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May, 1892

C • CHRISTIAN
EDUCATION.

AN INAUGURAL ADDRESS

BY

ETHELBERT D. WARFIELD, LL. D.,

President of Lafayette College.

Lafayette College,

OCTOBER 20th, 1891.

39768

LAFAYETTE COLLEGE PUBLICATIONS.

ANNUAL CATALOGUE. See third page of cover.

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LAFAYETTE COLLEGE.

39768

ADDRESSES

ON THE OCCASION OF THE

INAUGURATION

OF

Ethelbert Dudley Warfield, LL. D.,

AS

PRESIDENT

OF

LAFAYETTE COLLEGE.

EASTON, PENNSYLVANIA.:

—PUBLISHED BY THE COLLEGE.—

1891.

THE WEST PRINTING HOUSE.
EASTON, PENNA.

PREFATORY NOTE.

ETHELBERT DUDLEY WARFIELD, LL. D., at that time President of Miami University, was elected to the presidency of Lafayette College by the unanimous vote of the Board of Trustees, on March 17, 1891. Having signified his acceptance of the position thus tendered him, the first of September was appointed as the day on which he should assume the duties of the office. It being necessary that the Synod of Pennsylvania should approve the appointment the formal act of induction was delayed until the Synod should have an opportunity to act at its annual meeting in October. The choice of the Board of Trustees was approved on October 16, and the Synod adjourned from Scranton to Easton, and performed the act of installation in conjunction with the officers of the Board of Trustees, on Founders Day, October 20. This day marked the completion of the sixty-fifth year from the college's first foundation, and the twenty-fifth from the founding of the Pardee School of Science. The inaugural exercises were held in Pardee Hall at eleven o'clock in the forenoon. After the Synod had been duly constituted by prayer by the Rev. James Roberts, D. D., a graduate of the class of 1865, and stated clerk of the Synod, the Moderator, Rev. Samuel A. Mutchmore, D. D., announced that the business before the Synod was the inauguration of the President-elect of Lafayette College. The following order of exercises was then observed, the Rev.

William C. Cattell, D. D., LL. D., ex-President of the College, presiding :

INVOCATION, by EX-PRESIDENT JAMES H. MASON KNOX, D. D. LL. D.

CHORALE—" *Veni, Creator Spiritus*," by Chorus and Orchestra."

ADDRESS ON BEHALF OF THE ALUMNI, by GEORGE C. HECKMAN, D. D., LL. D., Class of 1845.

ADDRESS ON BEHALF OF THE FACULTY, by THOMAS CONRAD PORTER, D. D., LL. D., Class of 1840.

ADDRESS ON BEHALF OF THE STUDENTS, by WILLIAM MCDUGALD JACK, Class of 1892.

HYMN—" *Holy, Holy, Holy, Lord God Almighty*," by Congregation.

PRAYER, by S. A. MUTCORE, D. D., Moderator of the Synod.

INSTALLATION AND PRESENTATION OF THE CHARTER AND KEYS, by ARIO PARDEE, ESQ., President Board of Trustees.

INAUGURAL ADDRESS.

HYMN—" *Gloria in Excelsis*," by Chorus and Orchestra.

BENEDICTION, by BENJ. BRECKINRIDGE WARFIELD, D. D.

At the close of the exercises of the morning the guests of the College to the number of three hundred were entertained at dinner in the Gymnasium by the ladies of Easton and vicinity. After dinner President Warfield spoke briefly, and then called upon the following gentlemen in succession to respond to toasts :

Ex-President James McCosh, D. D., LL. D., Litt. D. . Princeton College.
President Seth Low, LL. D. Columbia College.

(These being the *Almae Matres* of President Warfield.)

President Isaac Sharpless, Sc. D., LL. D. Haverford College.

Prof. E. M. Hyde Lehigh University.

Prof. William A. Lamberton University of Pennsylvania.

Prof. Samuel A. Martin, Lafayette, '77 Lincoln University.

Prof. Thomas Craig, C. E., Ph. D., '75 . . . Johns Hopkins University.

Hon. George Junkin, LL. D. Miami University.

Judge William Wilson Schuyler } The Law and

Rev. J. Addison Henry, D. D. } The Prophets

Gen. Joseph C. Breckinridge The Church Militant.

Hon. Robert Snodgrass, class of '57 . . . The Alumni Association.

In accordance with a resolution of the Board of Trustees the formal addresses are printed herein.

ADDRESSES

ON BEHALF OF THE

ALUMNI, FACULTY AND STUDENTS,

TOGETHER WITH

“A Word from the Board of Trustees.”

BY

REV. GEORGE C. HECKMAN, D. D., LL. D.,

REV. PROF. THOMAS CONRAD PORTER, D. D., LL. D.,

WM. MCDOUGALD JACK, OF THE SENIOR CLASS,

EX-PRESIDENT WM. C. CATTELL, D. D., LL. D., OF THE BOARD
OF TRUSTEES.

Inaugural Address - - “Christian Education”

PRESIDENT ETHELBERT DUDLEY WARFIELD, LL. D.

ADDRESS ON BEHALF OF THE ALUMNI.

REV. GEORGE C. HECKMAN, D. D., LL. D.

The pleasure of representing the Alumni of Lafayette College here on a sudden and unexpected call could only be qualified by a sense of unfitness. Even this feeling must sometimes succumb to circumstance and obligation. Age in the Association, as far as it goes, is a qualification for such representation, and honest pride in the younger alumni is another. The graduates of no other college in the land occupy more honorable and useful places, and we grave and reverend Seniors are not only satisfied, but also magnified by the standing, progress and promise of our junior alumni. Another qualification for this presence and duty is full sympathy with the happiness which we all feel over this auspicious inauguration.

Two exceptional events are concurrent here to-day—events rather than things, for I prefer to regard President-elect Warfield as an event—and exceptional in this because of his unusually varied and efficient capabilities for the presidency of a college. Of these it becomes one to speak more privately, at least not in his presence; but we are very happy and hopeful in his exceptionally superior qualifications for the onerous and responsible position into which he is now to be installed.

The other exceptional event is the institution of a layman to the office of President of Lafayette College. It ought never to be forgotten that teaching is an essential function of the Christian ministry. All proper preaching is educational, and such is the significance of the office of pastor; teacher and pastor being convertible terms. But to the ministry also belongs properly the office of academic instruction. Despite of mediævalism and

hierarchy the Christian ministry have been the depositaries, conservators and apostles of sound and progressive learning. To this historic fact, the literature and university of the Nineteenth century owe their right to exist or the possibility of their existence. Every system of education, right or wrong, within the broad domain of Christendom, is more or less directly the evolution of this essential teaching function of the Ministry of Jesus Christ. Those unhappily jealous of the church of God would like to ignore or minimize this fact, but history, past and present, is much too stout for them. In the libraries of most clergymen will be found a various literature, much of which they wholly disbelieve. To this may be added as literary curios much of the superficial speculation and vagary of the ephemeral skepticism of the times. Before all we might rise and say to all, "You are the offspring, wise or otherwise, of the loyalty of the Christian ministry to freedom of thought and speech and to the teaching office in their divine commission."

But that commission does not confine pedagogics within clerical boundaries, or make teaching a clerical monopoly. That vocation is broader than the ministry. The church is a school, and teaching is the vocation of the church. To fulfill this calling the lay teacher has ever been a recognized agent of the reformed church. That the ecclesiastic has been so conspicuous in the initiation, promotion and conservation of learning has an easy historic as well as functional explanation. By impregnable semi-barbaric social conditions, learning was largely confined to the clergy, and the choice of teachers almost absolutely limited to them. Letters appealed to few, and society had larger offers to make to secular aspiration than the office of teacher. Love of study then was the inspiration of a consecrated life; would it were always so now. Our great historic schools began in poverty and the teacher's pay was mis-

erably poor. The ministry was consecrated to poverty, and poverty and learning pointed them out as the teachers in all schools. Even with the revival of learning among the laity, the poverty of the schools made teaching still dependent on the self-denial of the ministry. The liberal endowments of the present age have justly permitted larger salaries, and our institutions can now avail themselves of the vast lay-learning which the church has created. This is a most happy evolution of the freer spirit and purer atmosphere of the Reformation. The education of the youth of the modern era is not left to the moulding of a single class, however distinguished for intellectual and moral qualities.

It is the honor of the Reformed ministry that in the spirit of the universal priesthood of faith they revived and organized this broadening of the teacher's vocation, setting no limits, but those of nature and revelation, viz : Piety and learning in the teacher. From this the church must never recede, if sound learning shall lead the ages.

In America taxation for the support of religion has given place to taxation for the support of education. But this does not relieve the church, for secular education tends to degenerate from neutrality in religion to absolute materialism. Therefore philanthropy, patriotism and piety demand Christian education from the church. This is required, not only for the survival of Christian faith, but as well for the perpetuity of our national life and for the elevation of human society. Sad over the wide world would be the day when education should be taken from the church or be divorced from Christian ethics and doctrine. This shall not be except there be a great falling away first, and of that we see no ominous sign yet in the splendid and triumphant disposition which the church is making of treason within and assault without.



It is the glory of Protestant Christianity that she has in abundance laymen, learned and leading in all sciences, to whom she can safely intrust the sacred duty of education and this in utter confidence in their devout piety and sanctified knowledge. And because of this the church can as confidently offer these laymen to share with her ministry equally in the dignities and responsibilities of her schools.

Therefore the clerical members of the Alumni Association of Lafayette College are "no whit behind" their brethren of other vocations in welcoming a layman to the highest position in the gift of Alma Mater. We praise God for the magnificent type of Christian laity to which he belongs by descent and grace and rational election of voluntary choice. We feel assurance that President Warfield will maintain the national Christian traditions of Lafayette, which embraced in this legend, the will of God in an infallible record, the foundation of moral obligation for the individual and family, for the Church and State; which traditions of our college, church and country have been sustained by the approval of time and the benedictions of Heaven. We are eager to follow him, as in the earnestness of faith and piety he safely leads our venerated college along the aggressive, widening and deepening currents of Christian learning and service. We have confidence that he will give added lustre to the roll of accomplished teachers, lay and clerical, who through long self-denying labors have adorned our curriculum and placed Lafayette College in the front of useful schools. May he succeed so well and live so long in the seat in which we place him to-day that in the far future of a glorious collegiate history there shall stand in conspicuous relief these three, JUNKIN, CATTELL, WARFIELD.

ADDRESS ON BEHALF OF THE FACULTY.

REV. THOMAS C. PORTER, D. D., LL. D.

It is a matter for sincere rejoicing to us all that the interregnum in our college ends here to-day. The Trustees have chosen a President, and our hope is that in their choosing they have been directed by more than mere human wisdom, as Samuel, the prophet, was guided to the youngest of Jesse's sons.

For a position like this, our larger institutions of learning are wont to select a man of ripe age ; one whose knowledge and experience are the fruits of years of mental toil and trial ; one who is well acquainted with educational work in all its details ; one whose ability to govern and to teach has been tested ; one whose fame as a man of mark has already spread far and wide. Happy the university or college that secures such a treasure ! But there is no rule without exceptions, and the pages of history show that not a few of the world's heroes were young men, who wrought wonders where older men would have failed. Ardor, enthusiasm, energy, are the glorious heritage of youth—qualities highly prized in this stirring modern era. But yet, it must not be forgotten that the success of youth is conditioned always by its readiness to accept and follow the counsels of age. In the Franco-German war, the younger field-m Marshals, generals and captains of the Prussian army, who did the fighting, only achieved victory, because they faithfully carried out the military plans devised by the venerable Von Moltke, Bismarck and the Emperor William.

In another particular also, the Trustees have departed from time-honored custom. Passing over the ranks of the clergy, they have given us a layman. This step,

however, is not without precedent. Several of our great universities in the East and West have set the example. It looks like a surrender to secular influences, but, whether the innovation be wise or unwise, must depend after all on the character of the man upon whom the choice falls. If he be an earnest Christian, the religion and morals of a college-community cannot suffer in his hands, and he will see well to it that the spiritual needs of those under his supervision are not neglected. Despite the prejudice that may exist against the old custom, and eager as the desire may be to follow the new, the grand record made by the clerical presidents and professors in our chief seats of learning, both now and in days gone by, can never be ignored. In the present case there is no room for fear that the change may work ill. He who is about to assume the leadership comes of sound Presbyterian stock. His grandfather, one of the most eloquent and eminent divines of the past generation, was the warm friend and counsellor of the founder of Lafayette, and we are sure his grandson will not prove disloyal to his ancestral faith and its traditions.

Two tasks of no ordinary magnitude await our youthful champion, either of which might daunt a spirit less brave, or less ambitious. The impression has gone abroad that the college is possessed of an ample endowment, and impressions of that kind once made are very hard to correct. It is folly to conceal the fact that our wants are crying and great. In his efforts, therefore, to solve the financial problem he ought to receive cordial sympathy and substantial aid from every quarter. May the good Lord move the hearts of many to respond liberally to his earnest appeals !

Another task fully as important and difficult lies before him. A vast amount of excellent work has indeed been accomplished in the college by its corps of instructors, and that under many disadvantages. To remedy these

and increase its efficiency will require much time and labor. But, with a live president, of broad views, who takes a deep and intelligent interest in all the departments and undervalues none—who has the courage to abate grievances, remove obstacles, and lend help and cheer wherever needed—who is able to inspire confidence and infuse new life into the academical body, so that its various members shall act together in full harmony, animated by a common spirit and looking toward a common end—we have reason to hope that the heavy cloud which has so long overshadowed Lafayette will speedily pass away, and the sunshine of prosperity return.

But, in order that this hope may become a reality, power must descend from above. A prophet, priest or king of the olden time was appointed and set apart as such, not only by being invested with a robe, or gifted with a staff or a scepter, or crowned with a mitre or a crown, but by an anointing with sacred oil, and in that act of anointing was communicated “the Spirit of the Lord,” by whose aid he was fitted for the discharge of the duties of his high office. Since then, whenever a man is entrusted with any office of dignity and power (let the form of the ceremony of induction be what it may), this divine communication is the essential part of it. “*Sans Dieu rien !*” “Except the Lord build the house, they labor in vain that build it.”

And now, in the name and in behalf of the Faculty, I here extend to our new President a public welcome, and pledge our hearty and loyal co-operation and support in all that he may do to further the best interests of the college which we love.

ADDRESS ON BEHALF OF THE STUDENTS.

WILLIAM MCDOUGALD JACK.

It has been well said that the darkest hour is just before the dawning. The murky pall of night hangs heavy over hill and plain, and the world lies silent under the torpor of blackness ; but, as the attentive eye is directed toward the line that parts the earth and heaven, faint streaks of rosy hue stretch upward into the sky. Ever deeper and brighter the tints are glowing, higher and higher the bars of silver are cleaving their way, and rend the doors of darkness.

So it is in the life of the individual, the history of nations, and the progress and development of institutions. Defeat follows close upon success, until we are almost overwhelmed in the gulf of despair ; but "the stars shine through when it's dark enough," and just when the lamp of expectancy is flickering its last the morning light appears.

As a college we have recently passed through a period of doubt and uncertainty. Already the question began to be mooted whether Lafayette would be able to maintain her exalted place among the institutions of this favored land, or would be compelled to lower her standard and relinquish her high position. When things are at their worst they always mend ; and just at this important crisis, when our way seemed hedged about, a large and full deliverance came in the person of the man, Ethelbert Dudley Warfield.

Nor would I have you believe that our rejoicings this day are but the flattering illusions of the credulous—fleeting and unsubstantial as the fabric of a dream. Our happiness is founded on the solid assurance of the past.

We are too thoroughly American to count much on kindred or antecedents in themselves alone, but when we see the ripest scholarship and intellectual attainments adorning the brow of the descendant of noble sires we cannot fail to recognise the legitimate results of ancestral dignity.

In addition to the expressions of gratulation and delight customary upon such an occasion as this, our demonstrations must assume a double significance in view of the varied qualifications of him who comes to be our head. Not only do we point with pride to lofty attainments in the class room of his Alma Mater, a brilliant career at the bar and the successful discharge of the duties connected with the presidency of Miami University. A list of honors such as these would be sufficient for most men, but even in old England, in the ancient halls of Oxford, the most approving marks of distinction were laid at the feet of our young president.

Yet, after all, the personal aspect of this relationship is of paramount importance. The flashing Pleiades may, night after night, blaze with unclouded splendor in yonder distant solitudes. What is that to the inhabitants of this earth of ours? But when we learn that our sun is the source and centre of all our comforts, and that our very life is dependent upon his beams, his every rising and setting becomes significant. Not alone, then, in the brilliant achievements and intellectual renown of our president do we boast, but, in response to manly sympathy and genuine personal interest, the respect and affection of every man is poured forth. By eminence in scholarship he commands respect, but by active interest and personal attachment he has won the hearts of all. When to these qualities of head and heart we have added the sober judgment and resolute will; when it is manifest that unbending justice is linked with the most considerate kindness; when, in short, it is evident that the

President presides, respect and affection yield a willing obedience, and the highest success is a certainty.

In the name and on behalf of the undergraduate classes, I have the honor to extend to the President-elect a most cordial welcome to the Presidency of Lafayette College. In the annals of war "Lafayette" is a name well known and honored in both hemispheres. Those times of bloodshed are gone, we trust, forever, but peace hath her victories more glorious than war. We are called to a conflict of principle, a battle for the right; and in the momentous task of exterminating wrong, awakening the mind to worthy motives of action, and propelling our sixty millions of people upward to the realization of the highest good, it must ever devolve upon our institutions of learning to lead onward in this glorious enterprise. As long as it shall be esteemed heroic to labor for the intellectual and spiritual upbuilding of mankind, as long as philosophers and educators shall continue to be regarded as the world's benefactors, may the maroon and white of Lafayette ever be found in the vanguard of progress and the name of President Warfield ever be conspicuous upon that shining roll of names that have adorned her entire history.

A WORD FROM THE BOARD OF TRUSTEES.

EX-PRESIDENT WILLIAM C. CATTELL, D. D., LL. D.

I have now to announce the formal act of installation of Ethelbert Dudley Warfield as President of Lafayette College.

This act will be performed by Mr. Ario Pardee, the president of the Board of Trustees, and my heart beats faster to know that these keys are to be placed by him in the hands of the new president—for had it not been for Mr. Pardee's princely munificence, at a critical period in the history of the College, it is doubtful whether there would have been any keys to present! God be thanked that He has spared his honored life to this auspicious day.

In the eloquent addresses of welcome from Dr. Heckman and Dr. Porter, reference was made to the departure from the traditions at Lafayette in now selecting a layman for its president. In this, however, we are following the example of many other colleges. I need not remind you that eminent laymen now preside over the great historic universities of Harvard, Columbia and Pennsylvania, whose presidents, until within the present generation, were all clergymen. Cornell, Michigan, Johns-Hopkins, Lehigh and other universities of more recent origin, together with colleges such as Amherst and Rutgers, whose work like that of Lafayette, is in a closer relation to the church, have also called distinguished laymen to occupy the Presidential chair. The trustees of Hamilton, a college under synodical care like our own, recently announced the election of a layman as successor to the Rev. President Darling. We are not, therefore, venturing alone upon a new departure among colleges.

The trustees of the college believe that in Dr. Warfield we have secured a broad and thorough scholar, with great gifts and ripe experience as a teacher and as an executive officer ; a man of rare personal magnetism, whose brilliant administration at Miami University is a guarantee of what he will do at Lafayette—ever enlarging its prestige and usefulness both in its scientific and in its classical courses of study. And we also believe that in this eminent scholar and educator we have secured a man as true to the Christian principles upon which the college is founded as his clerical predecessors have been—from its founder, of blessed memory, Dr. George Junkin, whose praise is in all the churches, down through the line of ministers to the able and scholarly divine who last occupied the Presidential chair, and who, since he first took his seat in the Board of Trustees nearly thirty years ago, has wrought devotedly to keep the college close to the truths that are, and ever will be, most precious to the church. It is one of the felicities of this occasion that Dr. Knox has returned from Europe in time to be here to-day to unite with us all in giving a hearty godspeed to his successor.

We all therefore rejoice together and give thanks for the good Providence which has sent to us as our President, a man like Dr. Warfield, every way and so thoroughly equipped for the great and noble work that lies before him as the head of a Christian college.

I now have the honor of announcing to you the "Act of Installation"—to be performed by Mr. Pardee, the honored President of the Board of Trustees, and the munificent benefactor of Lafayette—*Si quaeris ejus monumentum circumspice.*

CHRISTIAN EDUCATION.

INAUGURAL ADDRESS

BY

ETHELBERT DUDLEY WARFIELD, LL. D.

CHRISTIAN EDUCATION.

Emerson says, "Because the soul is progressive, it never quite repeats itself, but in every act attempts the production of a new and fairer whole." While Tennyson sings :

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Certainly change is characteristic of the times, and the hope is not denied us that this change is progress. Our ideas of education have not been free from the influence of the spirit of innovation, yet the field of education is so wide that there has seemed to be room for all means and all methods ; it has seemed possible that here all tendencies might unite and many theories supplement each other, for practical education demands spiritual influences, and spiritual education practical methods. The technical school can no more get on without the influence of men who will study the relation of character to character, than the theological seminary can get on without practical drill in mathematics and logic. The soul need not blot out its past in order not to repeat itself in its fairer future ; the old order is not destroyed, but changing with fresh spiritual influences, it but puts on a fresher beauty and a fuller bloom. Yet there is a tendency abroad seeking to restrict the liberty of our larger day.

The cry has gone forth that everything in this generation is to be determined by the rule of perform-

ance. The world is no longer interested in what a man is ; it wants to know what he has done. Our youth are to be educated, not to be something, but to do something. It does not make very much difference what they do, so they do something, and do it quickly. Colleges that once gloried in the spiritual influence which they imparted to men's characters, are now pointed out as regenerate because they have substituted manual training for Greek and pedagogy for metaphysics. Colleges which once gloried in buildings, few, moss-covered and ivy-grown, in which a dozen men, by the splendid influence of their thought, moulded, year after year and generation after generation, those who in church and state, in public affairs and private life, controlled the nation ; now having cast off the shackles of their former state, are become beautiful with many well hewn and ample buildings, unscarred by the touch of time or the damp tendrils of ivy, and boast themselves of great companies of teachers who scarcely know the names of those they instruct, and do not inquire whether they have a soul or no. They do not aspire to become "the retreat of the studious and contemplative ;" but write over their portals the legend : "Let him who enters here make haste."

On every hand quantitative methods are superseding qualitative. Colleges are great, less because their faculties contain names great in science and literature, less because their graduates are men fitted to make their mark in the various departments of life, than because they have great buildings, numerous and varied courses, and great and indiscriminate crowds of students. One great university has gone so far as to publish to the

world that it has no standard and no curricula. All it demands is that the student shall present a written statement of what he wants to learn, and that he shall occupy fifteen hours per week in recitation. It makes no matter whether he wishes to learn music or mechanics, art or astronomy, the calculus or the carpenter's trade—all are taught and all have an equal place. We wonder what the future of such an institution will be. It has behind it money and brains, but we marvel at its method—or want of method.

It is claimed by the advocates of these innovations that they are following natural methods; that an enlightened liberty reserves to every boy the right to determine in what line his future course shall lie; that institutions, especially state institutions, should only aid him in the direction of his desires.

Such declarations stir within our hearts memories of older times;—of one who beneath the blue heavens of Attica went to and fro from the Piræus up to the city and its olive-crowned Acropolis, and though homely and distorted in countenance in the midst of a people peculiarly sensitive to personal beauty, yet swayed statesmen, philosophers and citizens by the singular skill of his dialectic and inspired every one who came in contact with him to seek after knowledge; and we recall the thousands upon thousands of eager students who gathered at the feet of Abelard, happy if only they could feel the spell of his presence, and indifferent whether he exercised it in his lecture-room in Paris or in some provincial refuge, ever ready to share prosperity or exile if only they could taste from his lips the pure fruits of divine philosophy;

or perchance, in somewhat sterner mood, we behold John Wycliffe, with that grave face of his, speaking a protest which richly mingles the logic of the schools, the zeal of the kingdom of God, and the tenderness of christian solicitude ; but what are these but reflections of another and a higher source of light, of that one who walking by the shores of Galilee became the model for the teachers of all time by the gentle influence of his life, which when breathed into the bosoms of his disciples moved them as no other power has ever moved the world.

It may be that this new method is the natural method ; it may be that men are to be permitted to go their way without any effort being made to direct them into a larger and a better path ; it may be that the power of influence is forever dead in the world, but we prefer to think that those who speak thus,

“ Judge all nature from her feet of clay
Without the will to lift their eyes to see
Her glorious head, crowned with spiritual fire,
And touching other worlds.”

We are told also that this is a triumph of individualism ; that it is the very opposite of that socialism which the uneducated are clamoring for, which would drag all men down to the level of mere machines. If it be the quint-essence of individualism, then the bow which was bent for a goodly flight has been bent too far. The good of the individual man may be sought from many points of view, but it must be sought with a distinct regard to his dual nature. We have sought in liberty, as it is illustrated in our state, the good of man as a social animal ; we have sought in liberty of thought and of faith, as it is exem-

plified in our religion, the good of the individual man as a living soul ; as old John Ascham, in his *Schoolmaster*, written in the spacious days of great Elizabeth, insists that as man is made up of two parts, body and soul, and we cannot divide them, so education must have both natures ever in view. Hence, in education, as in everything else, the christian ideal contemplates the consideration of the good of the individual first and before all else, but the good of the individual, not merely as animal, but as man—man as a political, as a social, as an immortal being ; not man as an intellectual or commercial machine. Nature's methods culminate in man,

"Man her last work, who seemed so fair,
Such splendid purpose in his eyes."

But man should not turn back to nature, but press on to God, or at least "rise thro' nature up to nature's God." The principal desire in christian education, the controlling, dominating thought, is man's salvation. The end and aim of all christian education is, and can be nothing less, and nothing more, than to teach man how to glorify God and enjoy him forever. This is inclusive and exclusive, and the only means of reaching this result is by proceeding to mould man by controlling his will. Every christian process works from within outward. It works by education, intellectual and spiritual, and it works to a direct object. God and his glory are not mere terms of transcendental philosophy. The word of God has revealed to us his will and it is the only rule for our direction. The desire to teach men how to glorify God and enjoy him forever, is the one thesis of christian education. The only question for us to consider is the method.

In the first place, then, what do we mean when we say "glorify God"? This is a difficult question to answer, yet Christ has completely answered it for us in the parable of the talents. The only way to glorify God is to develop in the highest degree the possibilities of the nature he has given to each one of us. Having then gifts differing one from another, says St. Paul, let each one bring his peculiar gift to the highest fruitfulness.

There is in everything the higher and the lower way. The one is of the earth, earthy ; it is natural, it is practical, it clings to the earth ; it prefers action to thought ; it prefers brute strength to inventive imagination ; and it leads to handicrafts instead of intellectual occupations, to artisanship instead of art, to science instead of philosophy. The great question which agitated the past was means rather than method. There was a more or less complete recognition of the necessity of systematic training of the mind and systematic influencing of the will. Now we are told that the will should be left untrammelled, that the father should be guided in educating his son by his son's taste ; that the son should dictate, not merely his choice of a profession, but his preparatory training ; and that the college, so soon as the parent's education is complete, should bow to the same high influence. It may be that this is well. It may be that fifteen hours per week means an education, and it may be that we shall yet admit elective courses, not merely, as is done in some colleges, of editorial work on college magazines, but also of time spent in the literary society, the Greek-letter fraternity, on the foot-ball field, and in other equally engrossing, but not yet recognized educational pursuits. On the

whole, however, we seriously doubt if there is any better system yet discovered than that of the christian home, the christian academy, and the christian college, to prepare men for the professions and for business.

The christian college is the peculiar target of contemporary criticism. Yet the denominational college, pledged to the teaching of christian learning, stands to-day as a stronghold of truth, the necessary connecting link between the christian home and the great universities or the business life of educated men. We are prone to shrink a little from this adjective, denominational. It is a thorn in the side of many of us, but it is an adjective of which I am not afraid, at least when applied to me. No, I am not afraid of being, or of being known, as a Presbyterian. I do object, as all right-minded people do, to being thought sectarian, but I have no question to ask of any one who applies to me the name of Presbyterian, or any concept rightly denominated by that term. So long as truth and right are high and noble objects, so long as men unite themselves in bodies for the pursuit of truth and right, so long as those bodies are true to the object of their association, no man need be ashamed of the object, the organization, or the name. Let us set watchfires upon the mountains and let us tend them carefully and well.

I rejoice that our Methodist brethren are founding a great university at Washington, the Baptists at Chicago, and that here and there are to be found many rich and venerable institutions; which are still carrying out the purpose of their original founders in educating godly ministers for the church of Christ. Some are recreant to

their trust and are ashamed to be thought worthy of the charge committed to their keeping. Others have stretched forward, and enlarged their borders and extended the lines of their founders have broadly included training in all departments of christian learning.

And Christian learning, be it remembered, concerns itself with everything whereby God maketh himself known. Here the sciences, arts and philosophies meet together. Here biology and psychology and theology supplement each other. Here the astronomer, exploring the heavens with the telescope, joins hands with the critic who explores the heavens not less truly by means of his study of the word of God ; or the theologian who studying the nature of God as revealed in the work of the scientist and critic, rises to the highest concepts of which the human mind is capable.

It has been claimed, indeed is constantly asserted, that the denominational school approaches everything from a prejudiced point of view and that thought and teaching have ceased to be free in them. This may once have been true. To-day it is not true, certainly in its broader aspect. The denominational character of most schools of this type is to be found chiefly in the influences that are thrown about the lives of the students, and the general direction which is given to their activities outside of class room instruction proper.

Of course, it is true, and it should be true, that the teaching force is in general selected from those who are affiliated to the denomination controlling the school. Of course, in accordance with the limitations of human nature, some teachers so selected are narrow-minded, but

this is not because they belong to this or that denomination, but because they are men. And strange as it may seem, I have known men entirely free from any religious conviction who were narrow-minded enough to seek to instill into their scholars in the class-room their own doubts and difficulties, and I think it is rational for even a liberal-minded man to believe that it is better to teach a system than to teach without system ; that it is better to awaken conviction than to instill doubt; that it is better to make a man a narrow-minded Presbyterian than a narrow-minded skeptic. I have my doubts whether any man who is constantly full of uncertainties can be a good teacher ; and my experience is that those men who are good teachers and yet are the exponents of doubt and unbelief, are men of strong convictions and have a tremendous influence for bad, teaching doubt as a positive condition of thought, however negative their attitude to the more important of the fundamental postulates of immortality. It is impossible that man should compass the whole domain of truth. "We know in part." "Our knowledge is of things we see." The human mind is constantly being baffled and beaten, driven back upon itself and forced to embrace half truths. It is a healthier condition as a training for practical life to supplement the half-truths of observation by bold extensions by the operation of the imagination, careful generalization by inductive reasoning, and the addition of precious truth through the medium of revelation, than to stand in doubt and say beyond this we must not look because we cannot see. Half truths are worse than whole falsehoods, for while error is often its own antidote, the specious basis

of these half truths which bears the test of truth is constantly leading honest seekers after truth into the most invincible error.

The charge of being the refuge of disproved hypotheses and the most contradictory theories in philosophy is rather justifiable than just.

Such colleges rarely are in the hands of those eager for innovation. They may too literally observe the injunction "Prove all things." But that is better than to prove nothing, especially as it goes hand in hand with the sister thought: "Hold fast that which is good," or as it has been most happily expressed

"Hold thou the good, define it well
For fear divine philosophy
Should press beyond her mark and be
Procureess to the Lords of hell."

It is a favorite resource of unfavorable critics to liken these colleges to the Council of Salamanca, in which the wise prelates and sage councilors of Spain gathered together with the learned doctors of the university of Salamanca to consider the problem of the sphericity of the earth as presented by Columbus. We are twitted over and over again with the false learning, and scarcely less false theology, with which they undertook to argue down the evidence which Columbus presented with such convincing force. Each schoolman and black-cowled monk, who in his learned ignorance plead the cause of the theoretical as against the scientific cosmography is made to be a type of the Christian teacher who seeks by the noble beauty of his own character and the sanctified zeal of his own studies to throw the shadow of Christ across the page

he opens to his scholars. It is vain to point out that these men were all acting rather in their capacity as learned schoolmen than as Christian scholars; that it was the Ptolemaic system or the hypothesis of Mela which they sought to uphold. It is true that by subtle ingenuity and far-reaching assiduity they had fitted proof texts from the Scriptures to every problem of their scholastic system. Columbus convinced them, where they were open to conviction, not merely by a scientific presentation of his subject, but by clever exegesis of their own biblical proof texts. We repudiate the comparison in its form rather than its substance. We admit that the truth of God is wrested from its meaning to bolster many systems, but this is true of that truth which is revealed in nature and written upon hill and valley quite as much as the revelation which is written in God's Holy Word, and His truth is wrested not less often to the support of false hypotheses of atheist, deist and agnostic than in support of errors of misguided theologians.

If the reproach is unjust, there is at least enough of truth in it to be a warning. We should not teach error. It is also true that we should aim to teach all truth. Evolution is no more atheistic than systematic theology. A false theory of biology is not more fatal than a false theory of theology. Man, with his stretching after knowledge, must be protected against falling into error. Man's mind is unlimited in its inquisitiveness. We must therefore embrace the universe in our systematic study of every department of human knowledge. We are free, but it is the liberty wherewith Christ has made his people free. We are free, and have a perfect right

both of thought and of choice, and the history of modern times is the history of progress under the condition of entire freedom of private judgment. No lesson is plainer than that taught by the different effects produced on Catholic and Reformed countries by their attitude towards the revival of learning. Breaking as it did, upon Europe at a time when spiritual life was at the lowest ebb, the revival of learning began its work unconditioned by any well-developed theory of experimental religion. The great mother church had not yet awakened from her Middle Age sleep. Now and again some great-brained, rich-hearted Christian had beaten upon her brazen doors till they resounded with his clamor for the admission of God's spirit. But not even a Wyckliffe or a Savonarola did more than create a local disturbance. Learning, rich in all the beauty of Athenian culture, strong in all the vigor of Roman organization, fresh from a thousand years of undisturbed repose, won men by its beauty and its charm, and became for a time an end in itself. The humanists placed Nicholas V. upon the Papal throne, and so brought that paganism into the church which had hearkened to the preaching of Paul upon the Acropolis. But pagan learning had died because it was rotten at the core. It wholly lacked the principle of life, although the splendid force of the Renaissance for a time galvanized it into its semblance. It contained material, indeed, which could be used for a new life ; but in itself it was effete. The Roman Catholic Church, fearing it as a rival, and too much given up to the enjoyment of power to cultivate the means of perpetuating it, chose rather to crush out the new learning

than to assimilate it for the purpose of its own growth. The Catholic reaction was the result. But the northern countries chose rather to use it as the means whereby they should develop a new system, and on German soil it brought forth the Reformation. When we compare the career of Poliziano with that of Melancthon and the tract of Pico della Mirandola on "The Dignity of Man" with the institutes of Calvin, we catch something of the difference between learning for its own sake and learning for the sake of the glory of God.

Let us beware, then, how we refuse to teach any department of human knowledge. Let us take care that the wisest and best give faithful study to the widening domain occupied by every branch, and let us see to it that none but those who look reverently upon all knowledge, whether scientific, philosophic or practical, shall instruct the young, in whose eternal welfare we are so deeply interested. We want no Middle Age scoffing—no saying, "The soul doubtless is immortal where a soul can be discerned"—and I may be pardoned if I profess a higher confidence in the fruits of philosophy than in the results of science. Some minds must have, and will only be satisfied with, scientific demonstration ; some minds demand, with Thomas, that they shall put their fingers into the nail prints and thrust their hands into their Saviour's side, ere they will recognize Him as their risen Lord. Some are content, as were those who went on the way to Emmaus, to have the Saviour open to them the words of eternal life. I prefer to have my heart burn within me as I listen to the words of God rather than, thrusting my hand into His wounded side, to feel that He is indeed

risen from the dead. When we have weighed those things which are for us with those which are against us ; when we remember the providence of God which has been with His people, establishing the work of their hands upon them through all generations ; when we see how He has taught them, line upon line, precept upon precept, building here a stone and there a stone, rearing up here a stately building and there a far more noble character, we do not doubt that the future of Christian education will be bright and glorious.

We do not doubt—yet we realize how great the task is and how many and how miscellaneous are the elements to be brought under the spell of the Master's mandate. The command is to us—"Go ye and teach all nations." We must needs accept the material prepared for us and prove our faith by our obedience. As we look over the field we easily discover difficulties.

We have grafted upon our educational trunk many strange and dissimilar shoots. In a promiscuous imitation of German institutions and German methods we have broken our own system in two. We do not know whether our schools are colleges, gymnasia, or universities. The real schule elbows the English college. The freedom of university life is given to boys who should be under a master, and instruction is given to boys which should be given to men. The world is upside down. Competition with all its evils, advertising with all its falsehoods, success with all its contradictions, is to be found everywhere. Woe to that college which in the rush of the last twenty-five years has had only prosperity. Woe to that institution which has had no time to take stock. Woe to that

body of young men who, influenced in their college life by the ever-present and all-engrossing worship of material progress, have been trained to think that education means subservience to capitalists, and culture a fine exterior. It is a little hard to believe in plain living and high thinking when the college professor lectures in a room that is fit to be a museum of art, and the student sleeps in a room which is a combination of the drawing room of the wealthy and the boudoir of the woman of society. Far is it from my desire to decry the cultivation of æsthetics, or to desire that anyone should be removed from the refinements of life, but the lust of the eye and the lust of the flesh and the pride of life are sometimes fatal to institutions as to men. We must be careful lest we make our environments unsuited to our work. If the scale of living in college is such as to exclude the sons of poor men or even of those in moderate circumstances, we must expect to lose the patronage of such men. Where is sound learning to find a place if young men who are working their own way through college and the children of poor but industrious parents are to be excluded from our halls? It is true that we want the influence of the rich and the powerful, but we want the influence of the rich and powerful in order that we may be able to supply an education suitable for the poor and faithful. Rich men's sons are not hurt by taking a poor man's education. But many a poor boy has been ruined by a rich man's training. Christian education, therefore, demands that we should seek to supply such an education under such conditions as shall be a practical doorway to life and in itself thoroughly adapted in all its conditions to the needs of the people.

But who shall determine what are the needs of the people? If we leave it to the people themselves, surely the teachers will be taught of those who should learn. If we leave it to that "noble army of martyrs," the youth of our land who must have a degree at whatever cost, we shall have a hopeless medly, the result, not of many wills, but of innumerable wonts. We must leave it to our institutions of higher learning, and it is their duty to determine and to fix the theory and the practice of education. If left with them, the commercial spirit which lowers the standard of admission in order to increase numbers, will doubtless disappear ; if left to them the real love of learning will gradually be diffused among the people ; if left to them the insistence upon disciplinary studies will be found as often in practice as it is in public addresses. I am hopeful that the academy and the college will ere long become united in a co-ordinated system, that our colleges will unite in demanding and in maintaining similar courses for preparation for admission and for degrees. But neither of these things, important as they are, are so important as that there should be some period determined by general experience or by special observation during which the children of Christian parents, shall be systematically brought under Christian influences. Such influences, I confidently believe, can nowhere be exerted to better advantage than in the communal life of our small colleges. We are told over and over again that spirituality is dying out of our colleges, both among faculty and students. That the professor concerns himself far less in the spiritual welfare of the students than heretofore, and that the influence, es-

pecially in dormitories, is for evil rather than good. It must be admitted that this is true in part.

The professor of to-day is a draught animal compared to whom the horse in the tread-mill has an easy lot. The task laid upon him is greater than any man ought to bear. He has no time to give to his family, to say nothing of the students whom he would gladly bring within the circle of the daily influence of his life. Nevertheless, I confidently believe that spiritual life within the precincts of the college has advanced. Organizations, of which the Young Men's Christian Association is the most noticeable, have been formed that are an immense power for good, and create a public opinion which is a great deterrent from evil. At the same time there is room for improvement. Though every professor throw his whole weight on the side of good, temptations which are often silent do exist, which must be actively combatted, and it is greatly to be desired that there should be in every institution some one whose whole or principal duty shall be the spiritual upbuilding of the college. The State universities in many instances, it is painful to observe, are inclined to repudiate the obligation of Christian instruction which rests upon them. I do not hesitate to say that they are a field for missionary work of the first importance. There is nothing more ridiculous in a Christian land such as this than to say that it is contrary to the law to give religious instruction in State universities. As I would have even in denominational institutions the points of controversy left to private direction, so I would ask this much of every State university, and would stir up the minds of all Christian people

towards securing this, which is ordinarily guaranteed by charter and constitution. For this is not a Godless land nor a Christless country. That faithful man who sought and found this goodly land prayed night and day upon his little deck that God would bring him to the desired haven, and this country is a part of the answer to the prayers that bowed head breathed beneath the southern stars; and that little company who, gathered in the cabin of the Mayflower, laid the corner-stone of liberty upon our northern shore—laid it with prayer and praise; and the whole story of our national prosperity declares as plainly as the words of the Psalmist

“Unless the Lord the city keep,
The watchmen watch in vain.”

Let us insist then, not merely with words, but with votes, that our State universities, aye, and our public schools also, shall recognize that our God is their God, and His word is the only rule for their direction.

As for Lafayette College, whatever may be the end of the courses in its curricula, all are intended to lead to Christian manhood. “We know no house divided.” Our aim is well defined and our past is the great guarantee of our future. I need not say that I am in full sympathy with the past and feel the most serene confidence in the future. We are but instruments in God’s hand. We are all fellow workers in his cause. It shall be your part, gentlemen of the Board of Trustees, by your wisdom and judgment to guide and direct the general welfare of the college. It shall be yours, fellow members of the Faculty, to aid and counsel me in the discharge of the ordinary duties of instruction, while on you who

are undergraduates for the time being, devolves the somewhat onerous duty of preserving and extending the good name of the college ;—it may be by refraining from the indulgence, in some directions, of those animal spirits which, if employed on the football and baseball fields, may add fresh laurels to her fame ;—and when you become graduates it is for you to remember not only by what name you are called and what an honorable heritage is the name of Lafayette ; but as every right and every privilege implies a duty, that you owe her an unending debt of aid and loyalty. United by the power and inspiration of a common cause, together with the friends and benefactors, the glorious memory of those who have gone before us, and the faith in the appearing of those who shall come after us, we have an influence which if rightly directed, may be of inestimable power. Upon me devolves a duty from which the wisest may draw back and the bravest recoil. In the mere pride of human wisdom I would never dream of assuming so great a task. In the hope that I may have wisdom of God and the power of His spirit, I have assumed, at your invitation, this great and honorable undertaking. I have had most remarkable encouragement and co-operation in its inception—the result is in the hand of God. Let those who love this institution pray that God may have her in his holy care and keeping, that he will do good to her in his good pleasure, that he will build her walls and establish her bulwarks in truth and wisdom.

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