successfully, also, have his talents, culture and ability, both to teach and govern, been tested by the intelligent college classes, whose actual experience of his thorough scholarship, lucid exposition, dignified character and gentlemanly propriety has already brought the supremacy of their hearts. It is not, therefore, without trial of his merits that

the Trustees, Faculty, Students, Alumni and Patrons unitedly give him the hand of welcome, and join in the prayer for the blessing of Heaven upon his administration. Will not then all parties to the solemn transaction of this hour here and now enter into a pledge of co-operation to make Washington and Jefferson College worthy of its own grand history and not less worthy of the great work which the Commonwealth and the Church, acting in the name of God, have jointly committed to its charge.

ADDRESS OF REV. SAMUEL J. WILSON, D. D., LL. D.

I speak to-night at the bidding and on behalf of the Trustees of Washington and Jefferson College. My task is a very humble and obscure one. I am to act the part of an herald or a crier who announces the good things that are to come. One year ago, by the resignation of Dr. Hays, the College was left without a President. A committee was appointed whose duty it was to find a suitable person to fill this important position and to nominate him to the Board of Trustees for election. After diligent and extensive search by travel; through correspondence, epistolary and telegraphic, both in this country and in Europe; after disturbing the depths of the Atlantic ocean by their questionings; after visits, journeys, interviews, inquiries, telegrams and cablegrams, it occurred to the committee that they had been looking to the ends of the earth and straining their vision to find a President perched upon some pinnacle of fame while they had been overlooking the object of their search nearer home; and in considering the subject, and in carefully examining the type and pattern of a man which they wanted it was discovered that there was an alumnus of the College not far away who, in dimensions and specifications, filled to a nicety the pattern. An alumnus of the Class of '69, as a candidate for the ministry licensed by the Presbytery of Washington, ordained by the same Presbytery and installed as pastor of the Second Church of Wheeling, W. Va., in which charge he has spent his entire ministerial life with

constantly increasing acceptance and power, making full proof of his ministry, commending himself more and more to the love and confidence of his brethren; a thorough scholar, a clear, logical thinker, an able preacher, and a ready debater; past the immature stage of youth, yet with the enthusiasm which comes of the unabated force of manhood yet on the rising tide, such they found Rev. James D. Moffat to be, and the Board of Trustees confirmed their judgment by an unanimous election. This man as President-elect the Board of Trustees presents to you and to the friends of the College to be inaugurated as President of Washington and Jefferson College.

In behalf of the Trustees I ask your interest in and your sympathy with this ceremony to-night. The ceremony is simple. It is not accompanied with any imposing ritual; nor indeed need it be. It requires no adventitious splendor to add to its intrinsic importance; and it is better that there should be nothing to divert the mind from the simple event which in its historical setting must arrest the attention of all thoughtful persons.

This College has a history which is full of romantic interest. Its foundations were laid amidst the dangers and privations of pioneer life by "mighty men which were of old, men of renown;" "men," who like the children of Issachar, "had understanding of the times, to know what Israel ought to do." Like those who builded the wall of Jerusalem under Nehemiah, "every one with one of his hands wrought in the work, and with the other hand held a weapon." The heroism and magnanimity displayed by our Scotch Irish ancestors in the cause of liberal education rises into sublimity, as by prophetic instinct they saw in their log academies and their log colleges, with their clap-board roofs and their puncheon floors, the foundations of a magnificent empire. They looked at the future with a large angle of observation. The results of these toils, sacrifices and heroic endeavors are, for us, represented in Washington and Jefferson College. We occupy an historical and representative position. High and sacred trusts have come down to us, have been committed to us and are in our keeping. This has significance as an incentive to duty, as encouragement in our work and as an example for us in our conduct.

The past is secure. We inherit the fruit of the toils, the sacri-

fices, the watchings and the prayers of our forefathers, and this is a rich and precious legacy. We take our place in the line of succession. We occupy this vantage ground which, at great sacrifice, has been prepared for us by those who have gone before us. Every motive, every incentive, every argument which operated upon them should operate with tenfold power upon us. In order to discharge well the trusts which have been committed to us we must do more than merely conserve that which has been transmitted to us. Every advantage which we have gained must be used as a starting point for greater achievements. If our forefathers with their meagre resources accomplished so great results, posterity will not acquit us if, with our immense resources and advantages, we fail to place this College in line with the best institutions of learning in the land. Let us understand and appreciate our historical position as heirs of the mighty past, coming, as we do, by legitimate descent, into the line of succession where heroes have stood and by their devotion have won for us an inheritance which in its intrinsic worth, and in its future possibilities, is better than a kingdom. We take our place in the march of events. If the past be dead, as the poet sings, we inherit from it living forces. We are not isolated units in a series but are vital parts of a divine system, and from the past we derive leverage and momentum for our action in the present and upon the future. Our duty, then, is perfectly clear. As custodians of these precious trusts we are under solemn obligations to keep this College abreast of the times, and to make it for this age what it was for the age in which it was founded. As to our duty there can be no doubt; and as little doubt can there be in the minds of all thoughtful persons concerning the importance of this duty and the object contemplated by the duty. Just as the mind is worth more than the body, as intellect is nobler than muscle, as thought is more enduring than marble, and is mightier than armies and engineering, so the noblest task to which men can set themselves is the founding and the endowing of literary institutions which adequately meet the demands of the times. Thus are generated and set to work influences which in their subtle, complicated operations, strengthen, quicken, stimulate and purify the civil, social and domestic life; and these influences in their

operations and effects cannot be gauged or weighed or estimated in arithmetical numbers, or in algebraical equations, nor can be expressed in statistical tables. These results cannot be weighed or measured or expressed in dollars and cents, or in pounds, shillings and pence, but outvalue all these because they are imponderable and immortal. One thought is greater than the material universe.

The power which this College in its past history, with its inadequate resources, has exerted in this land and throughout the world is incalculable. "Their line is gone out through all the earth, and their words to the end of the world." This influence has been more potent for good than the sceptres of kings. The past achievements of the College put us under bond to carry the good work forward. The voices of the past come to us to-night in notes of encouragement, but they also come to us in tones of warning and bitter reproach in case we do not meet worthily our obligations. In discharging these obligations we can have our good resolutions confirmed by the consideration that contributions of service or of money yield so large a result in no other sphere. No other investments are so safe and so permanent as investments of this kind. The cause and the institution are worthy of our very best offices, gifts and services. Let this inaugural day give us not only a new President, but let it inaugurate a new era of prosperity, of progress and of growth for the College. Much remains yet to be done. The work, indeed, has only fairly been begun. The foundations are only laid. With the domain of scientific research widening every year, in the opening up of new and varied fields of investigation—new sciences taking their place among the sisterhood of sciences—it is impossible that a college can perform its duties aright with only the resources and appliances which it had a quarter of a century ago. Its facilities and appliances must be vastly increased. A college which in these days will do its work worthily must consist of more than a piece of parchment denominated a charter, more than bricks and mortar, more than an organization which would have performed well the work allotted to it twenty-five years ago. It must be equipped for the emergencies and the demands of the times. Interpreting the wonderful history of the past, reading the

signs of the times in the present, and translating these into the language of duty—into the categorical imperative—they call loudly upon the alumni, the friends and patrons of the College to unite in a determined effort to give to it such appliances, facilities and advantages that no young man shall have any excuse or pretext for going past it to any other institution East, West, North or South, in this country or in Europe. Why should it not be so? There is no better place on the face of the earth for young men to receive an education than here, amidst this magnificent scenery, in one of the healthiest locations on the continent, a spot where malaria is ashamed to show its ghastly visage; in the midst of a frugal, virtuous, substantial community, and removed from the extravagancies, vices and follies which are apt to prevail in large institutions of learning. Instead of our young men's going East to be educated, young men from the East should come hither where they can be educated more economically and with safety to their morals and habits. But in order to do this the College must be so endowed and so equipped that it can compete with the best institutions of the kind in the land, and this will require liberal devising, munificent giving and wise and energetic administration on the part of friends, patrons and officers. In this work all should take part. Every citizen of Western Pennsylvania owes a debt to this College; and this debt should be paid according to the ability of each debtor. All the endowments should be largely increased, new endowments should be created, so as to increase the facilities in some way commensurate with the ever-widening fields of scientific research. Libraries, museums, observatories, laboratories, appliances, and facilities for special courses and for original investigations—all these are needed. In order to diminish the cost of living, there should be dormitories after the most approved plans. At the least possible expense the very best education should be furnished, so that these best advantages shall be brought within the reach of every deserving young man who desires to avail himself of them. Not only we call the attention of young men of all sections of the country to this College, but we would turn the attention of those who have means with which to create endowments to this institution as an object for their beneficence, than which nothing promises larger returns

in good results from that which may be thus invested. With the utmost assurance we claim for this College the sympathy, the confidence, the support, the good offices and the generous gifts of the friends of liberal education. Enough has been gained to insure the perpetuity of the institution, yet not enough has been gained to insure a worthy record of the institution in the future without great care and labor and sacrifice on the part of its friends. Let there be no halting, but let there be a steady advance from year to year. Let all take an interest in the work. Let every one, young and old, put an investment of money, of thought and of interest in the College. There should be no necessity for students to go elsewhere for better educational advantages. It should be made impossible for them to find better advantages anywhere than here. All the elements out of which great institutions grow are here in profusion, but such institutions do not spring up by chance. Resources must be concentrated, effort must be organized, wealth must be dedicated without stint. The builders on these walls build for distant generations. It is a noble purpose, and it should enlist our best endeavors and excite within us the deepest earnestness and the highest enthusiasm. It ought to lift us as high as the stars above all local jealousies, narrow prejudices and sectional rivalries. At this interesting juncture in her history we implore you to give to the College and to her young President your influence, your sympathy and your gifts. Let this be the opening of a new and a brighter era. Never was there a more propitious opportunity for doing a grand work for the present generation, and for future generations, than is offered now in the ample endowing and in the thorough equipment of Washington and Jefferson College. Let there be no doubtings, no misgivings, no despondency, but by brave, persevering effort, taking courage from success and stimulus from difficulty, let each one labor and plan and counsel for the up-building of the College, so that no month shall pass without the achievement of some substantial progress. Then shall our work of this day abide, and the ever-increasing influences of it in the coming ages shall demonstrate that the ceremony of this occasion was more important than the coronation of kings or the founding of empires,

ADMINISTRATION OF THE OATH OF OFFICE.

At the conclusion of Dr. Wilson's address the Rev. Dr. Brownson, acting President of the Board, announced the readiness of all parties present for the solemn service for which the assembly had been specially convened, viz: the official induction of the President-elect. He then called upon the Hon. William McKennan, LL. D., an Alumnus of Washington College of the class of 1833, now a Circuit Judge of the United States, who by invitation was present for the purpose, to administer the oath. This having been most impressively done, the record was jointly signed and is as follows, viz :

I, James D. Moffat, do swear by Almighty God, the searcher of all hearts, that I will support the Constitution of the United States and the Constitution of the State of Pennsylvania; that I will be true and loyal to the interests of Washington and Jefferson College, and will discharge the duties of President thereof with fidelity, as I shall answer to God at the great day.

JAMES D. MOFFAT.

I, William McKennan, Judge of the Circuit Court for the Third Judicial Circuit of the United States, do certify that the foregoing oath of office was duly administered by me and was subscribed in my presence on the twentieth day of June, A. D., 1882.

W. M'KENNAN.

At the conclusion of this ceremony Dr. Brownson stepped forward again, and tendered to the new President the keys of the College and also a copy of its Charter and By-laws, in token of his official authority and duty,

THE INAUGURAL ADDRESS

BY REV. JAMES D. MOFFAT, D. D.

THE CHRISTIAN COLLEGE.

Mr. President and Gentlemen of the Board of Trustees :

From the usual work of a minister of Christ, in which I spent eleven years with no thought that I should ever turn aside from it, you have called me to the work of educating young men and to the Presidency of my *alma mater*, a work in which I had no experience, for which I made no preparation and toward which I never looked with any slightest expectation that I should ever be engaged in it. You took a risk in offering me this position and I took a risk in accepting it. But I entered on the active duties of the office assured of your indulgence whilst I should be learning my new art and adjusting myself to my new surroundings. A similar indulgence, I gratefully acknowledge, has been extended to me by the Faculty, the Students and the Alumni, and already I have become accustomed to many of the duties and difficulties, the anticipation of which once caused me no little anxiety. If the same indulgence can be exercised a little while longer, I shall cease to expect it as a special favor and will hold myself ready to be judged by the ordinary standard.

I trust I can say truthfully, gentlemen, that we have all entered into this new relationship with a good degree of confidence that the same gracious providence which our Lord has exercised over the educational history embodied in our College will be extended over it in the years to come. The wonderful and honora-

ble work in Church and State effected by Jefferson and Washington Colleges could not have been accomplished by two institutions so inadequately endowed and equipped if the Lord had not added his blessing to the self-denying labors of his devoted servants. The death that at last seemed inevitable was averted by a union, in the history of which it is not difficult to trace the finger of Him who had proved his care for each of them. The measure of prosperity which has followed that union, the safe passage through the season of conflict and sore perplexity, the additions to the endowment, the new building, the steadily increasing attendance of young men and the growing interest of our Alumni in all sections of the land where they are found are evidences that God's care has not been withdrawn, and tokens, I trust, of greater blessings yet to follow. If we are true to the aim which inspired the founders, supporters and the self-sacrificing teachers of past years, seeking chiefly the glory of God and the advancement of his Church, he surely will not fail to prosper us and give us favor in the eyes of his people. For myself I may say that I never would have consented to assume the grave responsibilities of this position but for my trust that God, who had guarded the interests of the College in the past, would grant me "wisdom and knowledge" to serve him here in a new capacity.

You will naturally expect me on this occasion to give expression to some of the convictions by which I intend to be guided. You cannot expect the mature convictions of experience, and scarcely the judicious selection of principles which might result from wide reading and careful study in educational literature; but you have a right to know that I do not enter on this work without some principles to inspire and regulate my efforts to meet the requirements of the place.

First of all, then, I avow my hearty sympathy with the controlling purpose which brought our College, with the best of American colleges, into being, and my determination, as far as possible, to keep its instruction, its discipline, its exercises and its attitude before the public, true to that purpose. We belong to that class of colleges whose aim it has ever been to render efficient service to the cause of the true religion. In the very dawn of the Christian Church the importance of educating the energy of

believers was fully recognized. The new experience of converts and the powerful feeling excited by the conviction that the Messiah had come, and that the reign of righteousness and joy would soon be established in all the earth, created an unwonted energy; but it needed to be educated to be made efficient, to save it from becoming a self-destructive zeal. Moreover it was not persecution alone with its appeal to physical fear that the preaching of the gospel met, but the opposition of argument and the eloquent appeal to popular prejudices. Hence schools of high grade for the education of men for the ministry were founded at Alexandria, Carthage, Antioch, Athens and Rome. The educational movement which our College represents may be said to have had its source in the joint working of the Holy Spirit and the Apostolic Church. The Spirit of God created the energy and the Christian Church educated it, and this educated energy of Christian men revolutionized Europe and is yet elevating the human race.

In the course of time the Church grew unfaithful to her Lord and education lost sight of its high aim. The faith demanded of the sinner was the implicit faith, the unintelligent avowal of assent to the doctrines of the Church, even when these were not apprehended by him who professed to receive them; the worship demanded, chiefly a series of physical acts; the principal instrument of conversion, not preaching, but the sword and the rack. But when the reformers restored God's word to its proper preeminence, and insisted on a faith based on an intelligent apprehension of its truths, and a worship that should engage the soul, there came a return of that energy of which the Spirit is the author, and the need that the energy should be thoroughly educated was again fully realized. It was not solely because of his natural interest in children, or desire to promote the welfare of the fatherland that Luther urged the authorities of German cities to establish schools, but chiefly because of his earnest conviction that thereby the Kingdom of Christ would be benefited. "It is," he wrote, "a grave and serious thing affecting the interests of the Kingdom of Christ and of all the world that we apply ourselves to the work of instructing the young." And John Knox, in similar efforts to arouse the churches in England and Scotland to the importance of gen-

eral systems of education, affirmed them to be necessary "for the preservation of religion" and "for the profit of Christ's Church."

It is surely not needful to repeat here the history of our New England colleges, founded and cherished chiefly for the efficient services it was believed they would render to the Church of Christ ; but, to illustrate the spirit of these Puritan fathers, let me quote the language of one of them : " After God had carried us safely to New England, and we had builded our houses, provided necessities for our livelihood, raised convenient places for God's worship and settled the civil government, one of the next things we longed and looked after was to advance learning and to perpetuate it to posterity, dreading to have an illiterate ministry to the churches when the present ministers shall be in the dust." The best commentary on this language is the fact that within twenty years after Brewster leaped on Plymouth Rock the foundations of Harvard were laid and consecrated to Christ and his Church. But Harvard is, in this respect, the historical type of the large class of colleges which have since been established by the beneficence of Christian people. The history of Yale, Princeton, Rutgers, Union, Dickinson and many others only adds examples of how the desire to help the cause of Christ lead to the establishment of our best American colleges. A hundred years ago, within our own county, two ministers were laying the foundations of our own College. Before his people had erected in the wilderness a church building for their worship of God Rev. Thaddeus Dod built his log school-house on his farm and opened a classical and mathematical school. And Dr. John McMillan's log academy, on Chartiers Creek, was already in operation to educate young men for the ministry. In this centennial year, dating our century from the earliest year which we have certain historical evidence for regarding as the beginning of that movement, though admitting the probability that Dr. McMillan's school was founded earlier, we gladly remind ourselves that these fathers of our churches and our schools were in perfect sympathy with the Apostolic Fathers, the leaders of the Reformation and the early settlers of our country, in their purpose to educate Christian energy and make the school an agency of Christ. I am not ashamed, then, to declare my

heartly acceptance of the purpose which inspired the early founders of our Christian College; nay, I glory in it and believe that we should not only exalt it before the Church and the world on all public occasions, but in all practical endeavors to advance our College should allow it still to shape our course and determine our action.

In the College which symbolizes such a purpose and represents such a history, it is scarcely needful to say that the character, moral and religious, of its students should be regarded as demanding special consideration. Even apart from the relation we sustain to Christianity, character could not be ignored by us without failure to recognize what is now an essential to success in life. In the present advanced stage of Christian civilization what a man *is* has as much to do with the place he is to occupy in society and the work he is to perform, as what he *knows*. No college that aims to fit young men for life can wholly ignore, in its instruction and discipline, the prime importance of character; and the institution, to which young men are entrusted for a period of years, is unworthy of that trust if its sole effort be to impart secular knowledge. Yet it is gravely proposed to throw out of the German gymnasium "instruction in religion for the higher classes" to give more scope to mathematics and to some new system of teaching classic ideas "through pictures and casts from the antique"; and it is to be feared that many of our own richly endowed and well patronized colleges are gliding into liberal practices in respect to the moral and religious character of their students, which indicate indifference quite as much as liberality and the giving to knowledge a place that throws character into the shade.

The College cannot, indeed, accomplish fully its desires and designs respecting the moral and religious character of its students. Neither can the Church effect conversion. Character-building is a work in which every man is his own architect and workman. We may, however, create a wholesome atmosphere; we may cast out the incorrigible and remove those who become centres of corruption; we may deal more strictly with moral delinquents than is customary in some colleges; we may not only teach in every department truth conformable to scriptural standards and give lectures on the Christian evidences, but should also make the Bible a text-book, ex-

pounding its contents by as scientific methods and in as enthusiastic a spirit as we use in the employment of other text-books. But much, I am sure, will be effected by the silent, indirect influences which will pervade the institution like an atmosphere if Faculty, Christian Students and the public can only remember that this is a college founded and sustained for the sake of the efficient services it may render to the cause of the Christian religion. Moreover, as we consider it a natural or even a necessary measure to employ an agent to seek an enlargement of our endowment, may we not consider it just as natural an outgrowth of our history and aim to make it the duty of this representative of the College to present in public and private discourse the claims of the gospel ministry upon young men, and to seek to awaken in Christian parents the old-time spirit which lead them early to consecrate their children to the service of Christ and to live and labor and pray for the consummation. The dearth of recruits for the ranks of the ministry, which our churches have so much reason to lament, is probably due chiefly to the fact that we are leaving it too exclusively to the Holy Spirit to call young men to that work, overlooking the fact, that, except on rare occasions of gracious interposition, the Spirit's activity bears a proportionate relation to the Church's activity; that God's plan is to work through his people. Now where may we more reasonably expect reform to begin than in the class of colleges, the original design of which in all ages of the Church has been to attract and educate young men for the ministry. Boards of education and theological seminaries are for those who have made their choice and exercise no influence on the undecided youth. Ministers of churches become absorbed in their work and too often overlook this as an important part of it. But the college that keeps its aim steadily in view has a direct interest in the number of godly youth it can attract and send into the ministry. Here the choice of the profession is most frequently made, and the class of colleges of which I am speaking, measure their success and base their claims to the support of Christian people upon the proportion of their graduates who enter the sacred calling. We rejoice in the fact that nearly one-half of our alumni are numbered among the ministers of the world, and are gratified to note that the record of the last

year places us second on the list of colleges having graduates in the various seminaries of our Church and we feel warranted in judging, from this record, that in successful pursuit of the great aim we are not behind any, but even in advance of the college whose graduates studying in our seminaries outnumber ours by a few, when regard is had to the difficulties under which we have labored and to the number of graduates which have issued from our respective buildings. I do not overlook the fact that our College is not under ecclesiastical control and that we are bound by the terms of union only to continue Protestant and Evangelical. We are not, it is true, a mere denominational agency. But our history and the aims of our friends justify the declaration that we have been and should continue to be an agency of Christ.

If it should seem to some that it is unnecessary to dwell on this point or that it is a theme befitting the minister rather than the educator, let me remind you that an alternative is forced on the world and that the consequences of choice are so far-reaching as to affect not man alone but every institution in which man is interested. Theism and agnosticism are contending for the mastery. Believe that God is and act as you believe, or deny that he can be known and live as if he were not, is an alternative that cannot be evaded. Both exist in theoretical and practical forms, but theistic belief is little better than a sham if it be not practical as well as theoretical, while agnosticism is hurtful in both forms. There is many a practical agnostic who does not know the meaning of the word. But whether one so defines God as to preclude the possibility of his ever manifesting his existence and nature to man, or simply claims that God has not yet given sufficient evidence of his existence to remove doubt, and that, therefore, men are justified in dismissing the problem as one incapable of solution, the determination results to live and labor as if God were non-existent. Not only is the personal life of such a believer (or disbeliever) to be regulated by regard to earth and time exclusively, but, in proportion as agnostic principles prevail, all public institutions must be shaped according to the same policy. According to agnostic principles the highest aim conceivable for an educational system is that it shall fit men to earn a livelihood, and to acquire as many aids to comfort and happiness for life on earth as

may be within his reach—an aim good enough as far as it goes, but surely not going far enough if man be conceived to be anything higher than an animal. Herbert Spencer has written with his usual force and clearness on the subject of education; but whilst he has said much that should be pondered and adopted by all educators his system is founded squarely on his agnostic principles. From such principles only a utilitarian system of education can spring. “How to live,” he says, “that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is the right ruling of conduct in all directions under all circumstances.” This expression seems, indeed, sufficiently comprehensive to include religion, which is simply right ruling of conduct in *one* direction—Godward—but that one direction is Spencer’s one exception, for the analysis of his aim omits it entirely. The object education is to effect is the cultivation of: 1, “Those activities which directly minister to self-preservation; 2, Those activities which, by securing the necessities of life, indirectly minister to self-preservation; 3, Those activities which have for their end the rearing and discipline of offspring; 4, Those activities which are involved in the maintenance of proper social and political relations, and 5, Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings.” The system, you will observe, contemplates preservation of good health, earning a living, rearing children, discharge of social and political duties and gratification of tastes and—that is all. Whatever does not bear a direct relation to one of these objects must be cast aside, and so, the study of language is rejected because it will not help a man earn his living and is to be pursued, if at all, as a gratification of taste in idle moments. No account is to be taken in any part of an educational course that man possesses an immortal soul. The process and its results are ended at death. Your educated man has lived well, now let him die. No teacher under such a system can work for eternity. But I would here mark the radical distinction between the college when based on the agnostic and when based on theistic principles. In the one case the fact that God is is allowed to exert no practical influence in shaping

the course of instruction and discipline or in determining the relation of the college to his cause on earth or his glory in eternity. It is a matter of indifference whether men go forth to oppose or assist Christian effort. The chief inquiry concerning them must be, "Are they getting on well in the world? Are they agreeable in society and influential in politics?" Are there not institutions whose chief glory is that they have produced men of transcendent scholarship without regard to the use made of the learning, as if the sole or chief end of their labor were to help men find out all that could be discovered about the dative case, to invent new problems, or astonish the world with the neatness with which they could manipulate words? Now, I contend that the college, which, while not indifferent to true scholarship, nor neglectful of most efficient aids to fit men for the life of this world, yet aims to give practical influence to the fact that God is, and the truth that man is destined to carry his educated soul into an eternal state of existence, belongs to the higher class of colleges, and is worthy of effort and self-sacrifice. History abundantly proves that such a college can very efficiently serve God and be blessed by him. The simple conviction that a college is filling an important place in God's grand scheme of redemption is an inspiration of incalculable worth to all engaged in it. In such a college the purpose is to fit men for time and eternity, and its glory is that its educated men have wrought effectively for God and humanity. Since, then, we are not agnostics but theists are we not bound to conduct our College on theistic principles, avow our purpose to make it in the future what it has been in the past, an agency of Christ, and then seek and expect a Divine blessing? We do not hold the question of God's existence in suspense. We accept it fully and firmly. Can we, then, be satisfied until we have stamped the impress of our creed on the College to the full extent of which the College is capable of receiving it?

I am now ready to declare a second conviction. As I believe that we should endeavor to adapt our College to the needs of young men preparing for the ministry so I believe that such an institution is the best for young men seeking preparation for other pursuits. Our aim should be high enough to include heaven, but our methods broad enough to fit for all useful life on earth. The

opposite of the Christian College is not the utilitarian but the agnostic. The agnostic is antagonistic because it *cannot* have a higher than a strictly utilitarian end. When it has prepared one for the pursuits of earth it must stop, and it is precluded from introducing into its course of instruction anything that fails to meet the test of earthly and temporal utility. But the Christian College does not despise utility. It may and should meet the popular demand for a practical education so far as its facilities and time will permit. Indeed it has always endeavored to combine the extreme systems which aimed on the one hand to meet the demands of intellectual culture and on the other hand the demands of utility. There is nothing in a utilitarian scheme which it may not incorporate in its own scheme and make subordinate to its own higher aim—except its contentment with mere utility. The Reformation College, as one of my predecessors declared, was “the College of Taste and the College of Religion in one.” The Christian Colleges of America have not delayed to introduce into their curricula modern languages and modern sciences; that is, they have not been content to educate candidates for the ministry alone, but have sought to furnish the best training and instruction to young men intending to follow other vocations.

That success has attended the effort is attested by the results. The physicians, lawyers, statesmen and cultivated business men educated in the same classes with ministers have not suffered from such association, and have attained as great eminence in their respective spheres. The reason is obvious. No branch of knowledge, no degree of any kind of mental discipline useful to any educated man can be called useless to the minister. The ideal minister is a soul physician, a Bible lawyer, a teacher of young and old in simple and in lofty themes, a statesman in the kingdom of heaven. Every branch of science is tributary to his theology, every fact and law of history an illustration of his doctrine of providence. He cannot be a theologian if he is not a philosopher. He cannot be an original interpreter of the scriptures if he is not a linguist. He cannot write and speak persuasively if he is not a master in the use of English, nor reason convincingly if not a logician. Often a knowledge of mechanics, chemistry or astronomy is of great value to him, and if he could

acquire the technical knowledge and skill of the lawyer, physician, chemist, scientific mechanic and agriculturalist, he would not suffer from excess of knowledge. The general culture preceding his special preparation for his profession—which is all the college attempts—is the most complete and thorough culture attainable, and therefore, the best education to precede special preparation for any profession or vocation.

Indeed, the most common objection to it is, that it is too complete, too thorough. Why should all be compelled to spend so much time over dead languages which they will never use and soon forget? Why should the impossible task of the mastery of so many branches be attempted when it is certain to issue in superficiality? Why are so many college graduates unable to earn their living unless they enter over-crowded professions if it be not true that too little attention has been given to practical and too much to disciplinary studies? Your college course may be the best for those who intend entering the professions of law, medicine and the ministry, but our sons cannot all be professional men. Manufacturing interests are every year becoming more important and young men must be educated to superintend them. Mechanical and mining engineers are demanded, but college graduates do not answer. Must the sons of a family be separated when they leave the high school and one be sent to the classical college because he intends to practice law and another to some technical school to fit him for a place in the manufactory? Cannot the college course be so modified as to meet the necessities of both?

These are serious questions and they are of practical importance. They are not asked by theorists who have adopted the views of those who have always opposed the classics. They are not the outcome of a speculative controversy, nor can they be met by abstract arguments setting forth the beauties of Greek and Roman literature. Nor can it be regarded as desirable that two distinct kinds of schools should be established to meet the distinct demands—the one kind to furnish technical knowledge without regard to general culture and mental discipline, and the other to furnish culture without regard to its utility. It is just as desirable that the manager of an iron mill should be a culti-

vated gentleman, with a taste for other forms of knowledge than that which constitutes his specialty, as that his brother should be who pleads law or occupies the judicial bench ; and his specialty will not suffer if he should be able to read Greek or write readable poetry. A man should not be educated to do a definite work as if his sole use in the world and his chief end were to do that work. This is to make of him simply an educated machine. The principal value of such a man is that he is such a machine as cannot be constructed out of iron and brass and wood. Surely it is desirable that every man, whatever work he is destined to perform, should be educated primarily as a man.

Moreover, the day is fast passing, if I should not say already past, when the best education in a particular department of knowledge is attainable by any one who has not been trained mentally and instructed generally in other departments. One who would become a specialist in any branch of science needs first of all the discipline and culture our colleges aim to give. This is generally admitted when it is theology, medicine or law which one intends to make his specialty. But why should it be doubted when he purposes to master the science of mining or mechanical engineering, or when he contemplates a business career? What is it the college aims to do for its students? Its chief aim is to teach the student the art of acquiring and the power of using knowledge—not so much by means of instruction as by the disciplinary character of its course, its requirements, its spirit. It makes this its aim because it regards the power of acquiring and using knowledge as of greater value than any knowledge it could impart to its students by cramming or any other mode of transferring facts and truths from one mind to another. It does not adopt Lessing's proverb, and regard the seeking of truth as preferable to the truth itself, but appreciating the fact that the mind of one who would receive knowledge must be exercised *actively*, and, to some extent, after the same manner as the mind making the original discovery ; and despairing of ever being able, by any course of instruction which exercises the memory alone, to communicate all needed knowledge, it endeavors by its tasks so to exercise all the faculties of the mind employed in acquiring genuine knowledge and in wisely using it, during the few years

the student is under its control, that he may ever after be able easily, accurately, thoroughly to make his own discoveries and inform himself in such branches of knowledge as he may choose. This, it can scarcely be doubted, is a far more valuable service to him than would be the instruction he might be given in those things only which he needs to know in his daily labor. If we can modify Lessing's saying after this fashion we may safely accept it—"If God should offer me in his right hand all knowledge, and in his left the power to acquire all knowledge, I would choose the latter." But this is an alternative that God himself cannot offer to man as at present constituted—all knowledge could not become ours except by an exercise of the power of acquiring it. This esteem in which we hold the power to acquire knowledge accounts for our colleges retaining the study of dead languages. Here is a study in which memory alone can accomplish nothing. *Attention*, without which the mind does no work, *judgment*, in the application of rules and the acceptance or rejection of various possible meanings, cultivating a nice discrimination invaluable to men who follow widely different vocations—a discipline in the gathering and weighing of probabilities which helps to give the cast of mind which characterizes every business man and manufacturer and the lack of which accounts for many a failure—these are important powers of the mind brought into exercise in the translation of every sentence. That the discipline thus afforded is a valuable aid to one who would pursue a special study appears not only from considering the importance of the discriminating faculty developed thereby but from the experience of educators as well. Professors of the sciences in our colleges, in whose classes those who have had and those who have not had the benefits of classical discipline study side by side the same physical science, testify to the greater readiness and thoroughness with which the classical student acquires knowledge and declare that "no foundation for becoming versed in science is as good as the regular classical course." And, to secure this preparation of the mind before entering on special study for a life work, a variety of branches is placed in the curriculum. It is not presumed the student will master them all. Leonardo da Vinci, Pascal and Aristotle might attain eminence in many departments in their

day, but it may be doubted if even these wonderful minds could excel in the multiplied and extended branches of knowledge in our day. Compared with authorities in various branches it may be only just to charge the average college graduate with superficiality. And it is certainly plausible to declare that it would be better to have a thorough knowledge of one science than a smattering knowledge of a half dozen.

But let it be remarked, first, that it is his own fault if the graduate have only a smattering knowledge of any branch of study he has pursued in college. With average ability and average application he should be familiar with the leading facts, classifications and principles; and if he have these outlines, he has something more valuable than a smattering. A general knowledge, accurate as far as it goes, is not superficiality. And, second, for purposes of discipline a short course in several studies is better than a long course in one. The same faculties may be exercised, but variety of subject gives variety of application. Variety of nourishment is better for both mind and body. Analytical and synthetical powers are exercised in taking apart and putting together the works of a watch, but they are *developed* by passing from the watch to other mechanisms, and from mechanisms to organisms, and from organisms to forms of knowledge, as the various sciences, and from forms of knowledge to forms of thought. As analysis and synthesis are involved in every act of knowledge, as we cannot be said to know anything until we are able to take it apart and put it together, facility in these processes is of incalculable importance. When one has analyzed the system of knowledge called botany, let him analyze another system called zoology, and then another called geology, and then another called chemistry, and the science of language, and the systems of philosophy; and, if he cannot be called a master in any of these, yet he ought to be able to undertake the understanding of any new system and by sufficient study acquire the mastery of it. The speed with which some men can master the contents of a new book, a fifteen minutes' glance from chapter to chapter often giving them a better acquaintance with it than many a man could obtain by careful reading of every sentence, is due chiefly to highly cultivated powers of analysis, cultivated by the varied exercises to which

they have been subjected. If a student, then, would become a specialist, will he not do well to exercise and develop the principal faculty of the mind involved in the acquisition of knowledge by analyzing and putting together into system various other branches of learning? But again, I remark, that the mastery of one branch of science involves of necessity a general knowledge of many other branches. We recognize the necessity of every man's paying special attention to some one thing. Division of labor has invaded the domain of mind, and no one can hope to be eminent in more than one department. The great preacher cannot be also the great theologian. "The successful man is not he who can do many things indifferently, but one thing in a superior manner," and he cannot do that one thing in a superior manner unless he pay special attention to the doing of that one thing. The men who are quoted as authorities in scientific investigation are men who have devoted attention to some small corner in the field of science. One makes the ant his specialty; and another, fossil sea shells; another, beetles. But it should not be overlooked that nature is one and that all sciences are closely related, forming, indeed, a system, and that no man can hope to attain eminence in any division of the system who is ignorant of the other divisions and of the system as a whole. The geologist must be a zoologist, and a botanist, and a paleontologist; he must know something of physics, chemistry, higher mathematics and astronomy. If he is to have an intelligent opinion on the speculative questions of his science, he must be a metaphysician and he ought to be also a respectable theologian. "With whatever province of science," says Prof. Flint, "a thoughtful man occupies himself, he soon becomes aware that it has intimate and manifold connections with other provinces; and if he try to trace these connections out he will ere long perceive that the sciences are not isolated things, but so bound together as to constitute a unity which is a reflection of the unity of nature and of the unity of that Supreme Reason which pervades all nature and originates all intelligence." He cannot even define his own chosen branch of science without an accurate knowledge of all contiguous branches, nor can he make progress within it without, occasionally at least, obtaining help from sister sciences. The same writ-

ter declares that "the researches and studies of the mere specialist are never very productive. Special investigations only enrich science to any considerable extent when they are directed and guided by enlarged views; they are only truly successful when not exclusively special; when, on the contrary, the part or section of existence examined is looked at by a reason illumined by a worthy and ample idea of science, a reason which sees the part in the light of the whole, and the whole as related to the part." Admitting that in this age men must be specialists to be successful, we claim that they cannot be successful specialists if they have not at the least that general knowledge of other departments which the college aims to give all its students.

It is in the supposed interests of the sciences and the more evidently useful kinds of knowledge that such men as Spencer, Bain and Froude have condemned the prevailing college system and advocated schemes of education in which everything chiefly disciplinary and all studies not essential to a knowledge of the chosen profession should be thrown out. But is it not in the real interest of the sciences and the best response to the demand for a practical education to defend that system that values the power to learn above mere instruction and esteems all the whole kingdom of classified knowledge as sustaining a vital relation to each province of it? If physical science is to retain its merited glory, must it not be committed to men with minds thoroughly disciplined and sufficiently familiar with all branches of learning to avail themselves of the safeguards and assistance they may furnish? It would be well for us all to heed the warning words of one of Germany's leading physicists who acknowledges that "where physical science reigns exclusively the intellect becomes poor in ideas, the fancy in images, the soul in sensibility, and the result is a narrow, hard and dry disposition, forsaken of the muses and graces; and not only so, but physical science leads down by imperceptible gradations from the highest efforts of human intellect to mere mechanical work that looks at nothing beyond gain." The truth is that here, as in other spheres of action, we must aim high to strike any mark worthy the effort. We can avoid narrowness by cultivating breadth. The institution that would send forth practical men must aim to produce culti-

vated men. The college that would fit men for a specialty must aim to make them at home in the whole field, only part of which they purpose to cultivate. In the words of Mr. F. D. Maurice, used by him doubtless in another connection, but worthy of a place here, "All experience is against the notion that the means to produce a supply of good ordinary men is to attempt nothing higher. I know that nine-tenths of those whom the university sends out must be hewers of wood and drawers of water, but if I train the ten-tenths to be so, depend upon it the wood will be badly cut and the water will be spilt. Aim at something noble, make your system such that a great man may be formed by it and there will be a manhood in your little men of which you do not dream."

From these considerations I conclude, first, that while the demand for a practical education, a system that will prepare for what we may term the industrial professions and produce educated mechanics, chemists, engineers, farmers and men capable of conducting large business enterprises, should be heeded, yet it is not wise to endeavor to meet this demand by establishing mere technical schools in which the mental discipline and broad culture deemed needful as a preparation for the so-called liberal professions are neglected or cast aside. From an educational point of view the result must soon prove to be disastrous. And, secondly, that in the college, as at present modified and still adapting itself to new requirements, that demand is better met—met in a way that is better for the cause of higher education and better for the commercial and manufacturing interests of our country. With the rapid development of our resources, the demand for new forms of improved machinery and the inexorable exactions of close competition there is pressing need of men of extraordinary mental powers, and great familiarity with the whole realm of the physical sciences. What branches of human knowledge may be useful to commercial interests it would be difficult to specify and feel sure all were included. A botanist may some day revolutionize the manufacture of steel. A metaphysician may introduce new forms of trade that the commercial world will soon regard as indispensable. We must remember that practical men may have laughed at Franklin for fooling away his time with a boy's kite.

If there be time and means, let young men take the full college course, and *then* pursue their specialties in technical schools, or post-graduate courses, or machine shops. Or they may find all they need in the college course as modified by its elective system. With two years devoted to mental discipline and general culture, they will be prepared to choose wisely the special studies bearing most directly on their chosen vocations, and two years of special study should go far toward preparing them to enter on their work as educated, practical men of the world.

This, then, is my conception of the Christian College. It is *Christian*. It has Christian aims and Christian duties and Christian blessings. But it is a *college* as well. It strives to discipline, by long approved and thoroughly tried methods, the powers of the mind most needed for the acquisition and effective use of knowledge, and to lay the foundations for honorable and serviceable life in the broadest culture and the most extended view of all ascertained truth attainable within a limited time.

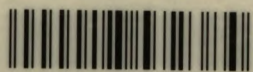
I cannot close my address on this occasion without adding that I am entering the Presidency of this College profoundly convinced that it is worthy of a better support and larger gifts than it has received in its past history; and that we have reached a stage in our history where we can more reasonably than ever before anticipate a response to our appeals on the part of the friends of Christian education that will enable us to make this an institution worthy of this central section of our country in which we locate the heart of Presbyterianism. Two rival colleges within the limit of seven miles appealing to a common constituency no longer exist. They are one. The feeling excited by their consolidation—not a strange nor unnatural feeling—which darkened the prospect when my predecessor, with the courage and energy which the crisis demanded, entered upon his work, has passed away. The alumni of both colleges have united with the alumni of the united college in manifestations of unwonted interest. They are organizing in the West and in the East to engage with enthusiasm in the work of making our merits known and commending us to a wider public patronage. They long to see their *alma mater* placed among the best endowed colleges of the land, and they are manufacturing a public sentiment, which, I trust,

will direct hitherward the attention of the benevolent of the Church who are willing to help the Church by helping the colleges which have proved efficient aids to true religion. If we can but awaken a new interest in the hearts of good men in our own section of country, and arouse them to earnest work in our behalf, the battle will be half won and victory soon follow. With this end in view we mean to work, not with enthusiasm alone, but with quiet persistency that can be satisfied with nothing less than success.

With these convictions I enter upon the duties of my office, and hope that, with the blessing of God whom we strive to serve acceptably, and the practical aid of our friends and alumni, our cherished expectations may be fully realized.



A000018572384



A000018572384