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Alfred Tyler Perry

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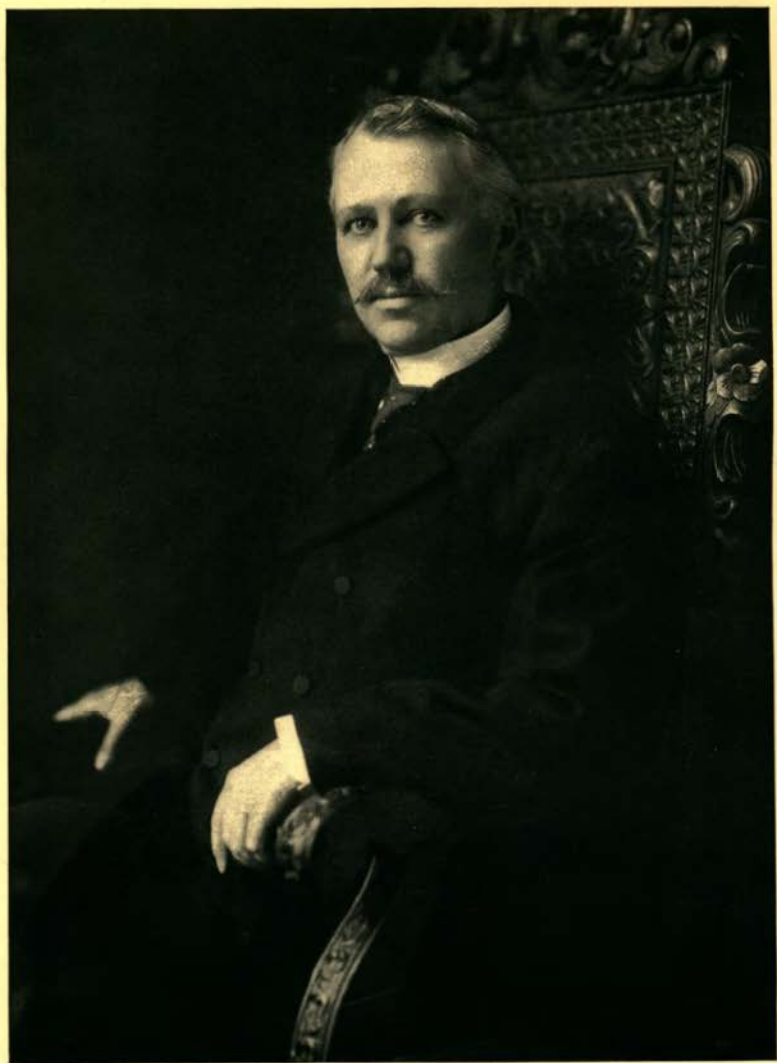


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Alfred T Perry

Education and Service

Sermons and Addresses

by

PRESIDENT ALFRED TYLER PERRY

Delivered while in Office



at

MARIETTA COLLEGE

1900-1912

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P462e

THE CHAMPLIN PRESS
COLUMBUS, OHIO

In Memory
of
ALFRED TYLER PERRY
this volume
is dedicated to his pupils
by
The Trustees of Marietta College

308896

“I have heard many speak, but this one man
So anxious not to go to heaven alone,
This one I remember, and his love,
Till twilight overshadowed him.”

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Introduction

When a master-workman has left his shop forever, the apprentice who has worked thoughtlessly beside him at the bench, often exclaims, "Oh, that I had known him better, his methods, his plans, his mind."

The relationships in the educational workshop are more intimate, touching closely the intellectual and the spiritual life, and the more inspiring the teacher, the more the revelation of self to his pupils. They, however, intent upon pleasure or upon a speedy possession of the coveted diploma, often fail to differentiate between teacher and text-book. Wider vision in maturer years reveals within themselves certain habits of mind, forces of soul, plainly not the residuum of text-book, formula or experiment. Dimly, then, they become aware that these are reflections from the fire that dwelt within their old instructors, and they would gladly return to the class rooms they left so hastily, to once more catch the glow from the master's soul.

A teacher closed his office door one autumn evening, and when the morning broke his pupils awaited his coming in vain, for,

"With a cheery smile and a wave of the hand
He had vanished away to a fairer land."

Because his voice is silent, this volume repeats the farewell words that he has spoken to those who for a dozen years sat in his class room, and were the recipients of his affectionate and untiring interest.

In a book intended primarily for these, his pupils, some revelation of the teacher's heart is not inappropriate, is not too intimate. For them are recorded here some of the forces that shaped his life, some of the desires and his purpose of his soul, as revealed to one who best understood his life and work.

There is no need to question whether heredity or environment had the larger part in shaping the life and character of Alfred Tyler Perry. He was richly fortunate in both.

When about to enter the ministry he was asked why he chose that profession, and answered, half seriously, that it was "probably because his grandmother prayed him into it." One who knew his family history replied, "Not one grandmother, but many, and grandfathers, too." And in truth, a long line of godly men and women were behind him. Scholars, too, men of distinction in the mother church of England, Fellows of the Universities, who either came themselves to New England, or sent their sons, learned and pious also, to spread learning and religion in the New World.

In one ancestral line of his father's family there were four eminent clergymen in direct succession: the Rev. Edward Bulkley, of large estate and benefice in Bedfordshire, England, a man of learning and piety. His son, Rev. Peter, was the first clergyman of Concord, Mass., of whom Ralph Waldo Emerson wrote, "he was distinguished for his virtues, his learning and his gifts as a preacher." He was followed by his son, Rev. Gershom, settled at New London and at Wethersfield, Conn., and likewise distinguished, and he in turn was succeeded by his son John, a Harvard graduate of 1699, the first pastor of the church in Colchester, Conn., called "the most brilliant genius of his day."

His granddaughter married the Rev. David Perry, for forty years settled at Richmond, Berkshire Co., Mass.

The son of the latter clergyman was Dr. Perry's grandfather, a physician in Stockbridge, Mass., a man of progressive temper and firm convictions, one of the first to be pronounced in temperance reform as in anti-slavery sentiments, of whom it is said that "he never let self stand between God and Duty."

The wife of Dr. Perry was Lucy Benjamin, who brought into the family still more blood of the same type, for she traced her ancestry back to Rev. John Wareham, the first

minister of the church in Ancient Windsor, Conn., through his daughter Esther, who married first the Rev. Eleazer Mather, and then his successor in the Northampton parish, Rev. Solomon Stoddard. One of the daughters in the Stoddard family married Rev. Samuel Whitman of Farmington, Conn., from whom Mrs. Perry descended. There was a most remarkable ministerial connection in this family, for the mother of Mrs. Perry, Ruth Seymour Benjamin, had not only a grandmother, but four great aunts and a great uncle in the ministerial families of Massachusetts and Connecticut, to say nothing of a troupe of cousins, including Jonathan Edwards.

President Perry's grandfather died early, in 1837, having removed from the old Berkshire home to a claim in Illinois, then called Perrytown, now Geneseo.

His widow returned to New England and resided for many years with her mother, Mrs. Benjamin, also a widow, in Williamstown. For more than forty years these two godly women held Saturday night prayer meetings in their house for the students of Williams College. Mrs. Benjamin died at the age of eighty-seven, and Mrs. Perry at ninety-nine. For over fifty years the latter kept a journal in which we find recorded interesting accounts of these prayer meetings, attended by such men as the late President James A. Garfield, Henry A. Schaffler, Professor A. L. Perry, and others. The descendants of these two praying widows include a number of wives of clergymen, and several missionaries.

The first president of Harvard College, Rev. Charles Chauncey, was an ancestor of President Perry, a Greek professor at the University of Cambridge, England, and a "person incomparably well skilled in all the learned languages, especially the Oriental; and eminently the Hebrew . . . a diligent and eminent preacher of the Gospel."

On his mother's side, the Tylers and Browns, President Perry traced his ancestry through a long line of godly Quaker

and Baptist families to Rev. Chad Brown, the associate of Roger Williams in the founding of Rhode Island and the first minister of Providence.

Although born in Illinois, his parents returned, when he was five years old, to their native Berkshire Hills, and the boy grew up and received his college education in the crystal atmosphere of the mountains, an atmosphere whose bracing influence seemed to have permeated his life, so transparently pure and full of perennial freshness and enthusiasm.

His home at North Adams was in a manufacturing town of fifty years ago, full of an intelligent, prosperous people, living simply and comfortably. His grandfather Tyler was a deacon in the Baptist Church. His father held a like position in the Congregational Church. Both were men active in public affairs, and in both households integrity, good habits and religious observance were foundation stones. His spiritual and intellectual life were quickened by the preaching of Theodore T. Munger, Llewellyn Pratt and Washington Gladden, who were the pastors of his home church in his boyhood days.

However much the higher life may have been developing within him there was no lack of genuine boy spirit. He was the swiftest runner in the school, he was an expert in all games, and he fearlessly drove his father's pair of fiery little black horses, and rode the one that regularly threw him over her head. He tramped the hills with his mates, shovelled snow from his neighbors' paths, took a turn in his father's lumber yard, and joined his voice in the "sings" that were the delight of his music-loving and affectionate household.

College life at Williams was natural and joyous, furnishing expression of his love of fun and strong social instincts. The trips of the College Glee Club were always delightful reminiscences, and so were the "coal-hod serenades" in old West College. Beside his desk today hangs a battered tin horn, one of many "horns of Elf-land faintly blowing"

that kept irate President Chadbourne running up and down stairs and dodging in and out of entries in search of the hidden music.

No one at Marietta enjoyed pure and wholesome fun more than its President, who never forgot his own student days, but vulgarity, stale jokes, coarse and irreverent, found in him a severe critic. He could laugh heartily at the tobacconist's Indian perched upon the tablet about to be dedicated to the memory of the Ohio Company of Associates, those pioneers among the red men. The snake-charmer, the wild man of Borneo, and the other "freaks" at a College Carnival moved him to tears, and he was perfectly willing to pay for injuries to the barbers' poles that formed the Memorial Gateway for 1910, but he believed in wit, not in blasphemy, and wished his students to be gentlemen, not buffoons.

Merry as were his college days, they were also filled with careful study, bringing reward in high rank of scholarship, and best of all he learned to think clearly, and to have positive convictions.

Over against his college windows towered "Greylock" and dominating still the institution, as the community, was the grand personality of Mark Hopkins. Fortunate, indeed, the youth over whom these two kept watch.

As he passed every day the house where for so many years his grandmother Perry and her mother, Mrs. Benjamin, had prayed for and with the Williams students, and claimed the promises of God for their children's children, it is not strange that his thoughts turned to Christian service in the ministry. He hesitated at entering upon such a course, being full of a sense of his own unfitness, and deterred by the advice of his father who felt that his son had unusual qualifications for business. With his courage, ability to organize, and to grasp details, it is not impossible that he might have been very successful, had he accepted the opportunity offered to him to enter railroad business. Uncertain as to his future course, he spent one year in his father's office,

then joined a surveying party engaged on the Buffalo, Rochester and Pittsburg Railroad. Headquarters were in an oil town, springing up out of the forest and the mud, and crowded with coarse and vicious men. Revelations of sin came to the lonely youth amid winter tramps through snow and slush and "bark slashings," and in more lonely nights, when the rude and desolate room in a cheap boarding-house, the street or the saloon were the only places to offer hospitality. He had never known that men could be so evil, but being so, there was for him but one course—to help them to be better.

From the oil field he went in 1882 to Hartford Theological Seminary to prepare for any service to which he should be called for mankind, and for the Kingdom of God.

That praying grandmother, then ninety years of age, wrote to him at this time as follows:—indeed she continued her correspondence for several years longer, and died almost rounding out a century of life.

"I am very happy to know that you have given yourself to the Lord, to preach the everlasting gospel of the Son of God. Not but that you might have served God in other ways, but this is the way in which you can honor Him most." And again she wrote: "I rejoice with you, my dear, that you are permitted to enter upon the work upon which your heart has been so long set. That you may be able to perfect it and that I may see the work of the Lord prosper in you, and that you may be instrumental in bringing many souls to Glory, is the prayer of your loving Grandmother."

If Dr. Perry's college days were full of charm, his life at the seminary far exceeded them in pure enjoyment and delightful fellowship. Graduating in the famous class of 1885, he belonged to the coterie known then and ever since, in the Seminary annals, as "the gang." Men of wit, ability, enthusiasm and power, they have filled some of the most prominent places in the Congregational denomination,

keeping through this quarter of a century their buoyancy of spirit, and brotherly affection. How firm and tender that bond has been was evidenced to all who saw them gathered about his grave at Cedar Hill.

Other rare friendships were formed at this period with men and women of maturer years whose abounding lives gave much inspiration to the young student. Notable among these were President Hartranft, Rev. Joseph H. Twichell and Dr. Lewellyn Pratt, who by an unusual coincidence, had been the pastor of his early boyhood, his Professor at Williams College and also at Hartford Seminary. Strong and abiding were these friendships, and these men surviving him, crowned with years, mourn him as a departed son.

In what spirit he entered upon his life work these extracts from letters written as he closed his seminary course will tell: "My prayer is for the power of the Holy Spirit. I have trusted too much to my own wit and eloquence but I feel my great need now. * * * I want a fuller life in the Spirit, and to that end I would make a fuller consecration of myself."

"In the Memoir of Titus Coan I came across a prayer which I would like to use for myself. In substance it is this: 'O Lord, send me where Thou wilt, in Thy service, only do Thou go with me. Lay upon me whatsoever burden Thou seest best, only do Thou give me strength to bear it'."

"I would a great deal rather have one man say, as one did yesterday, 'That sermon has made a better man of me,' than to have ever so many people praise its logic and rhetoric."

An assistant pastorate with Rev. Dr. Eustis at the Memorial Church in Springfield, Mass., was terminated by an unexpected call to the large parish of the East Church at Ware. In reply to this invitation the young clergyman informed the Ware people that he was under obligation to remain for six more months in Springfield, and that his mind

was strongly set upon going to Japan for foreign mission service, if obstacles then in the way could be removed in a year or two, and that he could settle nowhere except with the understanding that he might be released if the foreign service became possible. The East Church renewed their call with these conditions in view, and he was ordained and installed there in December, 1886. Of this opportunity he wrote, "How unfit I am for the Ware Church in comparison with some of these other men! But then as I look at it, that is none of my business. The Lord has called me to go to Ware and I must go and do my best."

"Yesterday I made my first draft of acceptance of the call to Ware. * * * If only we can keep ourselves humble and trustful, the Lord may use us for doing his work."

After the settlement in Ware, with the prospects for the work in Japan not seeming to grow more favorable, he wrote: "I believe that I see my mission now, not to go myself but to arouse the American Church on the subject. I shall not be content with arousing Ware, but must go to schools and colleges and speak on missions, and I must give myself to the missionary cause."

Four years of unselfish, faithful and fruitful work were passed in Ware—largely work of reconstruction as all his work seems to have been. To his friends it seems reason for sadness that here, as at Hartford and Marietta, after the laborious and patient work of rebuilding, he could not remain to enjoy at leisure the fruits of his arduous work. Surely it was a "hurry call" for some difficult task in some sphere beyond that took him from Marietta just as his long task had reached the point to bring him more ease and satisfaction.

Hartford Seminary had just begun the erection of the Case Memorial Library, when the Librarian, Dr. Richardson, was called to Princeton. The building was to be finished, equipped, the great library to be moved, catalogued anew, and enlarged. He knew the library for he had been

Professor Richardson's assistant, and he had the courage and the accuracy necessary for the task. It was more easy to fill the Ware pastorate with another man than to find the one who could serve the Seminary in her emergency. He considered himself under great obligation to the Institution and when she called him to her aid he felt that he must go. He wrote to the Ware church, in resigning his pastorate, "He whom I serve, who gave me this ministry in this place has now summoned me to other work. * * * I take this step simply and solely because as I read the indications of His Providence, my Master would have me go."

He had not yet fully relinquished his desire for foreign service, and he expected certainly to return to the pastorate in three or four years, when the re-organization of the Seminary Library should be complete. But the three years lengthened out to ten, for although calls to other churches came to him, it was always at some time when he seemed bound to stay by the Seminary which was passing through a very critical period of its history. That these years were busy ones is certain, and effective as well. He not only accomplished all that was expected of him in the Library and more, but he was an instructor in Ecclesiastical Polity, and lecturer on Bibliology, with the position of Associate Professor, and in these subjects was recognized as an expert. He became an "under study" for President Hart-raft, as more and more of the administrative work of the institution was given over to him, and he preached constantly in the city and state. For two years he gave all of his available time to the assistance of Rev. H. H. Kelsey, at the Fourth Church in Hartford, when Dr. Graham Taylor removed to Chicago. One year he supplied the Congregational Church in Bristol, Conn., and served the Windsor Ave. Church of Hartford for six months.

He had no knowledge that Marietta College was searching for a President, when he was invited to accept that position. At first sight it appeared not the work to which

his heart turned. But when the Trustees made plain to him that they sought not only an administrator and head for the Institution, but one who should be a pastor to young people in the most impressionable period of life, he felt he could not turn away. Had not the Lord been leading him to this, through his successive experiences of librarian, pastor, teacher and administrator? As he began his life at Marietta he wrote, regarding his decision to go there, "Never have I sought more earnestly to know what He would have me do, and never has His guidance seemed clearer. I certainly could not refuse to do what seemed His will and I am sure that I used every means to test the matter that was open to me. The apparently providential indications in the way the call came, and the preparation I had unconsciously received for it, how could I do anything else than come unless I was ready to say that knowing the Lord's will, I will not do it? * * * I have felt that I was not using my life to the best advantage in God's service. I had an assured future, a comfortable income, easy work, delightful surroundings and all that, but that is not what life is for. This one life of mine which I gave to God years ago, willing to go to Japan if the way opened, I wanted to make tell somewhere. There is a chance here, I can see, far above that at Hartford. * * * Now if this is the path God wants me to take * * * then it makes no difference what lies in the future. A Chinese massacre ought not to restrain me, and my duty is to go straight ahead, trusting everything to Him."

After he had been in office for some little time he wrote, "I have been thinking of the necessity for new consecration for the work to which God has called me here. And as objectionable features have appeared they have seemed to rather enforce than weaken the demand. So much the more need for work that shall implant new ideals, that shall create a new atmosphere, that shall send these young people out able to cope with the problems of American life. And of

course I keep comparing this work with the missionary work I once had in mind * * * but the work is here now, and here are the souls we can help. Building up an institution is something, but building up men and women is more, and what an opportunity is here in that line."

Again, "I am full of enthusiasm for the new year, already I have all those unchristian seniors on my heart."

To tell of the success of his work at Marietta is not the purpose of this sketch. The value of that work is not proven by words of eulogy, but by the lives of you, his pupils. But it is well that you should have this glimpse into his inner life and understand the depth of his consecration and sacrifice for Marietta.

To build up men and women, broad and thorough in scholarship, refined in thought and life, with a deep sense of their responsibility for service in behalf of mankind and the Kingdom of the Righteousness of God—not name or fame for himself—this was his work. He loved it, he gloried in it, he never wearied of it, though often weary by reason of it. When he went to his rest that last night of his life, he was looking forward with enthusiasm to meeting his class in the morning and to a happy college year. His last petition, as on every night, was for Marietta College. With those words on his lips—almost the last ones that he spoke—he fell asleep—a sleep broken by a few moments of pain, and then a swift translation to a work in the world beyond.

For his pupils he desired the richest and the fullest life—the life to which he believed them called by reason of their great privilege of education. To this he sought to inspire them, for this end he labored for them, and in this faithful service might well have expressed his responsibility and longing in these words:

"I cannot bear the weight of you—
You—every one of you, body and soul—
Unless, before I stand with you
At the great white throne, I may be free of all,
And utter to the full what shall discharge
Mine obligation."

THE CHRISTIAN COLLEGE—ITS FUNCTION AND OPPORTUNITY

The closing portion of this nineteenth century has been often referred to as a period of social and of theological unrest; it is no less a time of educational unrest. From top to bottom of the scale our educational institutions and methods are being re-examined and tested and made over. The science of pedagogy has made enormous advance in the last half century and on all sides new theories are finding embodiment. This movement has been especially strong in America, where the spontaneity of the growth of our school system, and its freedom from national control, have given large opportunity for individual initiative. This has resulted in much confusion, in a woful lack of uniformity, when we survey the whole country, in some costly blunders, but on the whole in fruitful experiments, and a development in harmony with the genius of democracy. At the present time no part of our educational system, from the kindergarten to the university, is free from criticisms and suggestions of radical reform, and the problems facing one who undertakes to guide any institution of any grade are complex in character and difficult of satisfactory solution. There is hope, however, rather than discouragement in this situation. These criticisms for the most part indicate alertness, a desire for improvement, a seeking after the better way, and so long as change means progress so long does change become an obligation. Moreover if all things are in flux a true and beautiful crystallization is easier than where custom and tradition, or an external authority, have already produced solidification and prevent any attempt at improvement.

Of all the institutions of our educational system perhaps none is more directly under fire of criticism just at this time than the college. To begin with, the college is a distinctly American contribution to higher education. It is not precisely like any thing to be found in England or France or Germany. This to be sure is, in one aspect, its glory. For as President Harper has recently said, "The small colleges are the natural and inevitable expression of the American spirit in the realm of higher education. The universities of Cambridge and Oxford, as now constituted, are the legitimate expression of English aristocracy. The universities of Berlin and Leipsic represent most fittingly the German imperial spirit. The small colleges in Ohio, Missouri, Iowa, South Carolina, and in every state of our magnificent Union, are the expression of the democratic spirit, which is the true American spirit." And yet just because the college is peculiar to this country, there are many who feel that its peculiarity is a misfortune. Are American youth so peculiar that they need to be educated in a different way from English or German youth? The college is declared to be an abortive adjunct to our educational scheme, necessary perhaps in the ruder colonial days before permanent conditions were attained, useful now perhaps on the frontier in unsettled communities, but to be eliminated as American education becomes better systematized and more thoroughly unified. The experience of other lands, it is said, and old world ideals and methods should be regulative in this country also. The last thirty years have witnessed a marvelous development of the university in America, not the university in name, for that has always been with us, but the university in fact with its graduate schools and opportunity for advanced and professional study. The secondary schools, *i. e.*, the preparatory and high schools, have also developed greatly, and the best of them to-day give an education nearly, if not quite, equal to that of the college of one hundred years ago. With the development of these two institutions the question is

raised, is there still place for the college? In April of this year a writer in the *New York Nation*, calling attention to these two facts, maintained that the college is doomed. The secondary school, he said, will reach up and take the first two years of the college course; the university or professional school will reach down and take the last two years, and the function of the college will be gone. And if the reason for its being disappears, the institution itself must soon die. As confirmatory evidence that this tendency is already at work we are called upon to note that Harvard University now gives the degree of A.B. after three years, and while the majority of its students remain for four years, the number who complete the requirements for the degree in three years and in senior year do graduate work is steadily increasing. This example will undoubtedly be followed by other institutions, and it may result in a permanent shortening of the college course at that end. On the other hand one of our largest state universities now accepts students who have done freshman year work in certain preparatory schools; this shortens the course at that end. Moving along the same line we see Chicago University offering a new degree, Associate in Arts, at the end of two years of college work, and doing so on the avowed ground among others that it will make it easier for the small college to shorten its course to two years. A recent writer has referred to these criticisms and these movements as "The Conspiracy against the College." Of those who are responsible for this conspiracy it is but fair to say that they are seeking the best education for American boys and girls; they are iconoclasts not from any spirit of malice, but because they believe the best interests of the cause of education demand a radical departure from old methods. They may be mistaken; we cannot believe them to be actuated by other than worthy motives.

The college then as distinguished from the university, especially the college which exists apart from a university, and is called, therefore, the small college, must to-day afresh and

in view of present conditions justify its existence. Has the college a reason for being to-day? Is there for it any future other than as a preparatory school? Has it fulfilled its function in our educational system as a temporary form, and must it now give way to that which is permanent? A brief answer to these questions is surely demanded of one who assumes the leadership of such an institution. It is with great trepidation that I approach the discussion of such a problem, especially in view of the presence of many who are experts in a realm where I am but a novice. I can then only give a reason for the faith that is in me, that the college, and the small college, and pre-eminently the Christian college, has still a place and a duty, a privilege and a power in the higher educational system of America. I believe that the college is not to die, but is to become more fully recognized as a necessary part of our educational system. I believe that however much the curriculum may be changed or the length of the course abridged, the college will not and ought not to become a high school or an appendage to a university, but that it should seek to develop itself, and perfect its work, in order that an indispensable part of a thorough education may be provided for all American youth.

It is only within a comparatively recent period that the functions of the college and the university have been differentiated with clearness. The confusion in our minds in regard to this matter is natural enough when we consider two facts: first, that true university work was not attempted in the early days in this country, and second, that throughout the West and South the title university has been given to vast numbers of educational institutions irrespective of their grade or the character of the work done. The title expressed the dreams of the founders rather than the reality. Moreover every American university with a single exception has a college department, has in most cases developed from the

college, and in most cases also its A.B. course is still its most important one. But the time has come now for better discrimination.

The essential difference of function between these two institutions has nowhere been more succinctly stated than by President Low of Columbia, "The university trains the specialist, the college educates the man." In these days the realm of knowledge is so vast that no one can hope to be a master or a teacher unless he limits himself to some narrow field. The minister or doctor or lawyer needs a special training in the principles underlying his profession, yes, even within the limits of his profession he must specialize, if he would reach conspicuous success. The engineer, the chemist, the electrician, and hosts of others, need a similar specialization. This it is the duty of the university to provide. It must also afford opportunity for the pursuit of knowledge in any realm through original research; it must have its explorers on all the boundaries of the known. To do these things there is needed an extensive body of instructors, a most elaborate and expensive equipment, and great freedom of opportunity. The fitting of a man for his life work by an exhaustive study of a very narrow field, is then the work of the true university. It includes what we usually term graduate work and professional study, and perhaps should also include technical study. It is that part of education which ordinarily is beyond the A.B. degree. A university may do much more than this; it may have its A. B. course, and even a preparatory department; but if it does less than this it is not a true university; and unless the number of its departments is large it is not a complete university.

As distinguished from this specialized training of the university, the college has always sought to give what is termed a general culture. It does not aim to fit men for getting a living so much as to fit them to live worthily. For life is more than getting a living, more than achieving any material success, more than fame or wealth or power. Life in its

highest meaning is service,—the building oneself into the spiritual temple of God, the contribution of something to the purification of society, the progress of the nation, the uplifting of the race. To do this is to live. To fit a man for such useful living is the ideal of the college. As President Dwight of Yale has said, "The college has a very important—we may even say an all-important office. It is that of preparing the young man for the opening and forward movement of educated life—not of business life, or professional life, or life in any of its special departments of work, but of general educated life."

This function the college fulfills in a threefold manner. First, it trains the faculties so that they may be equal to any future task; it develops thought power, it is a place of mental discipline. This training is given in the studies pursued. We have learned in these days that this training is not indissolubly connected with one set of studies. We may freely admit that a parallel and equal if not identical training is given by the pursuit of different studies. The elective system is an admission of this fact and an adjustment to it. But the elective system should always be guarded and limited by this principle of mental discipline. A wide variety may be permitted so long as this essential training is not neglected or abridged or mutilated. The clamor for electives in order that the college may fit men directly for their life work is unreasoning, for as one has said, "The curriculum should never be made practical in the narrow technical sense of fitting to earn a living; although it should always be practical in the broad liberal sense of fitting to live." (F. S. Baldwin, *Atlantic Monthly*, January, 1898, p. 576.) This mental training is the fundamental item in college education. That education fails, whatever else it accomplishes, if it does not succeed in this.

In the second place, the college fits for life by imparting knowledge, seeking however not so much to fill the mind with technical details of any one department, as to give a survey

of the realm of knowledge, to broaden the horizon of the individual, to awaken his interests, to determine his aptitudes, and over all to demonstrate the essential unity of all knowledge. This again serves as a norm for electives. Useful knowledge may be as profitable for training as useless knowledge. To study along the lines of one's aptitudes and tastes will be worth more than to pursue uninteresting topics. And yet the measure of usefulness of the knowledge is not to be that which will be useful in the particular vocation in life, so much as useful in making life itself full of meaning. And no student ought to be allowed to become narrow in the range of his information, under the specious plea of fitting for a profession.

In the third place, the college holds up high ideals and seeks to inspire its students with lofty purposes. It has been thus expressed: "A college stands for learning, for culture, and for power; in particular it stands for the recognition of an aim higher than money getting. It is a place where our young men shall see visions; where even the idlest and lowest man of all must catch glimpses of ideals which if he could see them steadily would transfigure life." (L. B. R. Briggs, *Atlantic Monthly*, Jan., '99, p. 30.) The trained mind becomes an added menace to society unless it is consecrated to the truth; the wide information may become the tool of the demagogue or the anarchist, unless it is controlled by devotion to noble ideals. Man is not all intellect; no man is fully trained until trained in character. To awaken the deeper religious and altruistic sentiments of the soul, to lead the youth to consecrate himself to the noblest ends,—this is also a part of the college aim. And this the world needs more than anything else. More than men of broad culture, more than men of keen intellects, more than trained specialists, the country and the world need men of ideals, men of character, men of consecration. Most conspicuously has the college in the past fulfilled this function. The college alumni of America are noted for their nobility of pur-

pose, for their unselfishness of life. To train, to inform, to inspire, through these three methods the college seeks to fit men for life. It aims to make educated Christian gentlemen, men of intellectual power, of wide information, and of high ideals.

This broad culture then the college gives, it educates the man, while the university trains the specialist. But it is just here that the chief assault is made upon the college. It is admitted that this training is necessary and useful, but it is maintained that as at present constituted the colleges take too much time for it, that secondary schools are doing in part the same work, and that desirable as it may be, it costs too much in time for the professional man to secure it. And, further, it is claimed that the university can give this culture better than the small college.

We must admit that there is much ground for complaint that too much of the young man's life is consumed in getting ready to do his life work. The average age of college graduation is 22, and, if three or four years more must be spent in getting the professional training, a man is 25 or more before he is ready to work. To be sure, it were better at whatever age to delay for adequate preparation, rather than to enter upon one's work poorly prepared, and able throughout life to do only inferior work, but it is a misfortune when one must occupy his years of early manhood in preparing rather than in working. I am quite ready to admit that if all things are normal, a man should graduate from college at 21, or even 20, but I do not believe that this time should be gained by shortening the college course. I am inclined to agree with those who think that the recent and projected improvements in elementary education even in the lowest grades, and the better articulation of the institutions of different grades, together with possibly a slight concession in the matter of college requirements for entrance, will soon make it possible for one to be ready for college at 16 or 17 instead of 18 years of age.

It is, of course, well to remember that education deals with a living being, that the law of growth cannot be set aside, that forced growth is never normal, and that nature exacts a severe penalty for any attempt of that sort. Young men cannot be made mature simply by education. We are compelled to take into account the average normal development of young men and women, and for America it seems clear that sufficient maturity is not reached earlier than has been indicated. If one or two years are saved before the professional training begins it is all that can be reasonably expected. And this we may expect to see accomplished for the majority of college students in the near future.

While there is on the one hand this clamor for shortening the time of preparation for the professions, we must not fail to give heed to another demand which is far less superficial, and therefore far more significant. Within the past few years there has been a decided movement in the professional schools toward raising the standard of admission. The necessity for a broad culture as the foundation for the specialized training is more generally recognized than ever. Divinity schools and medical schools are now requiring college diplomas as conditions of entrance. Law schools of the better class are coming to the same point, and even the technical schools which have seemed to parallel the college course are urging their candidates to secure first a college training. The reason for this tendency is not far to seek. In a time when the domain of knowledge is expanding rapidly and in a land which is developing its virgin resources, the specialist gains an enormous advantage over the one of merely general culture. We find, therefore, specialization recommended on all sides, and so eager are young men to become specialists, so strong is the demand for professional men, that students are led to skip the broad foundation, to take a short cut in order to get at work as speedily as possible. This for a time seems to do no harm; the young man seems to win the success he seeks. But as the country becomes

more settled in its methods, as specialists become more numerous, as the professions become more crowded, then native gifts being equal, he who has the broader fundamental training will have the advantage. To that point I believe we have now come. The technical training which the many are getting must now be supplemented by the broad training, and this again at some future time by a further specialization, or a more extended study of the specialty. When anyone therefore talks about shortening or dispensing with the college course we have but to point to this significant tendency in higher education, the increasing demand for a broad foundation upon which to build the technical training. As Dr. Butler has forcibly put it, "What science and practical life alike need is not narrow men, but broad men sharpened to a point." (Meaning of Education, p. 147.)

Not only is the necessity of college training thus emphasized for the professional man, but for business life also this necessity is being more than ever declared. We are pointed to be sure to those captains of industry who without any broad culture have amassed the great fortunes of the century and are leaders in mighty enterprises. All honor to such; all praise to their genius and pluck. But we need to remember that what they have done is less possible now than when they achieved their success, that increasingly training will tell even in business, and that genius aside, which knows no law, the leaders are more and more to be those who have been broadly trained. This even for the narrow success of material prosperity, though such success is not the chief thing in life. If to live is more than to amass wealth, if to succeed in life is more than to gain either place or fame among men, then we need to give heed to the recent words of one of the leading educators of the country. "The self-made man," he says, "as an efficient member of society is becoming more and more a curiosity. The more self-made he is, the less is he in touch with the social organism, and the less able is he to combine with his fellow

men in rendering service in the community. The truly educated man, on the other hand, is distinctly different: First he has such knowledge as enables him to interpret his social environment; second, he knows himself, which has long been recognized as one of the highest forms of knowledge; third, he is at home in his relation to those institutions which are the mile-posts of our civilization and which embody the social progress of the world. These three achievements—knowledge of one's social environment, the sense of individual freedom and responsibility, and a consciousness of relationship of human institutions—suggest the aims which should dominate modern education." (Dutton, *Social Phases of Education*, p. 127.) We may be sure, then, that both in the professions and in mercantile life, which indeed is becoming more and more specialized and professional, there is increasing demand for well-trained men,—“broad men sharpened to a point.” And so long as this demand is constant, there will be a place and work for the college. In the words of ex-President Cleveland, “While the training of the mental powers paves the way to success in every occupation, as long as pioneer work is needed in every extension of our progress and civilization, as long as our national safety rests upon the intelligence of our people, and as long as we require in our public service pure patriotism, obedience to quickened conscience, and disinterested discharge of duty, a college education will pay.”

But the further question remains,—admitting the necessity of this fundamental training, is it not better for the young man to go to the university in order to secure it? Will he not find there a better apparatus, more learned teachers, the inspiration of numbers, the prestige of a name of renown? If this were so, then there would be no need of the smaller colleges to give even this broadening culture. And if education were simply the mastery of a subject, or the pursuit of knowledge as such, then little could be said in reply. But we believe that education is something far deeper than

this. It is the development of the individual. As Dr. Butler puts it, "Education is part of the life-process. It is the adaptation of a person, a self-conscious being, to environment, and the development of capacity in a person to modify or control that environment." (*Educational Review*, Dec., '99, p. 425.) It matters not so much how this end is reached, if it is at last attained. The method is not so important as the result. This training of the faculties, this fitting for investigation and for power, is the distinctive work of the college. President Dwight of Yale has said, "The youth is to be made a thinking man. He is to be made according to his years a wide thinking man, with his intellectual powers disciplined for the efforts awaiting him. Mind building is the college business." It is our firm belief that this business can be better done by the separate college, than by the university college.

The aim of the true university is and must be different from that of the college. Its purpose is to lead the mind already trained, already built up and disciplined, into some one realm of knowledge in order that through the special knowledge gained he may be able to fill some useful place in the greatly specialized life of to-day, or become one who through further research shall add to the world's sum of knowledge. The temper of the college is then essentially diverse from that of the university. The latter concerns itself more exclusively with the realm of knowledge, the former should confine itself more exclusively to the training of men. One cares more for the subjects of study, the other for the students themselves. Dr. Fairbairn has strongly said in regard to Oxford and its colleges: "The college is a small and exclusive society, with a completer and more direct control over its men than is possible to the university. The college tutor has more the charge of men and exercises in a very real sense the cure of souls; but the university professor has more the care of a subject, a field, or a province of knowledge which it is his duty to cultivate and enlarge.

The more a tutor feels the men he has in charge, the less will he have of the scholar's mind; the more the professor tills his field, the less can he charge himself with the care of men." (*Catholicism, Roman and Anglican*, p. 440.) Here is marked a real difference of character and spirit between the two institutions, which we believe should maintain here in this country and which does exist between the true college and the true university always and everywhere.

But not only is the atmosphere of the university classroom unlike that of the college, but also if the training of the man is the essential part of the college education, then the personal relation of the professor to the individual student becomes of the greatest importance. We have been told, "while books can teach, personalities alone can educate." (Quoted by Thwing, *American Colleges*, p. 129), and for this no place is so favorable as the small college. As Dr. Henry Hopkins said to the Congregational Council a year ago, "The smaller college affords the better opportunity for the personal vital contact of the large-natured, broadly-cultured teacher with his individual pupils, which all agree is the soul of the best education."

It seems as if, for a time in this country, we have been moving in a whirl of university development. Attention has been fixed upon subjects. Investigation, original research, as well as the training for a special profession, all distinctly university ideals, have been the ignes fatui of the colleges. The supposed competition with the universities, the clamor of men themselves ill-trained, have led many colleges to forget their true mission, and to become poor imitators of the great universities, trying with inadequate equipment and mangled methods to do what Harvard and Johns Hopkins and Chicago, with their superb facilities, are doing. For such a college truly there is no place. If every college must become a university in the strict sense, and adopt university methods then there must inevitably be a large death-rate among them in the next few years. But if the college will

cling to its own peculiar and most noble sphere, then the detached, the small college, has no peer in America or abroad. The work, the vital fundamental work, it aims to do can nowhere be so well done. Was it not a perception of the error of this false trend that led Willaims College to declare its purpose to stay a college, to do its own work and not to ape the university? Was it not an appreciation of this advantage of the small college that led President Dwight of Yale in his last report to say, "The call of the present and the coming time upon our professors and teachers is an impressive and emphatic call to enter into as close relations as possible with the individual students who are under their personal instruction," and his predecessor, President Woolsey, is quoted as saying, "Had I my life to live over again, I would throw in my lot with one of the smaller institutions; I could have more influence in training mind and shaping character."

This is the ideal of the college professor, and a most noble one it is. He must indeed often relinquish cherished hopes of becoming himself an expert investigator and authority in his chosen field. But he can do a greater thing. He can year by year build himself into the characters of those who are to be the salt of this nation and its chosen leaders; he may waken slumbering capacities, arouse new ambitions, and inspire with holy ideals. He may live again in his students and may perpetuate his influence through them. To the university professor or the professor in a large institution this privilege is less often accorded.

To some people it seems clear that the facts of this nation's history bear witness to the truth of our contention. Dr. Hopkins quotes one prominent editor as saying, "It is a striking fact that sixty per cent of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own states." And he quotes the remark of another, that

"the larger institutions are chiefly illustrious by reason of the product of their smaller years."

The small separate college, then, need not hang its head, or meditate suicide, or seek to become something else than it is. If it recognizes its peculiar function in the educational system of America and strives with unabated zeal to fulfill it adequately, if it holds fast to its own ideals, refusing to be swung aside by popular clamor, or university competition, it will convince the world of its right to be, it will command the loyal support of all friends of education. Its peculiar work of training the man, of giving power to the faculties of each student, of drawing out the innate capacities of each and so enabling him to become all that it is possible for him,—this is a work so vital to all culture, so necessary as the foundation for specialization, so important as fitting men for citizenship in a free land, and for a helpful, unselfish life in society, that it deserves not only the time of the student, but the life interest and devotion of many noble men and women, and the dedication of large material resources, in order that it may be most thoroughly performed. To the American college this work is committed and it is second to no work in the world. Was it not this sort of education that the poet had in mind in his sonnet:

"To still believe, through all discouragements,
That what the greatest is, the least may be,—
To win us from the vassalage of sense
That goads the soul to act unworthily:
To seek with love and hope unceasingly
Through all man's prisoning environments
Till we do find there his divinity,
And call it forth to light, and make it free!
To seek with tireless love like his who sought
The Lion-hearted king with minstrelsy,
Whose notes of love his master's freedom wrought;
And like that loyal minstrel, still to call
And seek till unto freedom we have brought
The spiritual king that lies in all."

(Frederick Manley.)

If, then, we can be sure that the college as distinguished from the university has a place in the future of American education, we can be equally assured that the Christian college has also a place. If character is higher than knowledge, and a right will better than a clear mind, then the institution that confessedly aims at character building will always be secure in the thought and interest of Christian people. It is true that in the university and even in the state university the religious life among the students is more pervasive than formerly, and that Christian professors often exert a strong influence by their attitude toward Christian things. The Y. M. C. A. has been a great power for good for many years, and recently we have seen efforts to foster the religious life of the university from the outside, by erecting buildings for Christian work just outside the campus, and locating theological seminaries in close affiliation with them. We are profoundly grateful for all such good and wise endeavors to supplement the inevitable deficiencies of such institutions. We are, however, proud of the institution that does not need such supplementing, that in itself provides for Christian training, not for the propagation of sectarian dogmas, not the narrow support of a single denomination, but rather the inculcation of Christian truth, the holding up of Christian ideals, the promotion of a Christian life. We are glad that some institutions of the highest grade can take a pronounced stand in relation to Christianity, and declare their purpose to train their students in the highest things of life.

But we may go further than this. There is an increasing demand to-day among thoughtful men for education in religion, a demand which has found eloquent expression through Professor Merriam of Hartford Seminary. Religion has been banished from the public schools, even the reading of the Bible and the simple morning prayer have been given up through an excessive desire to be liberal and fair. The Sunday-school with its brief weekly session can-

not take the place of the unchristian or the careless Christian home. The pulpit no longer educates as once it did in the whole range of truth; it is largely opportunist and inspirational, rather than broad and educative. From many of our higher institutions, state universities and others, little can be expected in this direction. To the colleges these people are looking more than ever, not alone for a general Christian influence, for a wholesome atmosphere and the culture of piety, but for more formal instruction in that book which is by common consent the greatest book of the world, in that religion which is the conquering religion of the present age, in that form of doctrine confessedly higher than any other, spoken by the greatest teacher earth has ever known. If our thinking men are to be kept from being led in wild and tortuous ways of error by the daily press, by the glib-tongued talker, by the speculative visionary, they must somewhere be led to review Christian truth in its relations, and understand the revealed word in its fullness. And further, if the kingdom of God is to be made triumphant in politics, in trade, in society, in amusements, in the relations of man with man, in all the intricate adjustments of life, in the conduct of nations and of individuals, then somewhere in the educational system of our land there must be a place for the setting forth of the fundamental principles of that kingdom and the lines of its development. Here is a new function for the Christian college, imperfectly performed hitherto, only dimly apprehended as yet, needing speedily a larger development, which performed adequately will give a reason for its being, and permanence to its future, and will attract to it more widely than ever the choicest spirits among our youth. Education in the Christian religion,—this the Christian college must definitely and broadly undertake, not alone for the sake of its students and their development in character, but also for the sake of the nation

and the world, for the sake of the church and theology, that educated laymen may become the intelligent defenders and promoters of the highest truth.

We have faith then in the perpetual need of this peculiarly American institution. Those early founders who out of their poverty and the narrow strenuous life of the frontier, yet with a faith sublime in its strength, and a wisdom clear in its prescience, established this and other similar institutions, builded not alone for their time nor for ours, but for all time. Christian men who have sought to perpetuate Christian education, and have erected noble memorials through generous gifts, need not fear lest they shall cease to be useful. The Christian college, the outgrowth of the free democratic spirit of our land, the unique and vital feature of our American education, shall endure so long as culture is desirable for life, so long as discipline is necessary to efficiency, so long as Christian ideals have power to sway, so long as the nation needs men of Christian consecration.

I am painfully conscious that in all that I have said I have uttered no new or startling sentiments. The well-known, the trite, has been reviewed; the old, the commonplace has been again repeated, and with no special wisdom or grace. But I have called attention to these familiar yet fundamental things, in order that we may not be dazed or disheartened by the present attacks upon the very existence of the college; and further to express my own conviction that the college, the small college, the Christian college, has a place and function in the education of to-day and of tomorrow. Its right to be rests not alone on work well done in the past, of which there is not time to speak, but also and chiefly upon work needing to be done in the future, work which no other educational institution can so well perform.

Friends of Marietta, we may face the future with no faint heart. As a Christian college there is a place for this institution. Inspired with a noble purpose, the fathers in the early time laid here the solid foundations. They put into

this college much of their life in their desire that the youth of this region might have the best training for future usefulness. Through dark days and bright it has been nurtured by the prayers and toils and sacrifices of professors within and supporters without its walls. Loyal alumni have learned to love their Alma Mater for what she has done for them, and have shown their affection by many tokens. Blessed has this college been in its noble history, its high ideals never lowered, its rich tradition never forgotten, blessed in faithful friends who have sacrificed for its support, blessed in saintly men who have labored here and built themselves into many growing youth, doubly blessed in him who, for half a century loved and labored for it and led it on and up, large-hearted, broad-minded Professor and President Andrews.

And shall we not say blessed also in its present opportunities. If it is true that ninety per cent. of all college students attend an institution within 100 miles of their homes, surely we here have a grand opportunity with so large a field practically to ourselves and rapidly developing. Out of these Ohio villages and West Virginia mountains should come in response to our invitation an increasing number of the choicest youth longing for that broad culture which shall lift life out of the commonplace and make it full of meaning. That the training here given has been in the past a true and adequate one, the large body of alumni filling important positions amply testifies. That it may be equally efficient in the future must be our endeavor. We have no desire to make of Marietta a university; still less have we desire to imitate where we cannot equal university methods and aims. But that Marietta college may be a Christian college, fully awake to its large opportunities, amply equipped to fulfill its high aims, strong in the personal influence of its professors, rich in the inspirations of its instruction, ennobled by the

Christian spirit of its lecture rooms, and crowned by its education of all in the essence and aims of the Kingdom of God,—this is the ideal we must hold before ourselves. To realize this ideal I give myself, with such strength and wisdom as may be vouchsafed to me through the Spirit of God, to the service of Marietta College.

THE CHRISTIAN IDEAL

Phil. III: 12

BACCALAUREATE, 1901

It is my privilege today for the first time to face a graduating class of Marietta College, and to give them if I may some message of help as they go forth from these scenes to the work of life. And I am privileged further to speak not as an instructor to his students, but as a Christian minister to those he has learned to call friends, in whose future he has an intense interest, and in whose successes he will rejoice. As I look into your faces, members of the Class of 1901, and realize that every one of you is already fixed in the Christian's faith and hope and love, my message must meet you upon that plane. I rejoice therefore to point you to the Christian's aim in life. I take as my text:

Philippians iii: 12. "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

The strenuous life is most properly commended to us on all sides in these days. We are learning more and more that success in life is won; it does not happen. As the competition in the professions and in business grows keener, success becomes more and more the reward, not so much of genius, as of hard and persistent effort. It is fortunate that this is so—that the idler and the dawdler are pushed to the wall, and the man with energy, and capacity for hard work and a willingness to do hard work comes to the front. It is of this strenuous living that Paul speaks when he says, I press on. Life for him was a race, a continual striving toward a goal. To his activity there could be no cessa-

tion until the aim of life was attained, and the goal of life reached. It is impossible to over-emphasize the necessity for this sort of strenuous pressing on if true success in life is to be attained. And even if the goal is not reached, and the success striven for is not wholly gained, still this is the nobler way to live. For as the poet says,

“Better to strive and climb
And never reach the goal,
Than to drift along with time
An idle worthless soul.
Aye, better to climb and fall,
Or sow, though the yield be small,
Than to throw away day after day
And never strive at all.”

It is however to the further lesson of the text that I would direct attention today. Granted that a life must be ever an earnest striving, what shall be the goal of that striving? What is the ideal we are to set before ourselves? To what distant port shall we steer our life's bark? It is at this point that the lesson of our text is most needed today.

We are living in an age of excessive individualism. Personal liberty is a favorite doctrine. Each man is expected to make his own religious creed, his own political platform, to do as he pleases in manners and dress. Idiosyncrasy is applauded; parade of independence is everywhere seen; violation of the customs, the conventionalities, the decencies of society is winked at. The heretic, the agnostic, the boor, the rowdy, the lawbreaker—these are for many true heroes. Our children even are taught that they must choose for themselves. So the boy or girl decides all questions of life without consulting parents or friends. Parental authority is nearly eliminated from many families. There are parents who are little more than servants to their own children; and strange to say, they not only meekly acquiesce in this abnormal situation, but they seek to justify it. We are gravely told that we must not break the child's will, we

must train it to choose for itself. Which is true within certain limitations; but what is really meant by it? Who decides today whether the boy shall stay at home evenings, and go to bed in proper season, or spend his evenings on the street or in the billiard saloon? Who determines his smoking habits? Who chooses for him his companions? In how many cases it is the boy himself to whom parents have given free rein, trusting, hoping in a blind way, that somebody, somewhere, somehow, will succeed in saving their boy from ruin. And does mother or daughter decide whether many dances, and late hours, and frequent callers shall be allowed her? True, the will is to be trained by choosing for itself, but have we forgotten in these days that the first lesson for the will, first in point of time, first in importance, is the lesson of obedience, of submitting the will to a higher will, of learning to give up one's own way, and to curb one's own desires? And are we to deny this lesson to our children because of our own weakness, and thus contribute toward the wrecking of their lives? Would we allow our children without protest to take a slow poison, and can we say or do nothing when in a way no less sure, they are undermining their health, and dissipating their mental energies to say nothing of ruining their morals? There must surely be a way by which parental authority can be steadily and kindly exerted. Our children will bless us in days to come for controlling them.

This is only one manifestation of a tendency that extends very widely. In our educational system we are told by some who call themselves advanced that the young person of ten, twelve or sixteen is competent to decide without help what is the best course of study. It is supposed that the profession or particular calling in life is to be determined by the child and then pursued by a sort of specialization through high school, college and university. There are, to be sure, many voices raised in protest, yet still this view is pressed. We are told that there can be no true success ex-

cept along the line of interest, and so what a pupil is interested in and likes, that is to be studied. Does a boy like science, let him study science. Does he dislike mathematics, let him shun mathematics. Does history please him, let him pursue history; is language hard for him, let him drop languages. This adopted as a pedagogical principle can only result in making weak, ill-formed and one-sided men. There is no discipline so good as that of mastering a hard and somewhat distasteful subject. It ceases to be distasteful indeed as it is mastered; but the victory over self is worth all it costs. To follow the line of least resistance in study is to give present ease and enjoyment at the expense of permanent power and profit.

This exaggerated emphasis upon individual initiative and control exalts the human choice to an inordinate degree. When this is combined with the materialistic temper of the time, which minimizes the providence of God, and rules the divine out of human affairs, we have the individual human will enthroned. Each man must carve his own destiny. Each must achieve his own career. By my own wisdom I am to determine what my life is to be, and I am to struggle to realize my personal ideal. This view may be stated in a way to be very attractive. It appeals to self-reliance; it flatters strength of will; it extols the human reason. But the question comes strongly home to us, Is this for the Christian the ideal? Is there no better way? I believe there is, and against this modern drift of opinion in its excessive individualism, I would hold up before you another ideal of life. However much of truth there may be in these contentions which I would by no means deny, they have become in their extremer forms a subtle temptation to many young people, and give them a wrong perspective in their outlook on the world.

For this is God's world; we must hold to that. The wondrous order of the universe, its adaptation of part to part; the harmony ruling in the midst of strife; the evidence

of design manifest on every hand; these all bear witness to the power, the wisdom, the goodness of God. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." And if his mind has planned this material order, and his will controls these material forces for the attainment of his purposes, shall we dare to say that he has no plan for the highest of his creatures, and that those whom he has made in his own image must wander helpless and without a guide in the wilderness of this world? There is surely every reason for accepting the presumption that the Almighty Father who has made man has some purpose for him to fulfil in the great cosmos. And because he is infinite in his power and wisdom and love, that plan of his embraces not merely the race as a whole, it extends to each member of it. In this broad sense, as Dr. Bushnell shows in that immortal sermon of his, every man's life is a plan of God. For each there is a place and a part in the broadening sweep of his kingdom, and this whether the man be good or evil. "He maketh even the wrath of man to praise him." He could say to a Pharaoh, "And in very deed for this cause have I raised thee up, for to shew in thee my power."

We may come closer to our thought. The Christian is to believe that his Master has a purpose for his individual life; that he who called us out of darkness into his marvellous light did so in order to use us for some definite purpose of his own. This truth we find illustrated in the New Testament. Jesus told his disciples, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." When to those fishermen on the shore of Galilee he had said, "Follow me," he had summoned them to a life whose general outlines were already in his own mind, although unsuspected by them. When later he separated the twelve from the rest of his disciples and gave them a special place

near himself, when he taught and tested them, he was unfolding something of that plan. When upon them the Spirit came at Pentecost, they were receiving the promised equipment necessary for the work he had in mind for them. The fruit they were to bear, the abiding fruit, was that witnessing in the world, made effective through the gift of the Spirit, which was to establish his kingdom and transform society. Had not the disciples ambitions in their early fisher days? How rudely were they brushed aside by the Master! Had not they decided upon their life work? How radically different it became from any possible plan of their own! This is the point we are to notice: In accepting Christ as their Master, they gave up their own plans, and adopted his plan for them. And in their new Christian life the initiative in forming the plan was from Christ and not from the twelve. True, the two who were pointed to the Lamb of God by the Baptist did follow him of their own choice, but it was only for a season. It was his "Follow me," given a little later, that attached them to him permanently. It was his choice that raised them to the rank of apostles. As he said, "Ye did not choose me but I chose you, and appoint you, that ye should go and bear fruit." To his invitation there was indeed the ready response on their part; they left their nets and followed him. To his appointment they gave willing assent; his plan for them was gladly accepted, and they went forth as his witnesses in the power of the Spirit. What could Peter and John and James and Andrew have been without Christ? What success could have been theirs if they had refused to accept his plans for them, and had sought to follow out their own? They were but Galilean fishermen; they became very great men. In the words of Dr. Stalker, "in the founding of the Christian church they achieved a work of immeasurable importance. They may be said, in a sense they little dreamed of, to sit on thrones ruling the modern world. They stand like a row of noble pillars towering far across the flats of time.

But the sunlight that shines on them, and makes them visible, comes entirely from Him. He gave them all their greatness." And we may add, he made them great through their willing acceptance of his life leadership.

If we turn to the career of the great Apostle to the Gentiles we find this same principle most clearly illustrated. Paul stands as the greatest figure in the history of the Christian Church next his Lord. His was a strong personality. He was a natural leader of men. As a Jew he persecuted the church with a vigor that made his very name a terror to the feeble groups of believers in Palestine. As a Christian he was equally assertive and independent. He could rebuke even Peter to his face and that in the presence of the church at Antioch. He could refuse to yield to the wishes of the Jerusalem brethren in regard to Titus, and even forced James and Peter and John to accept his view. When one of his churches manifested an unruly spirit, he could deal with it with severity, mingled indeed with affection. This strong, independent, forceful character, trained in a way to accentuate all his individualities, was not naturally docile. It was hard for him to submit to another's leadership. He could not build on another man's foundation. He must preach his own gospel. His disposition then would lead him to choose out his own path in life. And this indeed he had done as a Jew; but we witness a marvellous transformation in him as a Christian. We cannot read his Epistles without noticing the great humbleness of spirit everywhere manifest. Paul the Christian is the servant, yes the slave of Jesus Christ. His will has been given up. "It is no longer I that live," we hear him say, "but Christ liveth in me." When at the very beginning of his new life Jesus appeared to him in the temple and said to him, "Make haste and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me," we find him remonstrating on this wise: "Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and

when the blood of Stephen thy witness was shed, I also was standing by, and consenting and keeping the garments of them that slew him." Paul had given up indeed his old ideals of life. He had cast away all his old plans for himself since that experience on the Damascus road; but he was still the strong, self-reliant Paul. He had thrown himself into the new way with all his energies, and had made new plans for himself. He had decided to go back to Jerusalem where he was well known as the arch-persecutor, and there bear his witness for Christ. It was hard for him to give up this new Christian plan of his. But when the answer came to his objection, "Depart: for I will send thee forth far hence to the Gentiles," he did not hesitate but went. Notice too the docility with which he follows the later commands of his Master. There seems to have been no holding back when he was designated by the Spirit as one of the missionaries from Antioch. When on his second journey he went through Asia Minor we mark the sensitiveness to the leading of the Spirit which characterized every step of the way.

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them." Here we see the forceful, independent, assertive Paul yielding at every turn his own will, his own plan, his own inclination and judgment, and following the plan of another, which moreover he can see only as it revealed a step at a time. Is not this an anomaly? And further hear him give exultant expression to this very submissive temper of mind so contrary to his

nature. "The things that were gain to me these have I counted loss for Christ." All those advantages he formerly prized, all those ambitions he once had cherished, he threw them all away, he counted them only as refuse. Now, Christian that he was, he had but one aim. He says, "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

Paul was not less earnest, less active, less persistent in his work than before; it seems as if all the energies of his nature were intensified. But all his powers were now controlled and directed by a will above his own. Wherever that command of Christ directed him, there he pressed with all his might. No danger or hardship daunted him. Persecution was a light thing to bear. Even the thorn in the flesh could be endured; because his grace was sufficient. Paul then trusted absolutely in that will of Christ. He believed that the best thing he could do was just to carry out the purpose of Christ. Have we any doubt that he was right? Paul the Apostle, Paul the founder of the Gentile churches, Paul the writer of the Epistles, the instructor of all the Christian centuries, Paul the interpreter of Christ, the first theologian, Paul the example for Christians of all lands and all times—these were all wrapped up in that purpose of Christ when he laid hold of Paul on the Damascus road. Paul could not see this. He could scarcely see a step of the way at a time, but he pressed on, striving ever to know more fully that will of Christ, that he might then with conscious purpose set himself to attain it. I love to think of the grand Apostle with his vigor and force and strength and courage, holding himself thus submissive to the will of his Lord, not in any weak and passive way, but ready to throw every ounce of energy into the accomplishment of that will as soon as he saw clearly what it was. How Paul must have delighted the heart of Christ!

Could Paul, think you, have attained his life success in any other way than just this? If he had sought to achieve

a career and had marked out a plan for his life, could he have done what he did? Would he have been really successful even though as rabbi, or author, or statesman he had made a name for himself? Is there not then a lesson here for us all, and especially for those who are facing life, in a new sense, at the present time? Do we not believe that the Lord Jesus to whom we gave ourselves in that first glowing consecration, has a purpose of his own to work out through our individual lives? Must we not believe that he has apprehended us for something? Must we not then set before ourselves as the supreme search of life to apprehend that plan of his, to find out and endeavor to realize or actualize that plan? Can we expect to attain any real success in life elsewhere, at all commensurate with that possible to us in the line of his plan for us? Do we dare in view of this truth to plan for ourselves? Surely our best efforts will be but marred and broken fragments in comparison with his. We do not know the future, we do not know the world, we do not know ourselves. With shortsightedness, often with wilfulness we make our plans. They are thwarted, they are deflected, they are destroyed. We are made discouraged and hopeless. His plans are sure; under them we can work in hope.

Here then is the Christian's ideal,—to accept for his life that plan of Christ, which he knows exists, although he does not know what it is, to press on if so be he may apprehend that for which also he was apprehended by Christ Jesus. This will not make all alike; it will not send every young man into the ministry. In the wide-reaching plan of God there is place for the greatest variety. Rose and elm, lily and oak are found in the world of nature. A Peter, a Paul, a John reveal the diversities of gifts and attainments with the same Spirit which are possible under the plan of Christ.

Nor will the acceptance of this principle diminish the energy and strenuous activity with which we may live. Nothing can be attained without pressing on. Submitting to the

will of Christ does not mean passive resignation. It means choosing his will. It means the slave, at a word from his Master, springing to do his bidding, putting every power of mind and body into exercise to win the approval of the Lord. Paul is our example here. His tireless activity, his courageous facing of every danger, all directed by the will of his Master,—in this was the secret of his success and shall be of ours.

The acceptance of this principle of life does mean living by faith. To few does Jesus reveal at the beginning his plan for them. Luther, Wesley, Moody, Carey, Martyn, Livingston—none of them could have foreseen what Jesus would do with them when they began to follow him. For most only a step at a time is clearly seen, and the meaning of this is often hidden. We seem to walk in the dark; but gradually as the web of life unrolls, we trace more and more of the divine pattern. The events of today show us the meaning of those of yesterday. Still our choice of the plan of Christ for our lives, involves pressing on toward an unknown goal. It means the sailing out on a trackless sea toward an unknown port. We need not fear, however, if we have the pilot aboard. How beautifully Paul expresses the situation, together with the motive which lies back of it: "That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loves me, and gave himself up for me." In that love manifested by such a sacrifice, we as well as Paul may confidently rest. Though we cannot see the way, he who is our Saviour and our Master does see and we can trust him.

This, then, is the ideal I would hold out before you, my friends. As you face life and look forward to its work, do not sit down and try to frame a full plan for yourselves. Seek rather for that leading of the Spirit which shall point toward the plan of Christ for you. Give up your wills to him; be ready to go anywhere, to do anything for him.

This is the supreme and most reasonable act of the soul. For this God has given us our free choice. As Tennyson says,

“Our wills are ours we know not how,
Our wills are ours to make them Thine.”

Can we then be sure of knowing what his will is for us? I believe we can. If we are fully given to him, and listen for his voice, and try to be sensitive to his slightest impulse, I am sure we may be led, step by step, just as Paul was at Troas; and if we take the first step, however blindly, the others will in turn be revealed. Alas, what sad havoc we make of that plan of Jesus oftentimes by our wilfulness, our worldliness, our selfishness! And yet can we hope to succeed in life in any path other than his?

Members of the Class of 1901, this is my parting message to you. Seek not to build life's temple by yourselves. Build your lives according to the plan of the great Architect, even though the full plan is never seen, and you must use only the working drawings. In no other way can life's true success be attained. Emulate the example of the Apostle Paul who said of himself, "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

NOT TO BE MINISTERED UNTO BUT TO
MINISTER

Matt. XX: 20-28

BACCALAUREATE, 1902

“Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldst thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

This incident brings into strongest relief the contrast between Jesus' conception of life and that entertained by his disciples before they were fully infused with his spirit. Here at the very close of Jesus' life when he was already nearing the city of his sacrifice, when too he had but just declared to them the certainty of his death, we find these two brothers who with Peter stood closest to him, making

this request of selfish ambition, based upon a purely temporal idea of the Kingdom about which Jesus had spoken. And the ten when they hear about it seem to be only provoked that these have forestalled them, revealing their own participation in the views of James and John. Then Jesus with the utmost patience sets forth the true principle of his kingdom emphasizing its contrast with that of the nations round about them. Exercise of power for selfish ends, domineering rule, oppression, these were common features of the kingdoms with which they were familiar. Rulers were arbitrary and cruel and oppressive and tyrannical, whether they took a Herod or a Claudius as a type. But in the new community he was to form, a different principle was to govern. Not power over men, but service for men; not rule, but ministry—this was the law he laid down. He who would be truly great in that new kingdom must give himself to lowly ministry to others; he who would be first, standing next to the Lord, must approximate most closely to his attitude of ministry and become the servant, yes the slave of men, i. e., live not for self at all, but entirely for others.

There are brought before us here two radically different life ideals. One, to be ministered unto, to get for one's-self all that can be acquired in the way of riches or pleasure or power, to force others to serve us, to seek our own profit, our own development as the supreme thing in this world. The other, to minister, to serve men, to build ourselves into other lives by means of service, to hold the interests of mankind paramount, to live without thought of self, being willing to lose one's own life, if thereby other lives may be enriched. Jesus declares that for himself this latter is the aim of life. Although the only begotten son of God, and upholding all things by the word of his power, yet when he became in all things like unto his brethren in taking upon him our human nature, he gave himself without reserve to a life of humble service; he went about doing good; he

lived for men, and at last he died for men, giving his life a ransom for many. With this pattern before him the disciple, who is not greater than his Lord, is to follow in his steps and will reach his true greatness in the kingdom of God as he realizes in himself this principle of service.

The Apostle Paul stands forth as the first great example of this principle after his Lord. Amid trials and persecutions, hardships and discouragements innumerable, he toiled on, resolute in his purpose, consistent in his aim. Other martyrs and missionaries there have been since, but Paul was the first. He was the first man in history to carry out this principle of his Master, and who shall say he is not the greatest in the kingdom of heaven? Surely no one has left a nobler record, and no one such an inspiring example.

Have not these nineteen Christian centuries amply justified this principle of service? Is not the modern world now awakening to the significance of this ideal, and are not the voices of culture, of science, of ethics, as well as of Christianity proclaiming in these days this gospel of ministry to others as the supreme end of life? Glad we are to have such re-enforcement of this summons to unselfish living from so many sources, but we must not forget that Jesus proclaimed it in all its definiteness and with all the urgency of his personal example, as the rule of life for all those who would aspire to be great in his kingdom.

To accept this rule of life is not to narrow the range of life activities; it does not mean that every one must devote himself to the distinctly religious work of the world, although it must be recognized that nowhere else is this service of men more free from corruption by earthly motives than in the ministry, and among those who serve their generation and their Lord on the mission field. No sphere of service I am persuaded offers larger possibilities for usefulness and joyful satisfaction than this, yet it would be a narrow view of life to restrict the service of men to this single profession.

In this century upon which we are entering, as never before perhaps in the history of the world, is public life to be a means of serving men. Politics as a sphere for ministry to our fellowmen offers a most attractive prospect to a devoted young man. We have had presented to us within recent years, the close juxtaposition and opposition of these two life ideals in the city of New York. Tammany through its head, Richard Croker, has confessed itself as a self-seeking organization. The boss declared that he was working for his own pocket all the time. And saddest of all, not only thought it perfectly proper, but could not understand at all how any man could want to do otherwise. Over against him stood Seth Low, a man willing to give up a position of distinguished eminence, of comparative harmony, and certainly one far more congenial, for the trying, arduous position of Mayor of that great city, knowing at the start that he would be misrepresented and opposed and maligned, that his every act would be in the sight of all men, and that his best efforts would be only partly successful because dependent so largely on the cooperation of others. Why was he willing to sacrifice so much? Because he was willing to serve, to minister rather than be ministered unto. Because he felt that in that particular sphere he could do a work which would be of lasting benefit to that city. We ought to honor him in that act. We ought to follow the example he has set. What this country needs and must have in this new century is a body of men of this type who shall be willing to serve the public not for their own gain but for the good of their country. Our cities are full of men who make politics their profession for what they can get out of it for themselves, for the power, or the plunder that comes to them through it. The times call loudly for men of the other stamp who will make politics their profession for the opportunity offered there to serve men. The enlarging horizon of this nation's activities only emphasizes this need. If our island possessions are to be saved from the rapacity of

evil men who would exploit them for personal ends, there must be those who, like our own Governor Taft of the Philippines, shall undertake to administer this nation's trust with an eye single to the interests of the native races and the larger and more permanent profit of this country. We do not forget that there are many of this type already in public life. We thank God for them. Were it not for such as these our future would be indeed hopeless. We have much reason for encouragement. The unselfish motives that prompted the Spanish war, the high position assumed by this nation in its dealing with Cuba and Porto Rico and the Philippines, the appeal often heard in our Congress to noble motives, these are things to be thankful for. Although there is much of a different sort we need not despair and we can look forward with some degree of hope. To the young men of to-day the appeal comes with greatest force—here is a sphere of service, of real power, if rightly used. And to every man the call comes, to sacrifice something of personal ease and commercial profit in order to serve his fellow men as a citizen. There is no hope for this nation except its best people begin to live for others in these ways. No man who refuses to do his part as a voter, who disregards all civic claims, who ignores the interests of the commonweal, has any right to be called a follower of Him who proclaimed the law of ministry as the law of his kingdom. Indifference, heedlessness, *laissez-faire*, is a fatal attitude for the citizen of a republic. The safety as well as the prosperity of the State demands the interested attention and often the self-sacrifice of its citizens.

Turn to the sphere of business. The past few years have witnessed a marvelous development of combinations of capital, some of enormous proportions. Over against these stand the great organizations of labor, and no year passes without a sad and ruinous conflict between them. When we seek the cause we find it just here in the selfish view of the interests involved. I believe that the trust has possibili-

ties in it of the greatest benefit to mankind, in the better service rendered, in the cheapening of the product while improving its quality, in the bringing within reach of the many the articles which have been the luxuries of the few. Life for the mass of men may be made richer and fuller through their instrumentality. But it is also perfectly plain that the trust may be made the means of oppression and extortion. When prices are advanced in order to pay dividends on fictitious capital, when promoters form combinations simply for the purpose of selling stocks of little real value, and making a large profit from the transaction, when articles of necessity are cornered in the interest of the few, when the power of a large corporation is used to crush out competition—in such cases as these, there is abuse of power and opportunity. Selfishness has ruled, the individual profit has been the only goal sought; such an one in the realm of commerce is no better than a Croker in the realm of politics. What is the remedy? Legislation will do something, the more flagrant violations of public good may be prevented, but it is impossible to make men unselfish by law, and the real cure will not be effected until there are enough men in the business world actuated by unselfish motives to set the pattern and make the law for all. Business has been counted as necessarily selfish. This cannot be true. If business is a legitimate sphere of human activity it must be possible to make even this a means of ministry, a way of serving men rather than self, a medium through which the kingdom of God may be promoted in this world.

And what shall we say of the other side? Surely in this connection we ought to remember that the attitude of our Lord, no less than this principle of life he has enunciated, has forever given to labor a dignity, a worth, which can never more be taken from it. Jesus was himself a working man, a carpenter. Paul was a tent-maker, and could say as did his Master, I am among you as one that serveth. No task in life however lowly is too low or humble for any man to

perform who undertakes it in the right spirit. Jesus could wash his disciples' feet without loss of dignity. It is a false sentiment that shrinks from hand labor. Our Christianity is indeed shallow and our culture but a veneer, if we look down upon the man who labors with his hands, digs our ditches or cleans our streets. This is a sphere of service of mankind necessary and worthy, if entered with the spirit of ministry and not of selfish gain. The organization of labor is perfectly justifiable, the labor-unions have undoubtedly accomplished much in improving the condition of the working man. But alas, here too the spirit of service is often supplanted by the spirit of unreasoning selfishness. What shall we say of the disregard of the interests of employers and the public, the strike, to be resorted to only in extreme necessity, the intimidation of other workmen, the boycott, the torch, the destruction of property? Who can justify these?

So the saddest as well as the most serious aspect of our industrial life, is the attitude of hostility between capital and labor, each selfishly seeking its own ends rather than uniting in a beneficent ministry to society. Is there any permanent solution of the fundamental problem here, except on the basis of Jesus' principle, that each is to try and serve, not to be ministered unto but to minister?

We might pursue this principle in its application to every sphere of life. In each there is opportunity for selfishness or ministry, the spirit of getting and the spirit of giving. The physician has open to him a most beneficent field of ministering. What noble examples can we recall of those who have made this profession a means of blessing men, ministering day and night and often without compensation to relieve the ills of men! And what a monstrosity a self-seeking physician is! It is not so easy perhaps for all of us to see how the lawyer may serve others and seek the large ends of human welfare. Yet there are some conspicuous examples of those who have sought not to subvert justice but to conserve it, not to evade but to defend law.

He is not the really successful lawyer who can gain a large clientage and a great reputation because he always manages to prevent the Court from punishing a law-breaker. He, rather, who gains a reputation for always maintaining law and seeking justice, and regarding the larger interests of the people as well as the particular interests of his client. Is there not room in this profession for a host of young men who shall seek to minister there, rather than to be ministered unto? Shall the author care only for the remuneration which may come to him from catering to a depraved taste in the world, or shall his ministry through letters be a ministry of uplifting thoughts, of inspiring motives? Shall the artist seek to win the appluase of men by appeal to that which is base in them, or shall he seek through the beautiful to open their eyes to the spiritual? Where is the sphere of life in which these principles are not operative? Where are not these two attitudes manifest—the spirit of grasping selfishness, and the spirit of benevolent service?

As we look forward to the years that are before us we long to make our lives exemplify the spirit of service. We would follow him who came not to be ministered unto, but to minister. For our strengthening in time of trial let us notice what reasons may impel us to such a choice. We have mentioned the distinct enunciation of the principle of service by our Lord, who enforced it most strikingly in his own example. Aside from these there are other considerations which may well incline us to pursue this path rather than the other. If we are to attain in any measure to that perfect manhood which was in him we must follow in his steps. Only he who in a spirit of self-sacrifice loses his life for the sake of the kingdom can hope really to save it. The self-centered character destroys itself. When one considers life as a whole and all its varied interests, selfishness is suicide. In this case it is distinctly true that there is that giveth and is not impoverished, and there is that withholdeth more than is meet and it tendeth to poverty.

For one who has enjoyed large advantages of education the question must come, Am I not bound to serve, to give out, since I have received so much? No one can enter into the inheritance of the world's knowledge without feeling the hopelessness of repaying the debt. What a small fraction of the actual expenses of education does one pay even if all charges are promptly met! Were it not for the large endowments, no college could afford to make its tuition charges so low; it would need to make them many times larger. But more than this, what shall we say of the unrewarded labors of investigators and teachers, of authors and explorers, who have toiled without hope of reward, and have lived in most limited way, if not in actual poverty, in order that this knowledge might be sought out and preserved and handed down to the generations following? We are debtors to all that have gone before; the more fully we have possessed ourselves of the accumulated treasures of the world the more deeply are we in debt to the sages of the past. If as educated men and women we appreciate this obligation we shall seek to repay it in the only way open to us, by devoting ourselves to the service of mankind. Freely ye have received, freely give.

We may also remember that the progress of humanity is possible only as those of one generation seek to serve their own and the generation following. We build upon what has gone before; the foundations of our advance are laid deep in the centuries that are gone. Unless the men of the present toil and labor without thought of personal profit, there will be little addition made to the great sum of knowledge, to the comfort of man, to advance in ethical and spiritual attainments. The old figure of the coral is still pertinent; each must add his little contribution to the mass or the coral will never reach the surface. Each tiny animal lives its little life in a narrow sphere, but upon it the next is able to reach still farther up. Is it not so with man? We look back over the centuries; we mark the marvelous ad-

vance which history records; but we note that all has depended upon the unselfish endeavor of those who have been willing to minister, rather than be ministered unto. As we look forward and see that the advance of the future must be along spiritual rather than purely material lines, we are ready to affirm that for this, in a greater degree, unselfishness will be needed. Who is to lift up our cities, and teach the crowded millions the significance of home, but he who will live among them to help them? Who is to purify the springs of our civic life, but he who will be willing to forego personal profit in order to serve the state? Who can guide these thronging thousands every year pressing to our shores and lead them into a sober and safe citizenship, but he who will forget self and with patient endeavor win their confidence and show them the way, as a friend? Who is to help the millions of China and Africa and India to rise out of the hopeless stagnation of the past in which they rest, and point them to a brighter goal of social and imperial attainment, but he who, forsaking father and mother and all earthly goods, shall exile himself for the sake of the Lord he serves and build himself into the regenerated nations of these vast continents?

We may further remind ourselves that there is no surer way of attaining to that earthly immortality for which we all long, the living again and forever in the hearts and lives of others, than that of ministering unto them in unselfishness. I recall a noble man who recently passed to his reward, for whom a special service of affectionate remembrance was held in the church which he had served as an officer for many years. As one after another rose and spoke of the helpful influence received from that life whose earthly course had been run, I had a vision of that life reproducing itself in other lives. It had served others, it had built itself into other lives, and though itself ended on earth, still on earth it survived in these other lives and would abide until the end of time, remembered for a time by those to whom it had min-

istered, but living on though unrecognized in those to whom these others should minister. What an immortality is this! How blessed if that permanent influence we leave behind us is hallowed by the spirit of loving ministry!

We do not forget that this service demands oftentimes the sacrifice of cherished ambitions, that it leads to toil and to hardship, but we remember that since this is the path the Master trod, the disciple must tread it also. He who gave his life a ransom for many, calls upon us to devote our lives in a similar way to the saving of humanity. We must not, we dare not, plan a selfish career. We must not live unto ourselves, but for others and unto him who for our sakes died and rose again.

And one final thought must be added. The service to which we are called demands of us the devotion of all that we have and are, it demands also that we make ourselves as efficient as possible for the ministry we are to undertake. Why should one seek to pursue as long and as thorough a course of training as possible? In order to be the more efficient as a servant of society. We study not simply for the satisfaction of knowing, not that we may be able to enter cultured circles, but that we may enlarge the range and improve the quality of our ministry. Only so are we justified in the expenditure of time and money. This is the supreme justification of the college. This is its claim upon the benevolence of the community. That it makes men and women more useful in the world, and lifts their ideals to a higher plane. In this also our Master is our leader. For their sakes he said, I sanctify myself. Self-development for the sake of more perfect ministry—this is the full ideal of the Son of Man, and must be of all who aspire to the highest earthly attainment. Not to be ministered unto, but to minister, not to serve self but mankind, and for this to sanctify oneself, for this to perfect oneself, for this to deny and sacrifice self—this will link our lives with the divine.

Members of the Class of 1902: After a prolonged course of study, for many of you I trust not fully complete even yet, you are about to go forth from the Alma Mater. Ere you go I would give you on behalf of this institution this parting message. As we welcomed you four years ago, now we bid you God speed. And we lay upon you this charge: Live not to be ministered unto but to minister. Link your lives with the divine in the holy service of love; so shall you prove worthy sons and daughters of Marietta College, so shall you find the most abundant reward in life, in character, in joy; so shall you become living stones in the eternal temple of God. May the Lord bless thee and keep thee, may the Lord cause his face to shine upon thee and be gracious unto thee, may the Lord lift up his countenance upon thee and give thee peace. Amen.

MAN'S DOMINION OVER MEN

Psalm VIII:6

BACCALAUREATE, 1903

“Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet.”

When the shepherd-king of Israel took his harp to sing of God's goodness and love to man, there came to him, out of his own past, memories of the nights spent on those Judean hills in the long ago, when he watched the stars in their courses over the heavens. There had come to him then a sense of the littleness of man, of his impotence in the presence of Him who held those radiant orbs in place and sent them on their way. In our psalm he gives expression to that old feeling, common to all those who in reverence study the heavens. “When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him? And the son of man that thou visitest him?” Surely in so vast a universe man is insignificant. With all the worlds to care for, how can God take thought for man? In David's mind this very fact intensifies his appreciation of the goodness of God. For to him it is clear that God, notwithstanding this apparent lowliness, has given to man a position of distinguished honor. In his very creation man was made in the image of God and after his likeness, so that David could say, “Thou hast made him but little lower than God,” and thereby “hast crowned him with glory and honor.” Man bears the lineaments of the king of kings, revealing in his very constitution his kinship with God; and his is no empty royalty; to him is given a dominion over all things that God has made. It was the plan of the Creator to make his universe rich in diversity

of material, to store in the earth elements possessing innumerable qualities, to fill the earth with life of every conceivable variety. And then, when of all that he had made he could say, It is very good, he made man in his own likeness, and gave to him the power to understand and control all these things. Because he was made in the image of God it was possible for man to be a sort of vice-regent of his Maker on this earth. The history of the race has been the history of the endeavor of man to realize this plan of God for him—to secure and to exercise this dominion given him by the command of God in the beginning. It has been also a record of his failures, and of his mistakes in this age-long struggle.

I. It has cost him mighty effort to tame the forces of nature and to discover and utilize the abundant resources of the material world. The rocks have held their treasure through the ages; only by slow and painful stages has man gained the knowledge and the skill necessary to bring out the iron and the silver, the coal and the oil, and make them really serve his purposes. Not yet has he fully learned how to control the forces of nature. Fire and water, wind and electricity are indeed his servants, but they are also at times his masters, when storm and conflagration bring destruction to his greatest works. This increasing dominion over nature has however been won only as man has entered into God's thought as it is revealed in the very constitution of nature, in the qualities of the various elements and the laws of their combination, in the laws of the action of these mighty forces so many of which he has tamed. Made in the image of God, he is capable thus of thinking God's thoughts after him. Endowed with likeness to God, he may control those forces which are the expression of the energy of the almighty will which is above all and in all. Man has won this dominion over nature further only as he has put his own labor and thought at work. He was made to have dominion, he must however win that dominion by his own strenuous effort.

II. Over the world of life too, man was given power; all the brute creation has been put beneath his feet. The full meaning of this we realize better than those of any other age. For this dominion over living things means for us not only control of the domestic animals, the taming of many wild beasts, but it means also power over those microscopic organisms which we have learned to consider the cause of many diseases; and in no realm is the increasing dominion of man more clear, and in none is the progress of the past quarter century more conspicuous than in those medical discoveries which have brought the microbe under the dominion of man. The control of these is more important to man than the taming of the elephant or any other mighty beast. So, too, agriculture has been made a different thing by the discovery of means to control both the plant itself and its insect enemies. So-called scientific farming is the expression of man's intelligent dominion over nature. But here, no less than in the realm of the purely material, this dominion of man has been gained by persistent effort on his part, and by working in accord with the laws divinely prescribed for the ordering of the natural world. The scholar in his study and in his laboratory, the inventor, the keen eyed discoverer, the experimenter, have each contributed to the present mastery of the world. Only by the efforts of many in many centuries could the present result be obtained.

It would be most interesting, did time permit, to follow out more in detail the steps by which man has entered so largely into his dominion over the material world and its animal and plant inhabitants, to recount the honored names of those who have contributed to extend its range, to show how complete that dominion is today, and to indicate its present limitations. But there is a profounder thought to which we must give attention.

III. While we may read into this text of the psalmist a deeper significance than he put into it, even on the more superficial plane of the material or animate world, because

of our larger knowledge of what that world is and contains, we may also extend its meaning into other realms perhaps not fully in the mind of the psalmist as he wrote. The most serious phase of the dominion of man is that over himself. It is easier to tame a wild beast than to control a wayward man; it is easier to discover the secrets of the natural world than to understand the motives which govern human action; it is easier to understand the laws of nature, than the complexities of human society. The whole course of history teaches us that the race does not yet control its members. Man does not have dominion over men. There may indeed be some who would deprecate this sort of dominion. The liberty of the individual is a priceless possession; it has taken centuries of conflict to obtain this. We must not give it up. This is true, but we must remember that this personal liberty has been wrested not from the race as a whole; it has not been gained as a spoil in conflict with society, but rather has it been obtained in battle with other individuals who had usurped it; it has been won from those who entrenched themselves in customs born of avarice and ambition. The liberty of the individual and the dominion of society do not in any way come into real antagonism. Where men have cherished evil ambitions, where they have sought power for selfish ends, where they have made slaves of their fellows, where they have forgotten the truth and the right, there has been the destruction of personal liberty. Such men have robbed others of their liberty: their own should be curtailed. But if liberty means the liberty to do right, then the dominion of the whole, the dominion of man, will not interfere with the true liberty of men. If the figure of the organism can be properly applied to society, then it cannot be that the good of the whole will be contrary to the good of any member. Only as disease has entered the body could this be true; in a normal state of health that which is of benefit to the body will be of benefit to each member of the body, and that which is good for

society is good for the individual. Individual liberty will not be transgressed by the dominion of man over men.

This sort of dominion is only secured to a limited extent at the present time. Governments and law do indeed control the actions of men, but this control is for the most part purely negative. Certain things one may not and must not do because the good of society forbids. Through custom and public opinion a more positive control is exercised. Men do many things because they dare not disobey the decree of fashion or custom, or brave the condemnation of their neighbors. This sort of control is however very defective as may be shown by a superficial glance at its limitations. The very existence of our courts and police indicate the difficulty we have in controlling men. The evil in the heart of a man seems always meditating some transgression of the rights of others. Ambition, greed, lust, appetite, anger, jealousy, wrath, and their like, give rise to countless disturbances in the social body. We are obliged not only to lead men to do right but to keep them from doing wrong. This element of the sin of mankind needs always to be taken into account in any plan for the improvement of existing conditions. Whatever one may think of the way in which sin has entered the world he must admit its existence, and any social schemer is building on the sand who neglects the tendency in man to refuse all appeals, to overrule all motives, and from what appears often as pure wilfulness to choose the evil rather than the good.

So, too, in every complex activity of men it is difficult to separate the true from the vicious elements. Whenever any number of men are concerned in a common act, some are sure to be swayed by unworthy motives even though the act itself be noble. It is not, however, the criminal classes alone that furnish indications of the imperfection of man's control over men. War in all its forms in these days is witness to the irresponsibility of some men. War may be justifiable for a civilized state, but it always means that some are law-

less, that some seek their own selfish ends rather than the good of all. So industrial disturbances are evidence of a similar condition. What can be more destructive to the best material interests of society than to have transportation paralyzed, or to have the supply of such a necessity as coal cut off, or to have productive labor of any sort forced to lie idle, through a great strike? I do not say that the strike may not be justified, that the securing of certain larger moral ends may not make even war a necessity, but I do say that either civil or industrial war is evidence that society has not yet established such control over the individuals that make up the whole, as God designed man to have. When we further see such a necessity of life as wheat artificially enhanced in price in order that some one or two may grow rich at the expense of the many. When we see tyranny and oppression, injustice and social discrimination, when we behold the pitiful condition of the children of the slums, when vice is allowed to propagate itself unchecked, when immigration is uncontrolled, when even the law is despised and disregarded by the rich and the powerful—when these things and such as these can exist in the most enlightened lands we can see how limited still is that dominion of man over men which is so vital to the true progress of humanity.

Here, then, is the great imperative task lying before those who enter upon their life work in the 20th century. The 19th century will be forever signalized as the century of scientific achievement, the century when the frontiers of man's dominion over the material world were pushed far forward toward those unknown boundaries of the possible. In the realm of knowledge and no less in that of the application of knowledge, the 19th century stands without a peer in the history of man. And while we may expect to see many great discoveries in the new century, it may well be doubted whether any age can bring to light a larger number of great epoch-making discoveries and inventions. But to the 20th century a grander task is given. Already do we

see the beginnings of that study of society which will make possible great movements for social betterment. And to those who desire to devote themselves to high tasks there is none more attractive and none more necessary than to extend this dominion of man in the social realm. The solution of the vexatious problems, and the escape from the threatening perils of the day, the path into a peaceful and prosperous development, will only be found along the line of this social control.

But we must not forget the lesson science has taught us in regard to the method by which alone this control can be won. As in the natural world so in the social world, there is need first that all efforts to secure dominion shall recognize the divinely emplant ed laws of natural or social life. God has his plan in society. He who made the heavens to show forth his glory, who has expressed his thought in the laws of nature, has also embodied his ideas in the structure of society; the philosophy of history is the endeavor to discover that divine thought for man, to unfold enough of the divine plan to show its direction, if not its goal. In this study we now have unusual advantages. We can look back over many centuries of history of which we have a comparatively full record, we can trace tendencies, we can observe the evolution of ideas, as those of former ages could not do. We are able therefore to enter more fully into the divine thought in regard to the development of the human race than those of any former time. We stand at a peculiar point of vantage in this respect. Moreover, we have learned within a few years to apply to the study of man himself and his social relations, those principles of science which have been so fruitful in the material world. The progress of man is strewn with the wreck of reforms and remedial measures which have failed because not in accord with God's thought. No reform can succeed which does not work in harmony with those laws which God has ordained, and which we discover, not alone in Revelation, but also in the very constitution of

man and in his existing relations with others. To think God's thought after him is as necessary in this realm as in that of astronomy made famous by Kepler's phrase. And this means protracted and thorough and scientific study. Sure and safe advance can be made only on this basis.

But again such social dominion will only be won by persistent and consecrated effort. No success can be won in any line without this. Those who would discover social laws, who would then lead in their application to present conditions, must emulate the zeal of those scientific discoverers who have toiled for years in obscurity and braved dangers of every sort in order to add one item to the world's sum of knowledge. In the social realm there will be the added discouragement of the opposition of evil men, or of those whose selfish interests are affected. Progress in this sort of dominion will be retarded not only by the difficulties of discovery, but also by the wilfulness of men themselves.

We notice further that this dominion of man over men, this control of the individual by society, is not to be secured through the making of laws and the enforcement of governmental restrictions. It is true that the social will may express itself thus in legislative enactment, but we all know that law itself is impotent unless public opinion supports it. The real dominion of which we are speaking depends more upon the education of public sentiment than upon any other single thing. May I be pardoned a word here which may seem too personal. How is public opinion to be cultivated, how are the masses who do little thinking to be led to follow the true path and to conform their own actions to the highest principles? Through the leadership of those who do understand the right way, and who are trusted by others because of their knowledge and their character. Here is the function of the higher education. It cannot directly reach all the people. It cannot affect for good the lives of the masses in any direct way. But the colleges of our land send out every year a host of young people who have gained the larger

vision, who are understanding more of God's thought for mankind; these form in the lump of society a saving leaven infusing right thoughts in regard to public measures, checking extravagance of sentiment, and lifting the general judgment to a higher plane. And if the colleges can thus educate the leaders of public opinion, they are doing a most important service for the masses whom they do not reach directly. To my mind the chief argument for a college education for any young man or young woman today is found just here. Only by the broad education which the college gives, only by pursuing in a formal way the investigation of the thought of God as it is revealed in society and the indication of his purpose for man as shown in history and revelation, can one know whither development is tending; only as he comes into broad understanding of the conditions of society can he order his effort toward an assured success. For the solution of the pressing social problems of the day we need leaders who are sufficiently well trained to grapple with all the intricate relations of society, and broad enough in their sympathy to make them powers in influencing others.

If then this is the field in which the dominion given to man needs most to be perfected, if the conditions at the beginning of this new century seem to make this sort of work hopeful and encouraging, then the very opportunity thus to serve one's generation brings a most urgent appeal to all who desire to make their lives really useful, that they devote themselves to this high end. It is not an easy task, it will involve often much hardship, but it is an attractive field of effort. One may indeed choose even here the life of the pure scholar, to study out the principles and laws underlying social well-being, and this is not unworthy; but I trust that the further aim of applying these laws, of endeavoring to bring men really under the dominion of the larger human ideals, will not be lost sight of. This is the ideal of life I would hold out before you today, not simply to think God's thoughts after him in the social as in the natural realm, but also to

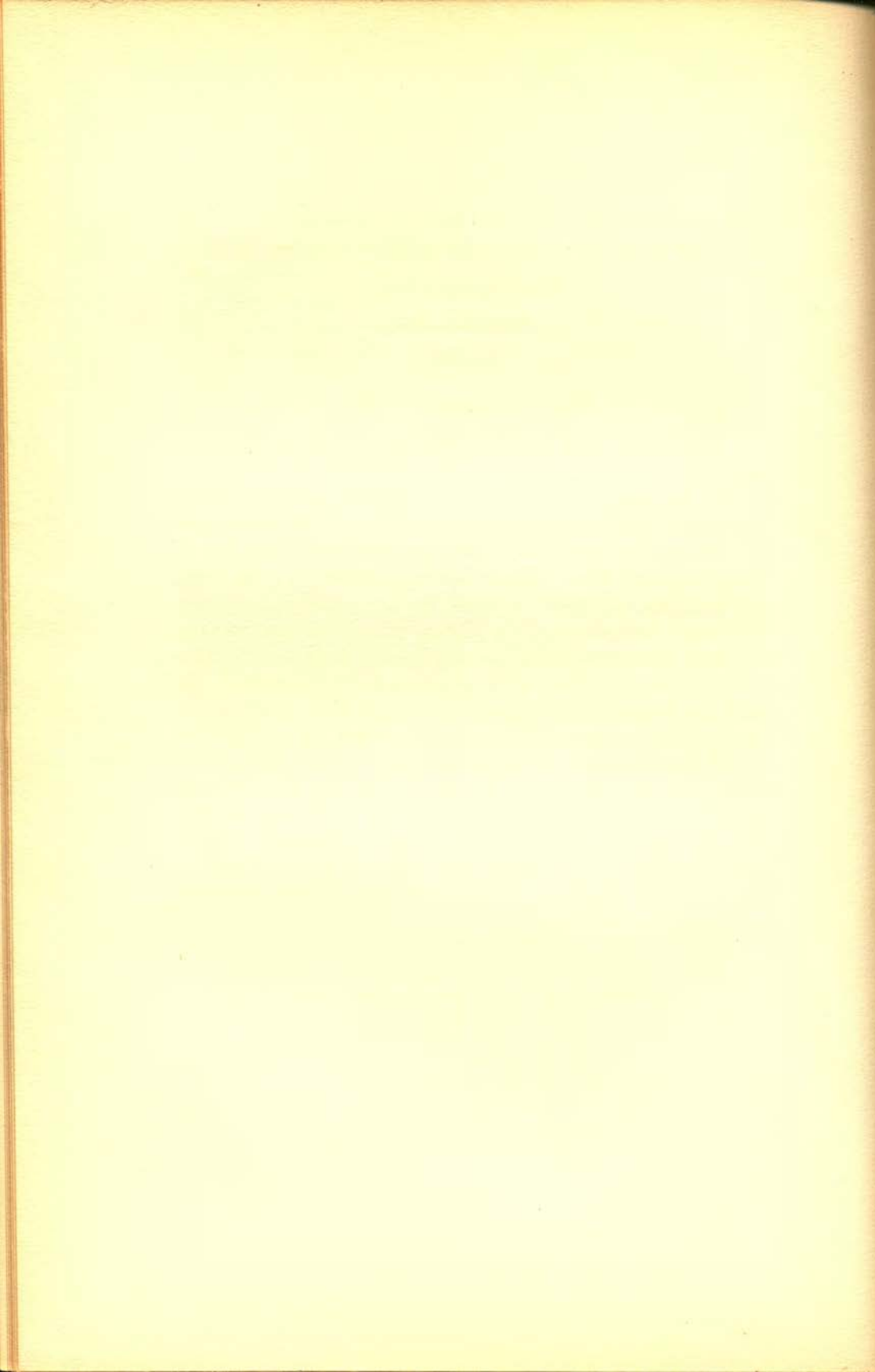
give yourselves to the working out of God's purposes as they are discovered. To become thus a real co-worker with God in reaching the divine ends of creation and redemption, and establishing here on the earth that Kingdom of God for whose coming we daily pray. This is a summons to a life of consecration, of unselfish service, of arduous toil and perhaps persecution, but it means the building of one's life into the temple of God, it means at the end the crown of life. If in his creation as endowed with the image of God man was crowned with glory and honor, much more as the co-laborer with God, will he sit on thrones ruling the world to come.

Does the work before us seem hopeless as we consider the sin of the human heart, the great evils deeply entrenched in social custom; the ignorance and indifference of the masses? There comes to us out of the New Testament application of our text, a message of cheer. To man was given this dominion, quotes the author of the Epistle to the Hebrews: "Thou didst put all things in subjection under his feet . . . But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor." In other words the dominion which man is winning only by slow and painful stages is assured, because in the Ideal Man, in him who gathers into himself the perfection of our humanity, that dominion is already realized. He has conquered, the kingdoms of the world are his, and as he is now exalted to the throne of power, those who are working with him shall likewise attain the victory.

Let us then be loyal to these larger interests of men, and devote ourselves in whatever sphere of activity our lives may fall to the advancement of the well-being of society. Thinking God's thoughts after him in the social realm, work-

ing out God's plans for man—thus will our lives be made really successful, and thus will we at last share in the glory and honor of Him to whom is even now given dominion over all things.

And may the infinite God, Father, Son and Holy Ghost add his rich blessing to your endeavor.



JESUS' CONTRIBUTION TO LIFE'S ENRICHMENT

John X: 10

BACCALAUREATE, 1904

"I came that they may have life and may have it abundantly."

No disclosure of modern science has been more impressive than the revelation made by the microscope of the abundance of life existing about us. We are told now that life is literally everywhere. Earth and sea and sky are the home of countless organisms invisible to the naked eye, whose existence, however, is of the highest moment to man because of their beneficent or injurious influence upon him. Not only is the earth fuller of life than our fathers dreamed, but also the astronomer tells us of myriads of solar systems with their planet satellites which so far as we can see are as fitted to be the habitation of living creatures as our little earth. The universe is a universe of matter, it is also a universe of life. As man has learned more of the abundance of life, he has come to estimate it by higher standards. Mere quantity is not so significant, the kind of life existing has become more important. Long ago Ben Johnson gave apt expression to this sentiment:

"It is not growing like a tree
In bulk, doth make men better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere.
A lily of a day
Is fairer far in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measures life may perfect be."

We have been taught by modern science that life is of different grades. The tropical jungle with its luxuriant plant life manifests a lower type of life than the cultivated field. The prodigal abundance of vegetation in the Carboniferous Age of the earth was of comparatively low type; while the animal forms flourishing at the same period, the great saurian monsters, were far down the scale as compared with those of later ages. Life must be measured by a qualitative standard. The standard of quality is habitually applied to the life of man. In his savage state, man manifests in important respects a higher degree of physical development than under civilization. In strength of arm, and keenness of sight, in power to endure, and to struggle, the savage excels his civilized brother; but is his life therefore fuller, more abundant? We say no at once, for we recognize other and higher qualities of life. Here is a young man of abounding vitality, who in every action manifests the energy that is within his body; yet we are not satisfied until we have inquired into the use he makes of his physical vigor, and into the other elements of manhood he possesses. We may admire the physique of the professional pugilist, but we do not admire and respect the man; for he is emphasizing mere brute qualities and serving low ends. On the other hand many an one, some Robert Louis Stevenson, though weak and sickly in body has won the admiration and praise of the world because of the richness of his life and his service to mankind.

When Jesus says in our text that, as the Good Shepherd, he came that his sheep might have life and might have it abundantly, he is thinking of quality rather than mere quantity. Let us consider for a little while in what ways Jesus has brought richness into this human life.

1. Through the coming of Christ, the range and grade of man's enjoyments have been greatly increased. If the life of man is to be estimated by some standard of quality, where shall we find that standard; will it not be in his own constitution? By his body man is linked with the brute cre-

ation; by his mind he is lifted above all other animals; by his soul he is kin to the divine. If the course of evolution has been upward, then the intellectual and the moral are greater than the physical. A life is rich and full in proportion as it finds its satisfactions and pleasures in the higher realms. He whose enjoyments are chiefly physical, satisfying appetite, manifests a lower type of life than he who finds intellectual pleasures his delight, who is fond of beauty in nature and art, who loves righteousness and finds joy in doing good.

This is the ladder of life's enjoyments, first and lowest the physical, then in turn the intellectual, the aesthetic, the moral. The highest of these does not exclude a proper measure of the lower, but the lower often run to excess and drive out the higher. He who hungers and thirsts after righteousness may find in books and pictures much to rest and satisfy. But the glutton is not likely to become a philosopher; a scientist may lose all power to appreciate music; art for art's sake may lose the vision of the spiritual. In every life the things giving pleasure are innumerable. We know that our joys come from varied sources, and we know too that some of these are higher than others. We enjoy some things but find dregs in the cup. We are conscious that we have given play to that which is lowest in us. Other things not only bring pleasure but leave us satisfied and exalted, we have been lifted up by the experience. One purpose of Jesus in coming into the world was to wean men from that which is low, to arouse aspiration for the moral good which is possible for men. By his own matchless example of loving the true and holy, by his ever-repeated precept, he leads men to forsake the mad pursuit of mere worldly things in order to attain unto eternal joys.

Did ever the world need this message more than today? People are beside themselves in their rush for wealth, and for political office; our houses are cluttered with things which are a burden; our customs sanction selfishness; our fashions minister to pride. Greed and lust and ambition rule in too

many lives; the material and what it will bring is the goal of striving. But over against this struggle of the mammon-worshipping, pleasure-seeking world stands that matchless figure of the ages ever repeating in the ears of men his warning: "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you." (John VI: 27.) For this projection into the turmoil of the world of this principle of discrimination, and this emphasis upon the higher realities of life, we must be forever grateful to that serene and noble revealer of the truth of God. So far as men find delight today in moral attainments, and set their affections on things above rather than on those upon the earth, they are indebted to him through whom has come the vision of the spiritual and who has lifted many responsive souls up to this high plane of enjoyment. When we look at the wider circle of the life of society as a whole, who may measure the richness that has come into life through Jesus Christ? Turn back the pages of history and mark the progress of that civilization we call Christian. Note the steady rise in comfort and breadth of enjoyment among all classes, mark the elevation of moral standards, the increase of love and respect for one another, the disappearance of tyranny and oppression of every sort. With all the suffering and evil now in the world, who would for a moment exchange the present for any past age? And the larger part of this progress is directly traceable to influences which entered the world with Jesus Christ and were planted in humanity by him. See the same miracle of transformation following in the path of the Christian missionary in all lands, as heathenism yields before the cross, and the power of love to God and man overcomes the native selfishness of mankind. Read in Brace and Storrs and Dennis the full story of this uplifting force which Jesus brought to humanity. Who can measure the debt we owe Him?

2. We are prepared now to take another step. When we consider the full round of earth's enjoyments, do we not find that the most precious, most satisfying and most abiding come to us not through things but through persons? Even lower delights are enhanced by sharing life's experiences with another. Fellowship with another like soul is that which gives to life its fulness. Human love is the most precious thing in life for it binds us to others, and others to us, sweetening and deepening the fellowship. Not all friendship however makes a life rich. We recognize that these fellowships are uplifting just in proportion to the character of the one with whom we associate. The evil companion will poison the life; the selfish soul will harden the spirit of his friends. The generous heart will stimulate to beneficence in others; the pure heart will lead their friends to holiness. Nothing can happen to a young person more helpful to the development of the highest capacities for enjoyment than the forming of a friendship with a mature and noble person. And for all of us the richness of life, those things we hold dearest, and cling to longest, is in these human relationships. Let wealth and comforts go but leave me my home, my family; send me into perils and hardships, but let my friend go with me, and I can in all be contented and happy. Take the loved one from me, and life loses its significance, becomes empty and barren. Is it not proper to call attention to the fact that one of the advantages of a college like ours is the opportunity afforded for forming these helpful personal relations? The acquaintance of student with student, and the more valuable acquaintance of student with professor, or of student with the people of the city, which is possible here to a greater degree than in a large university, means much for present growth and enjoyment as well as for permanent development of character.

In this direction lies that abundance of life of which Jesus speaks.

Jesus opens to a man the possibility of association with the highest. The "communion of saints" found in the "Holy Catholic Church" of our Apostles' Creed is a fellowship of the best earth can produce. Those who live on the highest plane are here, and the community of thought and desire in reference to that which is highest in man is productive of joy and blessedness of a peculiarly inspiring quality. Is it not unfortunate then that through the intrusion of worldly distinctions into the church, through a false self-restraint, through the formality we introduce into our services, and through the lack of suitable opportunity for expression, so many lose the benefit to be derived from this communion of the saints? Yet to those who know what it is, it is a precious thing. Being sharers together of the grace of God, and workers together for the advancement of his kingdom, partakers of the same spiritual experiences, possessing the same Christian aims, and pursuing the same goals, filled with the same spirit of love and looking forward to a common inheritance, these members of Christ's body on the earth, called to be saints, have fellowship one with another in the deepest things of the human heart, and the loftiest things of this human life.

But Jesus came into the world in order to secure for man something greater than this. If the richness of life is found in its personal relations, if love binding one soul to another is the source of its deepest joys, if the character of the person with whom we have fellowship determines its value, then communion with God is the highest experience possible to man, and a state of constant fellowship with him is the supreme goal of human existence. We may gather to ourselves much of earth's enjoyments. We may enrich our lives with many noble friendships, we may rise above the lowest to higher planes of being and enjoying, but if we never taste this communion with God, we fail to reach the summit of our possibilities, we fail properly to relate our souls to the universe, and we miss the highest joy of existence and the

real goal of our being. As St. Augustine says, "Thou hast made us for thyself, and our souls are not at rest until they rest in thee."

Fellowship, however, involves a certain measure of likeness and sympathy. We form friendships with those who are congenial in taste, who are sympathetic in experience, education, culture. The barriers to fellowship are in unlikeness, want of sympathy.

So fellowship with God is based upon likeness, and sympathy. Jesus came to reveal God to men, that they might know him, to manifest his love that men might love him, to impart his life that men might become true sons of God.

In order to accomplish this high mission, the eternal Son of God was made "in all things like unto his brethren." He took "the form of a servant being made in the likeness of men," in order that by this infinite humbling of himself he might make possible this fellowship. Not only did he stoop thus low, but he lifted man up, so that by partaking of the divine nature, man might become capable of this fellowship and aspire to its realization. If man had not sinned and had not needed to be redeemed, it is still probable that Jesus would have become man, in order to prepare the way for this highest perfection of mankind. It is through Jesus Christ that we come to the Father. "Our fellowship is with the Father and with his Son Jesus Christ." (I John 1:3)

Over and over again does Jesus speak of this fellowship as the chief thing he brings to his disciples.

In his last discourse to the twelve he tells them that he is going to prepare a place for them, "that where I am there ye may be also." He promises the abiding presence of the Comforter. He says, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." He refers to the necessity of this intimate relation like that of branch to vine in order to the bearing of fruit. And in his last message to the churches given through John in the book of Revelation, he

illustrates this holy fellowship by the familiarity of the common meal. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." No words can be added to make more impressive the intimacy of this fellowship and its freeness. If *any man*, hear my voice, and desiring such communion shall open the door, we shall sit down at table together, in the restful and sweet fellowship of friends.

Again let me say, if life is made rich by its personal companionships, here is the supreme privilege of the human soul—fellowship with God. If this is not attained life can never reach its fullness; while if this is gained, that which is eternal is already ours and heaven is begun in earth. "For this is the will of my Father, that every one that beholdeth the Son and believeth on him, should have eternal life." (John V: 40.) "And this is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John XVII: 2, 3.)

We may not be able to penetrate the mystery hanging about these great words. We try to grasp their meaning, only to have it elude us. Yet fellowship with God and the impartation of his life, which is at once the ground and the result of that fellowship, are facts certified by experience and to be held with perfect assurance. If in the fading light of some rainy evening the mountain shrouds itself in mist, revealing at times a dim outline, seen for a moment only to be lost again, we do not doubt that the mountain is there,—for have we not seen it under the bright sunshine? So this great truth may at times seem dim and unreal but since at times it is clear, we know it is truth. We can conceive no higher service that Christ could do for man than to make possible and actual this fellowship with God. Nor can we imagine how this might have been realized apart from the gracious act of the Son in becoming man.

Yes, here, O Augustine, thy word is true, all other things are empty and vain, there is no abiding satisfaction; but in God our souls find rest, the goal of being is attained.

"O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

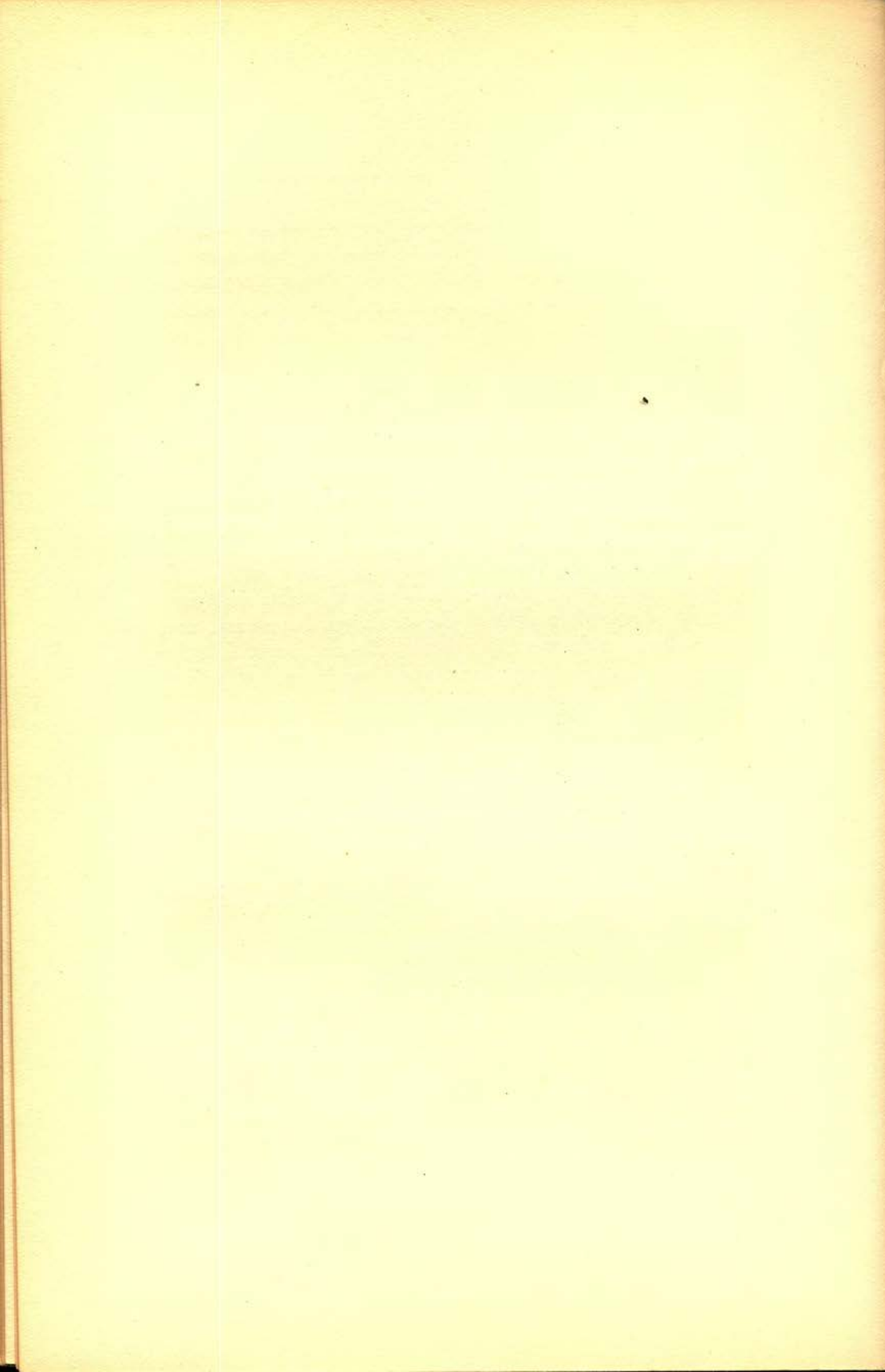
3. In still a third way is it clear that Jesus has brought abundant life to men. We may have fellowship with God, and become sharers in the divine life Jesus brought to men, but only as this life is really lived. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth." (I John I:6). Life is manifested by its activities; it must come to expression or it will decay and die. So life may be measured by the range and quality of the influences it sets in motion. For activity gains its value from the motive out of which it springs and the end it seeks. A life may be full of energetic struggle, may in many respects seem successful, may be marked by many worthy achievements, and yet, because of purely selfish ambitions, by missing the noblest end of life, by neglecting to make the highest and best really supreme, may be declared unsuccessful, because it fails to attain the real goal of existence.

A human life is rich in its activities that is inspired by noble impulses, and that reaches out beyond itself to seek the good of others. The chief value of education is that it clears the vision so that it beholds the true goal, that it increases the range of activity, and multiplies the possibility of service. Yet education alone, mere culture, does not inspire to a life of ministry to others, that is the fruit of character, of religion; it is the gift of the Christ. Jesus has come that man may have this life in abundance, the life of loving service. He has taught men to love, first himself,

and then all others for his sake. He has furnished thus an adequate motive for that benevolent effort which has been through all the centuries the characteristic feature of Christianity. No other master has sent forth his disciples to be the servants of mankind. He has given, too, the matchless example of a devotion unto death, which has thrilled the world wherever proclaimed and formed the ideal of many a struggling saint. Without him, how little of this altruistic endeavor would the world see, how narrowly selfish would be man's activities, how limited his social achievements. That life is impoverished, stunted, fruitless, that simply acquires, forever receiving and never giving back. The self-centered character suffers atrophy of its choicest qualities; it shows the withered hand of unused capacities. Jesus reveals himself, he is lifted up, and lo the power of his love conquers the soul, self is crucified with him, and the enthusiasm of sacrifice fills all his followers. Christ drew his disciples into close companionship, that he might send them forth filled with his spirit to bring all men to his feet. This process has been ever repeated from the beginning. He does not pray that his disciples should be taken out of the world, for the world needs them as the light, the salt, the leaven, to reach every dark corner, to leaven the whole lump of humanity. In like manner he expects those who share his life and enjoy his fellowship today, to manifest that life, to exemplify that fellowship by a life given to high service. The world now stands summoning to such endeavor all those who have been given vision of its needs. Every sphere of human society awaits the entry of those who will live, not for self, but for others, and so attain unto the abundance of life. Not in possessing but in bestowing, not in getting but in giving, not in being ministered unto but in ministering, lies the fulness of this human life. For us, as for our Master, the path to this fulness is one of sacrifice. Other lesser goods must be rejected, if the supreme good is

to be attained. Other and conflicting joys must be despised, if we are to share the joy of the Lord.

Members of the class of 1904: Four years ago you began your course in college, at the same time that I took up the untried duties of my office. To you first, am I able to say that we have spent four years together. This last year we have met more intimately in the class-room, and have discussed together some transcendent themes. Before I bid you farewell I am privileged to give you one final message. This I have tried to do. You have passed the period of preparation and stand facing your work in the world. A wide range of possibility is before you. How broad and how narrow, how lofty and how base, may life be made! As the cares and pleasures, the labor and allurements of this world press in upon you to absorb your thoughts and your energies, do not lose sight of the ideals you have seen, and seen to love, in these college days. Do not forget that the richness of life, its true fulness and abundance, and enjoyment, and eternal profit lies in its personal relations, and chiefest of all in that fellowship with God which is the supreme privilege of the human soul. Remember, too, that the soul which knows this divine companionship as a living reality of life will find in unselfish devotion to God and man, the path to the highest blessedness, the surest immortality. Through sacrificing consecration to these ends may you all realize the abundant life Jesus came to bring, the life which is life eternal. And may the benediction of the divine fellowship attend you to the end.



“ART THOU HE THAT COMETH”

Luke VII: 19

BACCALAUREATE, 1905

The preaching of John the Baptist had aroused the Jewish nation as nothing had done for many years. The long-cherished expectation of a deliverer, who would free the nation from the Roman oppressor, flamed into fierce enthusiasm with the announcement that one sent of God had appeared on the banks of the Jordan. But John modestly shrank from such a task; he was only the voice of one sent to prepare the way of the promised King. When John's repeated declaration compelled the people to accord him only a prophet's place, the aroused expectancy sought some other upon whom to rest, accepting gladly John's proclamation that the Kingdom of Heaven was at hand, that the King was near.

When Jesus began his marvelous ministry of teaching and healing, the interest of the nation was speedily transferred to him, and many voices raised the cry, "This is the promised Son of David." But as the months passed, there was much in Jesus' attitude to perplex even his friends. That he had at his command supernatural power was universally admitted—why then did he not use it for Messianic ends? Why did he allow the Roman tyranny to continue? Why did he not at least interpose to protect his own herald from the hands of Herod? Why did he so persistently avoid publicity? Why did he refuse to allow men or demons to call him Messiah? Truly there was much to perplex. Is it any wonder then that the prophet John, that free son of the wilderness and the open sky, with his spirit broken by months

of close confinement in Herod's dungeon, should brood over the matter until he began to question even the testimony to Jesus he had himself so confidently given? It is proof both of his doubt and of his unwillingness to believe his doubt, that he sent his disciples to Jesus with the question of our text: "Art thou he that cometh or look we for another?" Jesus' treatment of his perplexed herald is kind and loving and convincing. There is no word of censure or reproach, rather a demonstration of those marks of his Messiahship which Isaiah, John's favorite prophet, had foretold. "In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached unto them, And blessed is he, whosoever shall find no occasion of stumbling in me." So to John went the answer that doubtless meant to him peace and renewed confidence, while to the multitude Jesus paid his glowing tribute to the great forerunner.

The twelve disciples although blessed with close companionship with Jesus were not free from the same doubt and perplexity as affected John. How many times they were confused and disturbed by Jesus' words and actions we do not know; but we do know that their ideas and his regarding the Kingdom were never wholly reconciled until after his ascension. The supreme test came to them after discourse at Capernaum following the miracle of the feeding of the Five Thousand. Jesus then refused to be the king the people wanted and emphasized the spiritual nature of his Kingdom. At that time the disappointment of the multitude found open expression. "Upon this," we read, "many of his disciples went back, and walked no more with him." So general was the defection that it seemed as if none would be left, and Jesus turning to the twelve asked,

"Would ye also go away?" The reply of Peter on behalf of the rest reveals to us the way in which these perplexed disciples found their way to sure ground. "Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the Holy One of God." Not in vain had been those matchless words of insight and inspiration as they heard him speak as never man spake. Not in vain had been the daily companionship with that character so flawless and transcendent. "Thou hast the words of eternal life: thou art the Holy One of God." So the twelve retained their faith, and in spite of many things they could not explain, in spite of Jesus' apparent unconcern for what they deemed most essential, they clung to him whom they had come to know.

I have linked together these two incidents because they seem to me to point the way to solid ground for those who today are doubting and perplexed. Jesus stands before the world today in a wholly unique position. By his unparalleled claims upon all men for allegiance and service he challenges the loyalty of mankind. Yet in an age of materialistic Science, of theological transition, of Biblical criticism, of progressive thought, there is much about him to perplex and mystify. Some voices are raised to deny him and his claim. Many today are consequently asking the question of John, "Art thou he that cometh or look we for another." This is more than a mere historical question, for us, because of its personal moral implications; it is the most vital question of the human heart. Where lies its answer? Just where it lay 1900 years ago for John and the twelve disciples of Jesus.

The world today no less than the world into which Jesus came is full of unsatisfied longing. In spite of the immense progress that has been made in these nineteen centuries man is not at rest.

1. The world longs for deliverance, not now from a Roman yoke, but from one no less galling and enslaving. The yoke of sin is heavy, and very real. There is no cry of humanity more insistent, more pathetic, more appealing than this, "Deliver us from sin. Shall we be forever in chains to that which is worst in us? Shall we be forever baffled in our pursuit of right? Is the ideal of goodness given us simply as a tantalizing, irritating *ignis fatuus*?" The world's sin cries out for a deliverer, a conqueror, a redeemer. It is idle to attempt to minimize this heart cry of human need. The worship of every religion, the sacrifices, prayers, and offerings, the gifts, the pilgrimages, the fastings, the vigils, the self-tortures, all bear witness to the universality, the depth, the mighty power of this great need of man. Sin is a universal fact of life. The sense of sin and its power lies at the basis of all religion. And out of it comes the longing for deliverance. Here stands one who claims to meet this profoundest need of humanity, and whose disciples in all ages assert most strongly that he has done so for them. For him who accepts this Saviour the power of sin is broken, the forgiveness of sin is assured. No deliverance is greater than this, none harder to obtain. If Jesus gives this to men, his place is unique in history.

2. Again the world is searching for relief from sorrow. Sickness brings heaviness; death is a fathomless mystery. With what agony of desire does man question the grave! Shall there be no end to pain? Shall not an answer come to the despairing cry of mortal grief? But look, there stands beside the grave a radiant form with this startling message of cheer: "I am the resurrection and the life: he that believeth on me, though he die yet shall he live." And a sorrowing world has eagerly laid hold of that message and found comfort. Hope revives at that word, a heavenly balm heals the aching hearts of men. And still further that loving Physician, who had compassion on the multitudes in Galilee and healed their diseases, has inspired a ministry to the pain of

humanity, persistent, loving, progressive. No phase of Christianity is more striking than this alleviation of the hurts and the griefs of mankind.

3. The world longs for deliverance from the labor, the weariness, the strifes of men. If man must eat bread in the sweat of his brow, yet need that toil be so severe as to crush out all higher aspirations? Shall man oppress and enslave his brother? Shall poverty be the only goal of toiling lives? Shall wars and conflicts, political or industrial, devastate and destroy, without end? No, for that matchless teacher of the ages has brought to light the principle of brotherhood which steadily is working like leaven, permeating the whole life of man. Slavery has gone, labor has been dignified and made less irksome. Arbitration now follows hard after every form of strife.

4. The world longs for knowledge. Man is ever trying to penetrate the secrets of the material world. Explorer, investigator, experimenter, seek to add to the sum of knowledge some fact or two. But should this earth yield all her secrets to the patient search of human eye and hand, yet would the mind of man still yearn for knowledge. Is there a God? he must be apprehended. Is there a spiritual world? its laws must be discovered. Is there a whence and whither of the human soul? these must be known. And this knowledge arouses a more eager quest than planet or pole, for it is closer to the spirit of man. How shall God become known? Out of the darkness there comes a voice, a face, a form, a life. He "who is in the bosom of the Father, he has declared him." Jesus Christ has brought to earth the knowledge of God. He has revealed the eternal. He that hath seen him, hath seen the Father. Mystery like a cloud still hangs over that spiritual world, and yet we see its great facts, as when above the low-lying fogs the sun-lit peaks of a mountain range stand clear against the sky.

5. The world needs and desires leadership, some one who shall rally the hosts of progress, who shall bring to

victory the armies of righteousness, who shall lead the seekers to the storehouse of truth.

And behold, as we state the case, the glorious panorama of the Christian centuries unrolls. Has there been progress? lo, Jesus leads the way. Has there been reform? his voice has inspired the reformers. And he who is the way and the truth has guided philosopher and scientist—yes, and scientist. Between formal Christianity and formal science there has indeed been conflict. Yet it is in Christian lands that science has flourished and by the Christian spirit has it been fostered. No Alexander or Napoleon, no Aristotle or Darwin, no Mohammed or Confucius has so dominated the thought and life of men as has this Jewish Rabbi for two millenniums. Today the world awaits the signal of this greatest leader of the ages to obey his command.

I have thus in the briefest possible way sketched the deepest needs of this struggling, suffering, aspiring humanity, that we may see anew how Jesus satisfies these needs. This is where the Christian world stands today. Jesus Christ has been for 1900 years the sufficient Saviour and Revealer and Lord. We stand, and rightly stand, upon this testimony of the Christian centuries. We are heirs of the experience of the past.

To us thus standing, modern unbelief comes with its questionings and insinuations, with plausible arguments we cannot answer, with denials of things of which we are not perfectly sure, with challenge for evidence we cannot furnish. What are we then to do? The temptation comes to many to give up faith entirely, to go away even from Christ, to find freedom from perplexity in affirming nothing. Alas, how many find this temptation too strong to be resisted! Some things ought to be remembered in this crisis of faith.

I. We must not forget that for the most part the questions, and doubt and perplexity concern the superficial rather than the fundamental. There is perhaps no result of modern criticism more valuable than this, that we are forced to dis-

criminate more rigidly than ever between the essential and the non-essential. Take the whole realm of Biblical Criticism. Declarations of authorship, of composite writing, of late date, of unhistorical legend, of superstitious myth, are presented to us as the proved results of scientific investigation. We can scarcely understand, much less attempt to answer, the arguments presented. What then? Must Christianity go? Suppose Genesis is unhistorical, and the Gospels contain legends. Suppose Isaiah did not write all the prophecy ascribed to him nor John, the Fourth Gospel. This does not prove that Christianity is a fraud, or Jesus a myth. The questions of Biblical criticism are not the fundamental ones of faith. The same is true of many other assaults; they attack the outposts, not the citadel. In some cases they affect beliefs that never ought to have been held. Let us learn to distinguish between the vital and the superficial.

Let us learn also to be conservative. The American temper of mind is inclined to hail the new as probably right. We have seen so many views once held supplanted by new, that we have come to expect the old to be superseded. And yet we know that the burden of proof rests rightly upon the new theory. It is so in science, it is so in religion. We can afford to be conservative and wait until results are generally accepted before giving up positions that have back of them the convictions of the church of the past.

We should remember too that the truth cannot be shaken. It will survive any assault, and what is not the truth we do not want to have survive. Let the searching criticism continue, let scientists and philosophers and historians dig and delve and reason and dissect. We know that the truth will only shine the clearer when that which is not the truth has been stripped away.

II. But there are attacks upon our faith more vital. They strike at that which is central. The assault of materialism for example is subtle, it is plausible, it involves funda-

mentals. What shall we do in the perplexity and doubt that settles upon us in the presence of this great spirit of the age? It is well that we early realize the dilemma that faces us and wait until something better is offered us, before we cut loose from all that we have learned to believe. Let it be granted that there is much in Christianity, in our own experience, in Christian doctrine, in the person of Christ himself, which we cannot fathom. Let us admit that we see only as in a mirror darkly, and that mystery hangs over the most vital things of religious life. Must we then turn away from Christ entirely? To whom then shall we go?

The great dilemma of religion is Christ or who? This is no less the dilemma of ethics, of philosophy, of science, of history, of the sorrowing mother, of the toiling laborer, of the penitent sinner, of the aspiring saint, of humanity in every phase of its complex life. If not Jesus Christ then who, who? If destructive criticism tears in pieces the Bible, and denies the record of the revelation of God made in Jesus Christ,—what will it put in its place? If the teaching of Christ is denied and controverted,—where is there another teacher so great? If the Resurrection is made a mere vision of a diseased mind,—who else will stand by the open grave with comfort for the mourner? If Jesus is only an example of goodness and purity—whence then shall come peace to the penitent, or power to the struggling?

If we turn away from Christ, to whom shall we go? Are we to give up that which is our only hope, because a mystery hangs over it, when in no other direction is there sure ground? It were perhaps reasonable to yield that which, though our confidence in the past, is seen to be less strong than some new object of trust. Are we disciples of John the Baptist, and is Jesus pointed out to us as the Lamb of God that taketh away the sin of the world? Then, like John and Andrew, will we leave our old Master and follow him, to know where he dwells, and to become his disciples. But are we disciples of Jesus, have we sat at his feet and learned of

him, and shall we leave him because opposition rises, because we cannot understand, because faith is not clear vision, and mystery remains,—then to whom shall we go? It is Christ or Who. To leave him for an uncertainty is illogical, foolish, vain. It is proper, I am sure, to press this dilemma, for in the last analysis this must be faced and settled. And it may well cause any hesitating soul to pause, before giving up that which has been the support of so many in the past, for the sake of an uncertainty.

Only let us remember that the issue concerns not the church, nor its creed or ritual, nor even the Scriptures, but Jesus the Christ, in the fulness of his personality, as he stands in the clear light of these centuries of faith and achievement. It is Jesus Christ or Who?

III. If this is our dilemma, we must solve it as did those of old. The works of Jesus—the blessed ministry to human need through all the Christian centuries, in every land, among all sorts and conditions of men; his present works—his redemption of sinful men, his transformation of heathen peoples, the joy shining in the Christian's face, the hope springing in the Christian's heart, the steady leavening of modern society,—these all bear witness to him and to his claims.

His teaching,—still the ideal of the philosopher, the economist, and the student of society—attests his supremacy. It has been strongly said, "No doctrine of God or man, of rights and wrongs, that repudiates or denies what Jesus teaches, has any power over the human conscience. Other words and doctrines may quicken the intellect and dominate it; may excite the imagination and stir the emotions; but if they are contrary to his doctrines and his life they have no grasp upon the moral side of man." (Haygood, *The Man of Galilee*, p. 127.) Truly, he has the words of eternal life—why then should we turn to another, and if to another, to whom?

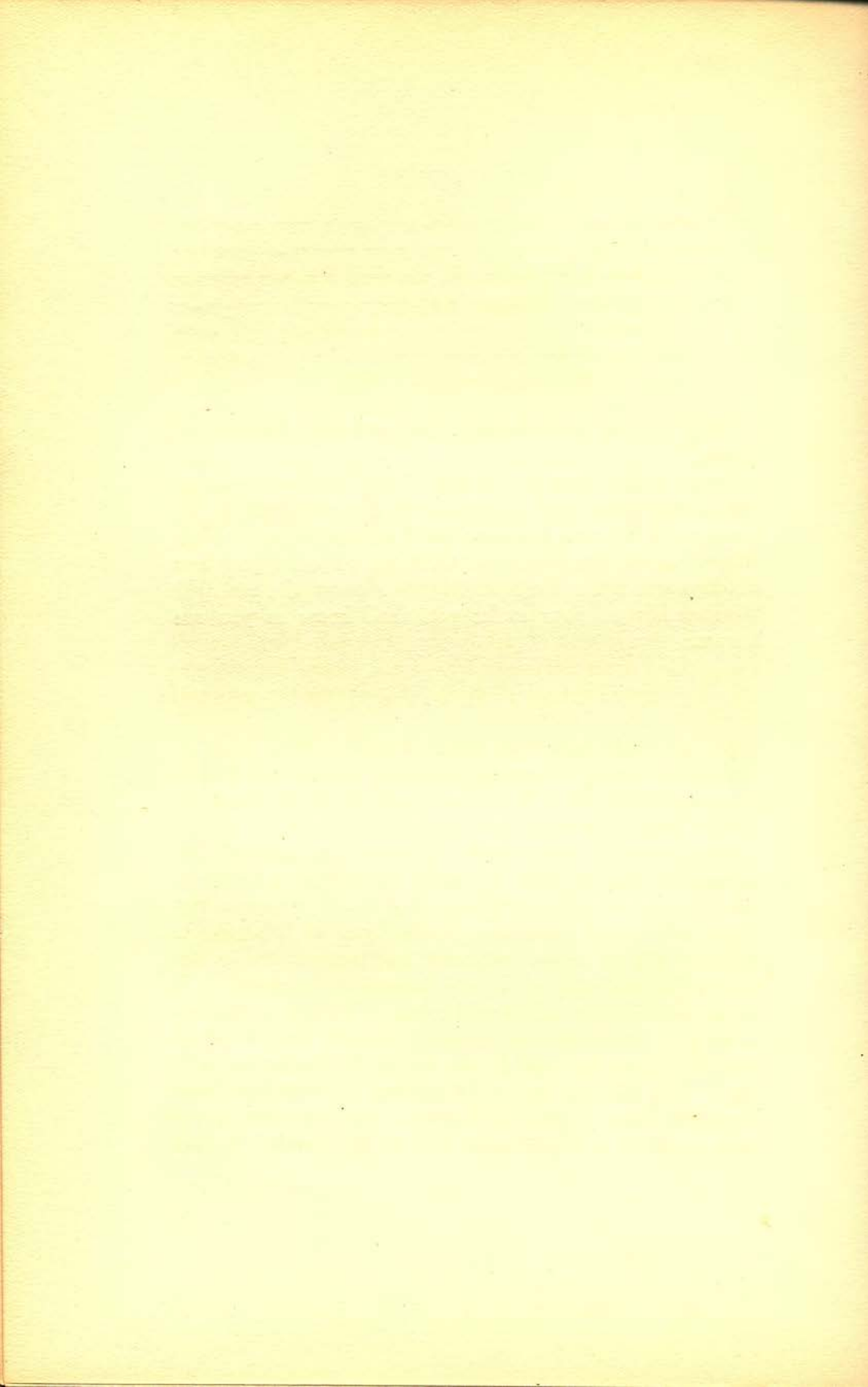
But again, we have not reached our surest ground until we rest upon his personality. Deny his works as fiction, deny his words as insufficient, but what will you do with him? What we have thus hinted at before seems adequate reason for clinging to him, though all else forsake him—but what if we have known him? Peter in his hour of testing rested his case here: "We have believed," at first hesitatingly, with trembling; gradually with more confidence, until at last full assurance came, "We have believed and know that thou art the Holy One of God." Jesus himself is the supreme confidence of the doubter. What he has done, what he has taught are but the outflowing of his personality. He is greater than they. History with its record of achievement, the longing of men satisfied, the needs of humanity fully met, the conquest of the world still being achieved,—these are the evidence of his supremacy, the demonstration of his unique being. But more, that matchless character we have seen, that gracious presence we have felt, those eyes of truth have looked into our soul, those hands of power have lifted our burden, that life laid down has given us life, and we know that he, Saviour and Lord of men, is the Holy One of God.

Here, then, is the way for the perplexed and doubting disciples of this skeptical age. We face the dilemma frankly and we are held back from the loss of faith. We see that the fundamental question of religion concerns the person of Christ, and in the record of these centuries, in the experience of humanity as well as our own, in the works and words of Jesus, in the glory of his personality we find the evidence sufficient to keep us close to him.

Members of the Class of 1905: Four years ago it was my pleasure to welcome you to this college, and now it is my duty to bid you farewell, which I do with sincere regret. You have exhibited throughout your course a steadiness of purpose and a fidelity to duty that are admirable indeed. In this your Senior year, your leadership of College life and

activities has been strong and helpful. We shall miss you very much as you go from us, and shall follow your future course with the greatest interest. As instructor and students it has been our privilege to face together some of the larger problems of human life, and as you go forth now to add your fresh vigor toward their solution, I may give you this parting message.

We live in a world of controversy, where fierce assaults will be made upon your early-learned convictions. It is not possible nor desirable that you should be unaffected by the thinking of your generation. Only in the midst of all perplexities and doubts, cling to the fundamental, nay, cling to him who has the words of eternal life, who is the Holy One of God, and you will find all other problems solvable and at last the mists shall flee away, the sun shall shine clearly on your souls; you shall know as you are known.



MAN'S PLACE IN GOD'S PLAN

Romans XI: 36

BACCALAUREATE, 1906

“For of him, and through him, and unto him are all things.”

These words form the climax of one of Paul's characteristic doxologies, and in themselves they constitute an affirmation of the most profound and fundamental kind. They embody great thoughts which form the basis for principles of life and action. There are indeed three magnificent declarations here: 1. Of Him are all things. God is the Creator, the source of all. 2. Through Him are all things, God is the immanent power that guides and sustains all. 3. Unto Him are all things. God is the end and goal of all.

1. It is most significant that in regard to these great affirmations there is a growing consensus among both theologians and scientists. We have heard so much about the conflict between science and religion that there is a sort of popular inference current that a scientific man cannot be religious; he must be either an infidel or maintain a lordly indifference to all religious things as of small concern. Religion and science have been looked upon as belonging to different spheres where substance and method are so distinct as to make impossible any harmonious relations. It is true, indeed, that leaders of theological thought have often, in the past, been reluctant to accept scientific theories which seemed to leave no room for the beliefs the church had held dear. It is also true that over-confident scientists have been impatient because their half-proved theories were not at once accepted and incorporated in all the creeds. It must

be admitted also that many a scientist not content with setting forth the facts he has discovered, has indulged in speculation as wild as that ever charged against theology, and has confused the matter by insisting upon acceptance of his speculations and illogical inferences as well as of his proven facts.

But surely there are enough great scientists who are humble believers, and enough great theologians who are truly scientific, to assure us that this conflict is not inevitable. It really seems as if it is the shallow scientist and the superficial theologian who are at war. There need be no conflict if only both would go deep enough and wide enough and high enough to grasp the great principles of the Universe. We get a glimpse of the reason for this alienation in the pathetic confession of Charles Darwin that absorption in scientific pursuits had led to the atrophy not only of all religious but of all aesthetic powers as well, so that poetry and music, once his delight, ceased even to interest him. We may surely rejoice that at no time since Galileo have science and theology been more in harmony than today, regarding the great affirmations of the spiritual world. It seems as if science has swung away from the spiritual and passed through a period of denial, but is now returning on a parabolic curve to reaffirm with theology the validity of the spiritual. There was a time when it was felt that the theory of Evolution made God as Creator unnecessary; but today there are few evolutionists who will maintain such a position. Evolution has become God's method in the creation. Paley's argument from design in nature to an intelligent creator was for a time laughed at; but today the new scientific knowledge has given a startling emphasis to it, and a potency it never had before.

One who is perhaps the foremost scientist of today, Lord Kelvin, in a recent address made the following significant declaration: "I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power.

Science positively affirms Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief.—We only know God in his Works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power—in an influence other than physical or dynamical or electrical forces. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.' Every action of free will is a miracle to physical and chemical and mathematical science . . . Do not be afraid," he added, "of being free thinkers. If you think strongly enough you will be forced by science to the belief in God which is the foundation of all religion. You will find science not antagonistic but helpful to religion." Such emphatic testimony from such a source ought to give trembling saints fresh courage. Theology has made its mistakes as well as science, and regarding many minor points they are by no means as yet in harmony, but if they are at one regarding these great fundamentals, we need not be disturbed at differences over less essential matters. If a Creator is recognized as a necessity today by science, then all else becomes easy. We will study to know God's method in his creation, we will seek to know what concerning him is revealed in his works, but we will rest on him as the source of all. Without that there can be no religion. It is surely a matter of great satisfaction when both religion and science, St. Paul and Lord Kelvin, can unite in the declaration, "Of Him are all things."

2. If God is the source of all, he is no less the power that sustains all. He created and abides in his creation.

Here again the modern scientific point of view is a help to us. We cannot today think of the universe as existing

apart from God. In the passage quoted, Lord Kelvin speaks of a directive power. These forces of nature, physical, chemical, electrical, are blind and aimless; that intelligent results are obtained through their operation is due to the Power controlling them and directing them. God is in his world by these forces he has ordained, by the laws he has established for their operation, and by the working in and through them of his supreme will shaping and controlling all for his own ends. The immanence of God is an accepted postulate of all modern creeds, as it is a universal proposition of all theistic science.

A further suggestion is being spelled out now. If all force is one, whether gravity or heat or light or electricity we may yet be able to say that the one force is the will of God, and that every activity from the revolving planet to the phosphorescent twinkling of the ocean, is but the manifestation of the divine energy which is in him. In Him we and all things else live and move and have our being. Of Him and through Him are all things.

3. Further than this, "Unto Him are all things." God is the Alpha and the Omega, the beginning and the ending. Unless God is less than man there is some reason for his universe. The intelligence we see working in the material world has some end for which it is planning. And modern science joins in this affirmation. In the words of a recent scientific authority, "Creation means something and means it intensely." This must be so. Evolution cannot be haphazard, aimless, it must have a goal; else were there no cosmos, no ordered universe, no unity of nature. To affirm otherwise is to deny science, to destroy the very foundations of human thought.

That distant goal we may not as yet be able to see, but we are sure that God sees it and plans to reach it. All things, then, find their reason for being in Him from whom they originate, and by whom they exist. If there is a Cre-

ator, he must also be the end of the creation. If all things are of him and through him, then also unto him are all things.

4. The application of these principles may be broader than at first appears. We must include not only the starry heavens and the verdure-clad earth, not only the crystal and the flower, not only the instinct-governed insect and the almost human brute; man himself with all his manifold powers, and varied activities, with his upturned face and untrammelled will,—man is of him and through him and unto him. Evolution is more clear in history than in the rocks. Design is more evident in God's providential ordering of the affairs of men than in the structures of plant or animal. History as well as creation means something and means it intensely. God's plans are being perfected through the conflicts, the struggles, the aspirations of men. Men with contrary wills, often even defying God, are yet futile to prevent the carrying out of his purposes. There is so much beyond the control of the human will that even our proverbs express our feeling:—Man proposes, God disposes. By what slight events is the course of history diverted—a storm beating upon the Spanish Armada—a sunken road at Waterloo,—a stilling of the tempest's fury before the Mayflower and its precious load. We say God's hand appears in these crises; as we study more closely we can see his hand as clearly in scenes less dramatic, in events less critical.

So, then, in the sphere of human life, individual and collective, no less than in that of unreflecting nature, these great affirmations of the apostle hold true. We as individuals, we as a nation, we as a race of men are of him and through him and unto him.

If these things are so, if God the Creator energizer, end of all, is working out his own purposes in the world, if all things are tending toward "that far off divine event toward which the whole creation moves," then it is not difficult to

lay down the fundamental governing principle of human life. These God-given powers of man must be devoted to the carrying out of God's purposes in God's way.

To fight against God is hopeless,—how can puny man contend with the Almighty? To work contrary to his purpose is useless,—it is energy wasted, a life thrown away. To ignore God is foolish—for his plan must be taken into account. The only course of wisdom, the only course affording hope of permanent usefulness in human life, is to work in accordance with His plan and for the realization of his purposes.

For an intelligent mind, to say nothing of a religious one, there is no search more fascinating and none more necessary than to ascertain God's end in creation and human life. And only second to this is the discovery of God's method in reaching this goal.

It may be that we shall not at once find this out; the goal of the individual or of society may not be determined with definiteness for many a century. It is certain that we cannot now affirm what we shall be when the development in progress is completed. But our position is not hopeless on that account. The student of history is able to discern certain lines of development which mark the direction in which God is leading the race. And as we study these lines, certain ideals emerge which, though perhaps not perfect, are at least so far in advance of present attainment as to become properly the temporary goal of endeavor.

Such an ideal for example is that of brotherhood as concerns the relation of men to one another. We have passed beyond the ideal of equal rights for all, or even equal opportunities, and can already see the ideal of equal relations. This, I say, is an ideal; it is that, because it is without any question a divine goal of mankind. God is leading men toward this goal. For men then to seek a contrary goal is to contend with God; to ignore this goal is to fail to apprehend God's thoughts for men; to seek this goal with all our

might is to work with and for God. But how few men seem to be wise in this matter. In our own most favored land we see many things that show how far off this ideal is and how many are not even seeking it. In parts of our land there are caste lines drawn on distinctions of color or nationality, or wealth. The fundamental principle to be applied to such matters is this one of brotherhood. No argument of social expediency, nor of race inferiority, nor even of danger of race amalgamation, is valid in the presence of this principle. He, who today in spite of this clearly marked goal of the divine purpose, refuses political or social or economic rights to Negro or Indian or Jew or Chinaman or Slav, nay, who oppresses or defrauds them, who despises or ignores them, is working against God rather than with him. I am amazed at the lack of vision of even some of our good men who consent to, or endorse customs manifestly contrary to this divine ideal. It may well be that equally good and wise men may differ as to the best method of attaining the ideal condition. It may be that some things may have to be endured until the mass of society can be educated up to a higher stage of thinking and feeling. But there surely can be no possible justification for the denial of this ideal itself. All men are sons of a common father, all men of all races are brothers, all men are of him and through him and unto him who is Lord of all; and nothing in the divine purpose regarding man is clearer than that all are to dwell together as brothers. There is need of many to work for the speedy realization of this divine goal of humanity. It is not always easy to determine God's method in reaching his ends. We often see the ideal before we discover the divine way toward it, but diligent study is disclosing this and we shall not long be left in the dark.

In the wider national relations the same ideal is before us. If there is to be a brotherhood of man, there should also be a sisterhood of nations. The principle that might makes right is exploded. Today a new principle is regnant. The seizure of the lands of a weak nation by a strong, the ex-

ploitation of immature peoples, the partition of Africa or China through the selfish greed of more civilized nations, the destruction of Poland, the coercion of Madagascar, the Congo iniquity, are all condemned by our principle. If our own nation's possession of the Philippines is to mean only the selfish aggrandizement of the United States, and the exploitation of the natives and of the resources of the Islands for the benefit of American traders, then it is a national sin, which will surely demand and receive expiation. Our possession of these Islands can be justified only on the ground that as a strong elder brother we shall defend them from the rapacity of other greedy nations and from internal elements of discord, and lead them upward in the development of their own civilization and to the full enjoyment of their own natural riches.

In the economic relations of life this ideal seems farther from realization than perhaps in any other. Competitive business has degenerated into a struggle that knows no compassion. Individuals may show pity, and even self-forgetful love, but the mass have no such feelings or at least do not indulge them. Success we are told can only be won by using business methods, and business cannot be benevolent and succeed. Capitalist and laborer do not look upon each other as brothers, but as natural enemies, or at least only as the unwelcome, if necessary, means to personal advantage. Out of this disregard of the principle of brotherhood have come all our recent labor troubles. Great fortunes unjustly gathered have angered the toiling multitudes. Corporations with no souls have deepened the bitterness of the employed. Lavish display of wealth, and extravagant luxury of living in the midst of need, have aroused the jealous envy of the poor. And good men who would fain do otherwise are bound in a system of business, and in social customs, and cannot escape. It often seems as if a radical reconstruction of society is necessary. God forbid that it should come by revolution. I believe it may come by a conscious evolu-

tion, that is, by resolute endeavor on the part of individuals to conform this phase of human life to the ideal.

I confess that I cannot see clearly the way to the goal in all its steps. But a way must be found; God's way can be discovered; and then the divine ideal may at last be attained. Men must be brothers in business and social and political relations as well as all others. Whatever conflicts with this ideal is contrary to God's will and must disappear.

This single illustration may suffice to make clear what I mean in asserting that human life must seek God's ends, if it is to be truly successful. Can God's method also be discovered? It seems to me that we are learning to see more clearly than ever before one great method by which God expects to reach his goal for mankind. It is by having the individual embody the great principle.

This has often happened in history when a great personality has arisen to teach and exemplify some such principle, to show what God can make of a human mind and life, and to lead peoples and churches and nations up to a higher plane. An Abraham, a Paul, a Luther; a Francis of Assisi, a Plato, a Buddha; a Garibaldi, a Cromwell, a Lincoln; a Shaftsbury, a Carey, a Booker Washington.—These and like dominant leaders of men have been the embodiment of great principles, have seen the divine goal and done much to make the world see it and struggle toward it. Is not Jesus himself the supreme proof of this method of God? Why was an incarnation chosen as the divine means for impressing upon mankind certain characteristics of the divine nature, certain ideal features of human life, certain essential principles of the divine Kingdom, but that this is God's way of reaching his end? An ideal grasped by the intellect may be a theme of philosophic speculation. An ideal embodied in a human life becomes a leaven in the social lump, becomes a summons for imitation, and an inspiration to every struggling attempt to reach it.

When as individuals we confront the great social problems of our day, we feel helpless to undertake their solution. The problem is so vast, our efforts so feeble, yet we must not sit down disheartened. If we can see the divine ideal, if we can discern in some degree God's thought for man, then our part is to embody that in our own lives. We shall further the kingdom better by living the true principles than by preaching them, although preaching is by no means unimportant. Does the world need to be led up to the conception of brotherhood? It may be proclaimed from a thousand pulpits and rostrums, it may be embalmed in poetry and fiction, it may be winged with song, and the whole result may be imperceptible. But let an Ohio woman give her life to a school among the negroes; let a John G. Paton live love for a score of years among the cannibals of the new Hebrides; let a Jane Addams make her helpful home among the poor; let brotherhood anywhere be embodied in flesh and blood, in a human heart and hand, and its power will be invincible to persuade, to win adherents, to promote the extension of the brotherly spirit.

The summons to the world today is to search and discover the goals God has for humanity, to ascertain the divine ideals of living, and then so far as possible, to be those ideals. Thus shall we most effectively attain the end we seek, and thus only can we fit ourselves into the plan of God, thus may we be not only of him but also through him and unto him.

A single supplementing thought must not be overlooked. Because God has his plan for humanity, and because his way of reaching his ends is by incarnating his ideals in human flesh, these lives of ours, each one, have ends and ideals marked out by him. A stone lies by the unfinished building, a workman takes it, and cuts and chisels it into a peculiar shape. Unresisting, it assumes the form which lies in the plan of the architect, and by and by, as the building progresses, that stone is sought and put in a place none other

is fitted to fill. The plan for the separate stone is included in the plan for the building. God's plan for humanity must include a plan for each individual. Do we recognize this? Are we making it our endeavor to discover that plan and to realize it? These powers of ours, native and acquired, are God given, this life, however so far it may stretch out, is lived by his grace. And he is no less the goal of that life. To him and to the carrying out of his plan we must devote these powers. For of him and through him and unto him are all things and we with all. To Him be the glory forever, Amen.

Members of the Class of 1906: After many years of toilsome climbing of the hill of knowledge, you stand facing the great problems of human existence as they force themselves in the most practical way upon your attention. You have been privileged to study these problems more deeply than many others. To you will the many look, therefore, for leadership. May that leadership be conscientiously accepted. Your college course has been of little use if you have not gained a clearer vision of the divine plan for mankind, and unless you aspire to fit yourself into that plan. I believe that you have both the vision and the purpose, and so my last message to you is one of appeal, not to allow the murky clouds of crass materialism to obscure your vision of God, of whom are all things, not to permit your own sense of divine guidance and help to be belittled by the false standards of the world, not to lower your own divinely inspired ideals, because of opposition or ridicule or indifference or the apparent hopelessness of attaining them. Cling to the divine end, live as nearly as you may the divine ideal,—thus and thus only can the divine goal for you and for mankind be reached. May I voice my message in the words of another:

GREATNESS

What makes a man great? Is it houses and land?
Is it argosies dropping their wealth at his feet?
Is it multitudes shouting his name in the street?
Is it power of brain? Is it skill of hand?
Is it writing a book? Is it guiding the state?
Nay, nay, none of these can make a man great.

II

The crystal burns cold with its beautiful fire,
And is what it is: it can never be more;
The acorn, with something wrapped warm at the core,
In quietness says, "To the oak I aspire."
That something in seed and in tree is the same—
What makes a man great is his greatness of aim.

III

What is greatness of aim? Your purpose to trim
For bringing the world to obey your behest?
Oh no, it is seeking God's perfect and best,
Making something the same both in you and in Him.
Love what he loves, and child of the sod,
Already you share in the greatness of God.

—SAMUEL V. COLE.

GOD'S IMAGE IN MAN.

Matthew XXII: 20

BACCALAUREATE, 1907

“Whose is this image and superscription?”

The Pharisees near the end of Jesus' life tried to ensnare him by an awkward question regarding tribute. The Master eluded their snare by calling attention to a legal relation already established between the Jews and Caesar, which was witnessed by their use of Roman money. Caesar's right must therefore be acknowledged, as must every other of similar nature. “Render, therefore unto Ceasar the things that are Ceasar's; and unto God the things that are God's.” The principle here appealed to by Jesus is one of wide application. Relations establish duties. The image and superscription are a constant reminder both of relation and of duty.

This principle has application in many directions. Because we are citizens of this government we are bound by certain duties to that government. So long as we admit the relation we must assume the duty. So long as we seek its protection and enjoy its benefits, we are bound to perform the duties of citizenship. The citizen who evades taxes, who neglects to vote, who puts party above principle, or selfish interest above the state, who corrupts the ballot, or perverts justice, or seeks by bribery to obtain favorable legislation, who cheats or plunders the public treasury—he, by refusing duty, is denying relation. To him the state owes nothing. He is an enemy, nay, a traitor, not a true citizen. If we call ourselves citizens we must assume the duties of citizenship.

Again, we stand in certain relations to others. We are bound in social groups, to family, to neighbors, to business companions, to friends. These relations bring duties. He who demands his rights in these relations must be ready to fulfil all duties. Indeed, too much emphasis upon rights means friction in all these relations. Emphasis upon duties means harmony and efficiency. No man or woman has a right to enter into these relations seeking their benefits, without a readiness to perform all the duties resulting from them.

True as are these applications and important as they are for every individual, interesting as would be the further development of thought in these directions, I desire to call attention more in detail to another, and I am persuaded the most important, application.

The latest word of science agrees with the first word of Genesis. "In the beginning God created the heavens and the earth." Evolution cannot escape this creative beginning. Lord Kelvin has recently told us that "Science positively affirms creative power." Evolution may show us how, through countless ages, the myriad forms of matter and life have come to be, but back there at the start is that constant affirmation both of the latest science and of religion, "In the beginning God." From Him all things have come forth. But this is not all. The universe was not merely started in motion by the Creator; we are taught today that God who created is in his creation. The process of evolution itself cannot be independent of Him. "In Him we live and move and have our being." All is a sort of self-revelation of God, the expresion of his mind, the working out of his plan. So both Science and religion unite today in these affirmations, that all that is comes from God, and exists in God. Science, or rather the philosophy based on science, is learning now to spell out another lesson long taught by religion. As God is the source and support of all, so God must be the goal of all. This, I say, scientific philosophy herself is today discerning. For granted a continuous development through

countless ages, what is the goal to be reached? The mind refuses to be satisfied with an infinite projection in a straight line; there must be somewhere some end to be reached. Eternal progress is unthinkable. Creation cannot move forever in a straight line; it must reach a finality somewhere. God, the Creator and the indwelling power and guide, must accomplish his will, and cannot be satisfied with mere progress. What can this goal be except it be found in him? Evolution, then, is not a straight line, it is a circle. It starts from God; it finds its end in God. From him we come; in him we live; unto him we go. God is in every part; and God is the end of all. We are accustomed to say that in every stage of evolution there is a looking backward and a looking forward. The law of progress binds all together. Are we to stop with man? Must he look only backward or may he look forward, and if so to what goal? What is the completion of the development for him? Surely it must be in that which is highest in him. Here must we find the promise of the future. These conclusions of modern philosophy were beautifully described by Browning, the seer, in his Paracelsus:

"Hints and prevision of which faculties, (*i. e.* the faculties of man)
 Are strewn confusedly everywhere about
 The inferior natures; and all lead up higher,
 All shape out dimly the superior race,
 The heir of hopes too fair to turn out false,
 And Man appears at last; so far the seal
 Is put on life; one stage of being complete,
 One scheme wound up; and from the grand result
 A supplementary reflux of light,
 Illustrates all the inferior grades, explains
 Each back step in the circle." * * * * * (p. 146)
 * * * * * All tended to mankind,
 And, man produced, all has its end thus far;
 But in completed man begins anew
 A tendency to God. Prognostics told
 Man's near approach; so in man's self arise

August anticipation; symbols, types
 Of a dim splendour ever on before
 In that eternal cycle run by life."

(p. 148)

When we study man as he presses on his restless way, ever aspiring, ever achieving, as we analyze his capacities and seek the source of his powers, we are renewedly impressed by the evidence that he is more than a product of nature. Bound to nature indeed, he is, by many and indissoluble ties. His body links him with the whole animal creation. Life, motion, sight, hearing, pain, weakness, death,—these he shares with the animals. He is subject to sun and cold, the sport of wind and wave, the victim of nature's uncontrolled forces.

But man is more than this; and that which makes him man is not in his body. There is that which we call in our imperfect knowledge the soul. Here is the man himself. And the soul—the real man, who tabernacles in this body of flesh,—refuses to be bound by its limitations. He tames the forces of nature or evades their disastrous effects, he rises superior to physical defect or weakness. He asserts his right to be the lord of all creation; to use it all for his ends, to make all subservient to his wishes. Man turns and looks down the long line of evolution through which life has ascended and he owns his kinship with these lower forms—lower he calls them, believing himself to be the apex of this development. By his body he is linked with all the material creation, but he turns to look upward to discern the final goal of all evolution and he recognizes that there is in him the promise and potency of divinity. As Browning says,

"All tended to mankind
 And, man produced, all has its end thus far:
 But in completed man begins anew
 A tendency to God."

Man stands then thus far as the climax of the evolutionary process. He owns his kinship with that which is below him, but he is not the end of creation. The circle must be completed. Evolution starts from God, it can end only in God. From him we came forth, unto him we go. As man finds himself bound by his body to the lower creation, so by his soul he finds himself akin to God. This is what we mean when we say that man was made in the image of God. There are in him capacities and powers that separate him from the brute, that link him to God. He bears an image and superscription that testify to this relation, that show he was meant for God. And out of this supreme relation comes the supreme duty of life—to become more like God.

Let us admit that this image of God is often dim, that it is marred by sin, like the worn and battered coin we sometimes see. Yet in the fact that the essential image is still there, in the fact that therefore man cannot find his true goal except in God, we find the reason for Jesus' command, "Render unto God the things that are God's." Let us then look at some aspects in which the image of God is seen in man, that by beholding the relation we may also see clearly the duty involved in it.

I. Man is distinguished from all the animal creation by his reason. He sees the world as does the bird, the beast; its sounds attract or alarm; its forces play upon him as upon them. But he sees beneath the surface; he is not satisfied with appearances. He thinks upon what he sees and hears and feels. He finds relations between things; he groups, he classifies. He searches for causes; he penetrates to origins. He traces development; he seeks for the goal of being. The universe becomes to him not a series of chance phenomena, but an ordered cosmos. Persuaded that the world has a creator, he finds evidences of creative thought all about him. And what is all science but, as Kepler

said, thinking God's thoughts after him. To be capable of thinking God's thoughts shows kinship with the divine. Man must be like God or he cannot know God as revealed in Nature. In the words of Professor Gwatkin, "Science, and even thought about Nature, would be impossible if there were not that in Nature which speaks to us in language our mind can understand. And that which speaks to us in language our mind can understand cannot be anything else than a kindred mind revealed in Nature. Our true affinity and likeness to the power immanent in Nature is the necessary postulate, not only of religion, but of science, and even of thought itself. Scientific knowledge would be impossible if we had no likeness and affinity to the mind which speaks to us in the facts of the universe; and thought itself would be no more than idle fancy if all true human thought were not the tracing of divine thought which has gone before it."

If, then, bearing the image of God in our minds we may think God's thoughts after him, we must do so. Duty summons us. We must render unto God the things that are his. We must think the truth, for God is true. Not all human thought is God's thought; only true thought is God's thought. We must seek to know the truth, everywhere and always. We must be open-minded to receive the truth, we must search for the truth, we must cling to the truth. Thinking truth we shall think God's thought and only so; and, this in the realm of science, of philosophy, of religion, in private conduct and social relations. Here saint and scholar come into harmony. Both seek to think the thoughts of God. All truth is one, all true thoughts find their reconciliation, nay their unity, in the divine mind. Not only is scientific error untrue, but in the great words of Dr. Hort, "Every thought which is base, or vile, or selfish, is first of all untrue." If we know the truth, if we think God's thoughts, we shall be led upward to him. We still are far, it is true, from that perfect knowledge to which

we aspire. We know in part, and often misread the meaning of what we see.

“Our little systems have their day;
They have their day and cease to be.
They are but broken lights of thee,
And thou, O Lord, art more than they.”

But we may press on ever to know more and more of truth.

O mind of man, Godlike in nature, infinite in capacity, thou art set in a world of order to penetrate its secrets, to find its laws, to understand its purpose. Thou art placed in a world of discord and sin, to discern the ideal, to discover life's goal, to point out life's laws. Then think the truth, live to know, to proclaim, to manifest the truth, the eternal truth of God.

II. The image of God in man is manifested also in his capacity to enjoy and to love. Because like God, we may take delight in the same things, find beauty in the same flower, experience pleasure in the same wonderful adaptations, know the joy of loving and being loved. We all recognize these capacities for enjoyment in man, which vary so widely in different individuals. We have pleasures that we share with the brute creation, the satisfaction of hunger, the very joy of living. But we have pleasures which none but our fellow-men can enjoy. Music and Art and Poetry carry to the human spirit only their inspiring message. And there are joys too deep for words which touch the very inmost harp of our being. These are divine, these are Godlike. Because we are like God, we may share these divine joys—love and peace. Can there be a closer test of our characters than this: Are our pleasures Godlike? In the things we enjoy are we showing the image of God? There can of course be no question but that the highest joys the human soul can experience are those which it shares with the spirit of God. He who grovels in his pleasures, who finds in the coarse, the brutal, the selfish, that which gives

enjoyment, has missed the keenest joy of which the soul of man is capable. Here, again, the image of God is seen in man, and from this comes the duty to aspire in our pleasures, to manifest our kinship with the divine by loving the things he loves, and rejoicing in the things in which he rejoices.

III. The crown of man's personality, and that which marks most clearly his kinship with God is his will, his freedom of choice. To think the thoughts of God, to love what he loves, is a great thing; to enter into his plans and to become a co-worker with him is greater. What are knowledge and feeling for, except to see clearly the path of action and to be strong to walk in it? Both are comparatively useless unless they issue in choice and deed. Why are we made Godlike in mind and heart except that we may be Godlike in act? Here is the supreme nobility of man. To know God's thought is to know his purpose, to trace his revelation of himself is to discern his plan for man. The great end of life then must be to secure the fulfilment of that best purpose for men, to help carry out that divine plan.

Oh, how far from this conception is this bustling, selfish world! We hear the jangle of strife, and greed. Men worship Mammon, they seek earthly riches, they pursue sensual pleasures, they run after base ambitions, they destroy each other in their madness. Is this Man made in God's image? Alas, how marred and obscured that image! Yet underneath all there is still that divine capacity. The individual may be rescued from such selfish pursuits; new visions may be given him of better goals. He may yet repent, and seek first the Kingdom of God and his Righteousness. This is the only path to self-realization, the only method by which the goal of being may be attained.

If we should apply this test to our own lives, would we find that we are given to carry out God's plans? Do we judge personal interests or public policy, do we estimate civic ends or social measures, by such a standard? And

yet what is the truth here? Are not God's plans the best for man and for society? And are not his plans sure of realization? Is not his Kingdom certain of dominion? To fight against God is to be crushed to powder; to ignore God is to be pushed aside and left as driftwood upon the river's bank; to work with God is to make life a real success, and to make a permanent contribution to the progress of mankind. Alas for the narrow vision that puts selfish interests first! Alas for the blindness that considers business of more concern than morals! Alas for the base heart that cares more for selfish profits than for social benefits! Is God's image there on the human will, capable of choosing good or evil? To God must it be given.

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

Here, then, is the conclusion of the whole matter. God's image in man, testified by these divine capacities of thought and feeling and choice, speaks of an essential relation between man and God. Man is made by God, is made for God. This image and superscription testify to this essential and admitted relation. They also disclose the supreme duty of man. He must render unto God the things that are God's. These capacities must not be buried like talents in a napkin, they must not be stunted for lack of exercise, they must not be perverted to base uses; they must be developed through use and consecrated to him who gave them. Man's highest development as man can only come when he becomes more entirely divine. Crown of creation, acme of evolution he stands, only that he may by his free choice, bind back all creation to its source, and demonstrate the purpose of all by his willing obedience to this divine law. So nature receives its crown, so knowledge reaches its goal, so the purpose of God is complete in the perfection of humanity. Far lies that goal from present attainment, long is the road to its realization. But as we see, here and there,

individuals looming up from the common mass and approximating the ideal; as we see leaders arise who, by words of eloquence or lives of purity, inspire men to strive for that which is above; as we mark the upward progress of the race through the centuries; nay, more, as we see in the Man of Galilee the incarnate Saviour, the fulness of that image, the completeness of that relation and the perfect fulfilment of that duty, we are encouraged to believe that the goal is not unattainable, that the purpose of God shall at last be accomplished, that his plan shall be perfected, that evolution shall reach its end in the perfect response of man to God, in the full realization of God's image in man.

Members of the Class of 1907: By reason of the great opportunities you have been privileged to share, you go out from this College after four years of study, to become leaders among men. The powers of mind and character you have developed, fit you to be such, and the world will look to you for leadership. You cannot escape it, the world expects this leadership from you. My last message to you who have studied with me some of life's great problems is this: Be sure that this supreme revelation and this supreme duty is a vital part of your leadership. If you are to be leaders in thought, lead into the thought of God—the everlasting truth. If you are to be leaders in sentiment, love the things that God loves. If you are to be leaders in action, live for God, enter into his plans, become co-workers with him. Life cannot be what it ought to be in any other way. Whose is this image and superscription deeply stamped upon your souls? Are they God's? Render then unto God the things that are God's. And may the blessing and the reward of God be yours.

PRIVILEGE BRINGS RESPONSIBILITY

Esther IV: 14 (part)

BACCALAUREATE, 1908

“Who knoweth whether thou art come to the kingdom for such a time as this?”

This Jewish girl, Esther, an orphan and an exile, had yet been favored above any of her race, and had become the queen of the great Persian King, Ahasuerus. Because of this lofty position of influence she had attained, there came to her suddenly and unexpectedly an opportunity to be of great service to her own people. She might be able to save them from the utter destruction planned and ordered by the malicious Haman. This opportunity came through no choice of her own. The emergency was not of her making, and she would gladly have escaped the peril involved in it. But the words of her cousin and guardian, Mordecai, which we have taken for our text intimate that back of her good fortune and the royal favor, back of Haman's malice that brought the emergency, and therefore back of the opportunity that confronted her was the Providence of God, who rules and over-rules in the affairs of this world, and who is pleased to use human instruments for the accomplishment of his purposes. This incident from that far off time gives me my theme today.

Privilege brings responsibility—
Opportunity opens the way to duty.

I. It is surely unnecessary to enter upon elaborate proof of these propositions, but I may remind you that man is not self-made, however much he may boast of what he has done

for himself. Let him but stop and think how little of all that he has acquired of knowledge and skill has been really discovered by himself. A thousand hands and heads have toiled and thought to make a single book, to bring to him the knowledge of a single subject, to put in his hands a single tool, to prepare the road for his travel, the food for his table. His knowledge is not his, it is a gift from others to him. To be sure he must enter into and make his own these treasures of the past, but how fruitless and weak his effort without the abundant labors of the untold generations of the past. We of today are heirs of the ages. We may add our mite to the accumulations of our fathers, but how tiny it is in comparison with our inheritance. If we then receive we must also give. This rich heritage has not been given us for selfish use. It is ours only to hold and use for the benefit of mankind. To think of it as our own, is a frightful misconception of the truth. If knowledge and power have come to us by the gift of the ages, they are for the sake of the coming generations. Privilege brings responsibility.

If we are to take a Christian view of life, we may say further that every life fits into the Divine plan; that indeed every man's life is ordered by him. When, therefore, to some come exceptional advantages, privileges of station or education, or fortune—these are God's gifts to him. The man has worked for them, toiled in heat and cold to secure them. And this very toil has given him power to use and made him worthy to receive. But God has given him these advantages and made possible his accomplishment. So whether we look at man in his relation to his inheritance from mankind, or whether we view him in his individual relation to the Providence of God, we see that man has no proper claim to these things that make him strong to do. He is the heir of the ages, he is the child of God. So he owes all his powers, all his efforts, all his possible achievement to those who are about him, and to those who come after him. He must not, miser-like, simply enjoy what he

has, he must use all to serve his fellow-men, and his God. Privilege brings responsibility. Every man is a steward. He must serve his Master, not himself.

II. The first evident application of this principle is that a special responsibility rests upon the educated man and woman. To them have been given special privileges. Too often it is felt that since the individual has given four years of life to a College course, and has studied hard, and perhaps worked and sacrificed to secure the education, that therefore it is his own, to do with it as he pleases, to use it for personal profit and pleasure. The emphasis is so often put thus upon the effort of the individual that we are inclined to forget the other side,—the part of others in providing these things for the individual.

A man invited to a feast does not praise himself because, forsooth, he has accepted the invitation, and done the eating. Rather he gives thanks to his host who has spread the feast, furnishing the food and giving to him a kind invitation to partake. Is not this true of education? To be sure, the student comes and employs his time and effort in appropriating what is offered to him, but who made possible this provision? Who spread this rich feast and who gathered these abundant and varied stores of knowledge? There is not a scrap of information today held in any brain, but gains its significance only through the accumulated efforts of innumerable workers. Take any science, what is its history? Ten thousand observers in every part of the globe search out and record the great mass of facts. A thousand keen minds classify these facts and trace out the fundamental principles of the science—a hundred masters give to the world all that these thousands have secured, and after years of testing, of re-observation, of modifications and amplifications, and re-writings, at last we have the conclusions of the experts the world over, given into our hands that we may grasp the whole in a few hours. We study Chemistry—yes—but without these ten thousand workers who have pre-

ceded us, how fruitless would be our labor. We become maybe, experimenters in Physics, but without the work of countless others, how useless would all our own discoveries be. This heritage which we accept so thoughtlessly, is, after all, the chief thing in our own accomplishment. Without it we would amount to nothing.

We must not forget that in a broader view, all of us whether College students or not, have entered into a vast inheritance whose greatness and importance we are apt to forget. Here we are in this blessed land of liberty in this glorious 20th Century. Life is full and rich and abundant for us. What makes it so? The faith of Pilgrims on the wintry New England shore—the battling courage of pioneers in the wilderness—the sacrifices of the heroes of '76—the best thought of statesmen—the bloodshed of the Civil War—the toil of humble workers—the anxious planning, the self-denial, the straightened life, the exalted vision of our fathers—these were given that we might possess a free and united nation. What social custom of today that has in it the germ of righteousness but has cost the earnest striving of devoted souls? What convenience of our daily life, but has come from the accumulated labor and genius of many inventors? What conception of truth do we hold that is not the result of the deep thinking and deeper experience of the world's wise and holy men? Our whole thinking is saturated with conceptions wrought out by those who have gone before us; our whole life is lived in an atmosphere created by the past, from which we cannot escape if we would, and would not if we could. It is impossible to exaggerate our dependence upon the past. The most isolated life cannot free itself from that dependence. The most independent thinker must lean heavily upon those who have preceded him.

The College graduate shares in this indebtedness to the past, but he has received also in ways that others have not. It has often been remarked that no student pays for more than a quarter of what he gets at College. By that is

meant that the gifts of friends who have erected buildings and provided endowments, and the contribution of the community in exemption from taxation, have made it possible for the College to give four dollars worth of instruction for every dollar that is charged for tuition fees. Some receive further assistance in scholarship aid. The College, then, is a means of handing to a student the rich heritage of the past and at a nominal charge. But we must not forget the contributions of others. Friends of the present are contributing to the support of the institution, and students of the present are enjoying the benefit. For example, one generous friend of the College has this year given \$10,000 toward current expenses. That means that each and every student enrolled in College and Academy has received a direct benefit of forty dollars from that donor—a benefit impossible without that gift. Furthermore, here are a group of Professors who, for the sake of helping to build character and train for usefulness these young people, are living lives of sacrifice upon inadequate salaries. They are giving their best to their students, a contribution not to be measured.

This, then, is the great application of our first principle. Privilege brings responsibility. The College graduate has received in the providence of God a privilege of exceptional value. He has merely accepted it. It is not his own. All the power which he has acquired, all the knowledge he has gained, all the skill he has developed, are not so much his own achievement as a gift from others to him. And if, thus, a gift from others, he is but a steward to use that gift for others. Freely he has received, freely, gladly, devotedly, he must give.

III. Our second principle is equally clear in its application. Opportunity opens the way to duty.

Believing, as we do, that the hand of God is guiding mankind in all the course of history, we must believe that his plan extends to individuals. The general handles men in the mass; regiment and battalion are sent here and there, but

each separate soldier has his place and part in the great plan of campaign to be carried out. The plan of God no doubt regards nations and races and generations; but each individual as a part of the nation, as a unit in his generation, has his place in that plan. If, then, we accept Dr. Bushnell's sentiment that every man's life is a plan of God, we must say that the Divine hand has brought into this life or that, this great privilege. And if privilege has been bestowed, if the riches of the past have been poured at his feet, if the knowledge of the ages has been opened to him, if power and skill have by these means been developed in him, it is all in order that this man, or this woman, may fit into the larger plan, and be prepared for the special service God has in view for him.

We may pause at this point long enough to note that here is the supreme reason for a College education. Every boy and girl to whom an opportunity to secure an education is open, is really, whether he is conscious of it or not, face to face with this problem. In his providence the Almighty Ruler of the World has led me up to the point where I may gain training and knowledge. He has done this in order that I may be fitted for some task, to me as yet unknown, but which some day I shall face. To be ready for that future task, I must prepare myself today. If God's plan for me is to be carried out I must follow his leading now. So to be loyal to the Divine will concerning me, to become a fit instrument in His hand, I must improve the present opportunity and secure as full training as he makes possible for me. I know of no argument for a College education so compelling as this. To prepare for that future task—what an incentive to endeavor! To fulfil God's plan—what a noble ambition!

But to return to our main thought.—If God has a plan for the individual, as a part and an essential part of his larger plan for the race, and all the privileges bestowed in his providence are a means of equipping the individual for service

in working out his plan, how does he indicate the special work of each? How can one be sure that a task is given by God? The answer is, that God calls men to his service. There have been those who relied on some direct and semi-miraculous summons. A blazing cross in the sky may call a Constantine, an audible voice may point the way to a St. Francis; but for most of the Lord's servants there is no such direct call. The word of a pastor or friend may sometimes be the utterance of God's call. And oftener yet, the mere chance to do, coupled with the pressure of conscience, is rightly interpreted as the Divine summons. Opportunity is God's call to service.

Mordecai's word to Esther which we have read expresses the two elements in most life decisions. "Who knoweth whether thou art come to the kingdom for such a time as this?" The privilege she enjoyed was a part of God's preparation of her for the great task he had for her; and the opportunity presented to save her people from destruction, was his summons to her to undertake the task. In such a way is God preparing men and women in every age for carrying out his plans, and in such a way is he calling them to their tasks.

We who enjoy high privileges, upon whom the riches of the past have been poured, unto whom advantages of birth or learning have been given, have received these at the gracious hand of our Maker; to Him they must be consecrated. They must be held subject to His orders. We are His stewards. And we to whom opportunity calls with so insistent a voice must recognize in this the call of God to our work for which he has been preparing us.

IV. It would be interesting and not unprofitable, did time permit, to consider the call of opportunity to us as a nation. To these United States is given a most wonderful task, of which we are only now catching glimpses. To demonstrate for the nations the security of liberty, the stability of free institutions, the equal justice for all races and

classes, the stewardship of wealth and land and natural resources, the conservation of benefits for the good of all, the preservation of peace, the protection of immature peoples, the generous and Christian treatment of those weaker than ourselves, the leading of the way to the "Parliament of Nations, the Federation of the World." Of these and similar things we cannot speak.

Let us glance, however, at the call of opportunity to the educated citizen of this country. We face serious problems, some of them of an intricate nature. How can this vast mass of foreigners, alien in speech, in customs, in conceptions of law and rights, be fused with our native population, so as to be a benefit and not an injury to the nation? How can the propaganda of socialism on the one hand, and the selfish greed of the rich on the other, be met and resisted? How may the laborer be secured in his rightful proportion of the increase of wealth? How may capital be restrained from exploiting labor for its own profit? How may industrial strifes be averted? How may the innocent and the weak be protected? How may the cause of righteousness be given the victory over the forces of evil? Who shall give an answer to these great and vital questions, who, but those who have had the highest privileges of education?

What are the stores of knowledge heaped up by the wise men of the past worth, unless they serve to lift mankind? What value in the toils and sacrifices of the fathers unless life is made richer and nobler thereby? And what right have we to enjoy the peculiar privileges of the Lord's bounty, unless we make the world better? These problems of the present age are a Divine call to use our powers for the uplift of mankind. We are not our own; we owe to society all we may do in the way of service in return for the inestimable riches given to us from the treasures of the past. We are not our own; we owe to God the consecration of those powers which his grace has enabled us to develop and train.

We are not our own, we have been bought with a price, we must love and serve our Redeemer and our Lord.

This world needs nothing more profoundly than men of vision, who have learned to see truly; men of power, who have learned to do things strongly; and men of consecration, who have learned to act unselfishly. This is the very purpose of the education given in a Christian College like this—to give vision and power and to inspire consecration. If this is not accomplished, then the institution has failed, whatever else has been done. But we believe that this and kindred institutions have not failed; and that from their halls are going forth those who shall recognize their stewardship, and devote themselves to the service of God and their fellowmen.

Members of the Class of 1908: To you have been given great privileges. You have entered into the labors of those who have gone before, you have received the loving service of many about you. You stand thus endowed with a rich heritage. You turn your faces now away from your Alma Mater and look toward the world of struggle where forces of good contend with forces of evil. The weak suffer, the strong are cruel, sorrow and sin, disease and death are there in the seething mass of humanity. Yet these are God's children, and this is God's world, and out of struggle and toil and suffering he brings at last peace and righteousness and joy. And all these problems of human life, all these perplexing questions of progress, are appeals to you. "Who knoweth whether thou art come to the kingdom for such a time as this?" Is not this the reason for your privilege? Is not this the meaning of your education? To receive, in order to give. To have, in order to use. To be, in order to serve. Privilege brings responsibility, opportunity opens the way to duty. This is my parting message to you after these four years together.

Go forth with your high endowments, not to gain anything for yourselves, but to save your lives by losing them in service for humanity. Forget self in fulfilling the Divine plan for your life. And may He who has given you these high privileges continue his favor, guiding you surely to the task he has for you, and aiding you in its accomplishment.

RELATIVE VALUES

Matthew VI: 25

BACCALAUREATE, 1909

“Is not the life more than the food?”

In this part of the Sermon on the Mount Jesus is trying to teach the lesson of relative values. He speaks of the treasure on earth, subject to loss and decay, and of the treasure in heaven which is secure. He deprecates anxiety for the less important things and sums all up in his exhortation, “Seek ye first his Kingdom and his righteousness.”

There is no lesson of life more important than this. Life's happiness, life's success, often depends upon learning it early. He who learns to see things clearly, to estimate things at their true value, to preserve a proper perspective in his outlook on life, has laid the foundation for the greatest happiness and the most enduring success.

I. The first proposition in this lesson on relative values is that the material is of less worth than the spiritual. “Is not the life more than the food?” This body, however necessary as the tabernacle of the soul, is yet clearly subordinate to it, and exists for it. The soul governs the body, uses it for its own purposes, and often sacrifices it for its own ends. When the soul has used it and departs, the body returns to the dust whence it came. If there be immortality, it is for the soul, not the body. Yet it sometimes seems as if the modern age, in its intense commercialism and greedy strife for wealth, had forgotten this. There are two tendencies in modern life contributing to an overemphasis upon the material.

1. The first is the wonderful development of science in the past hundred years. The marvelous discoveries which

have followed each other so rapidly have arrested attention. The scientific method has won universal endorsement, and the conclusions of this method have met instant acceptance among the people. The immediate application of many of these discoveries to inventions of a practical character has held the wonder of all men. The imagination has been staggered by the marvels of electricity, of X-rays, of radium, of bacterial medicine, so when the scientists who have made these discoveries launch into philosophy, they are given an eager hearing. The theory of evolution has been so stated as to limit all that is, to the material world we can see and feel. This becomes the only reality. All else is visionary. The spiritual is crowded out. There are many who are so charmed with the natural, are so infatuated with material forces and their marvelous results, that they think it is easy to account for all things by these same forces. Mind, to them is only brain, thought is a secretion of a physical organ. Life itself is some day to be produced artificially and this will be the complete demonstration of materialism. All of us have felt the strong sweep of this tendency of thought. We have been affected by this scientific development, and often we are unable to answer the plausible arguments of the materialist or evade his conclusions. And surely we glory with all thinking men in these wonderful discoveries and inventions. We admire the patient toil of the scientist and the fidelity to facts which characterizes the scientific method. The world would be vastly poorer without the truth science has brought to light, and without the manifold conveniences and comforts made possible by its discoveries. But we refuse to follow that small band of scientists who exalt the material to the denial of the spiritual. Though the material is great, the spiritual is greater. The world is less than its creator. Nature exists for the spiritual. The soul of man is superior to all physical forces.

2. Another tendency contributing to the overemphasis upon the material is the enormous increase in wealth wit-

nished in recent years. We see huge fortunes heaped up by individuals many of whom live on a scale more extravagant than that of the oriental monarchs or ancient despots who impoverished whole nations to secure their luxuries. We see further a great increase in comforts and luxuries among the great middle class. We have many things our fathers never dreamed of. Our houses are furnished with things we call necessities, which none but kings could enjoy a hundred years ago. These things have so multiplied that our minds are filled with thoughts of them. We are struggling all the time to secure them, to increase them. We are anxious in our care of them, worried lest we lose them, jealous of our neighbor who possesses more than we. We have no time to think of other things, we are absorbed in money and what it will buy.

No one would decry the advance in comfort the race has won. We rejoice that to so many this enjoyment is possible. We would not turn back the progress of the race, rather would we encourage every advance. Increase of wealth should mean increase of leisure. This should mean increase of enjoyment, and opportunity for mental and spiritual development. No nation will become too rich that will rightly use its riches for blessing the masses and spreading more widely the benefits of civilization. But there are things worth more than wealth. So in a time when the goal of most men and women is to be rich, we want to call attention to other good things and to summon people to the pursuit of loftier goals. There is more to life than what appears, and we cannot long be satisfied with the purely material. One cannot live very long without having experiences that teach the supreme worth of other things. We stand sometimes by the bedside of the loved one who is suffering, or by the open grave of the dead, and we realize that there is no solace for the sorrowing heart in science and its discoveries, nor in wealth and all its creature comforts. Disappointment, dissatisfaction, sin and an accusing conscience, sickness, death

—who escapes these? They invade palace and hovel alike,
they make all men kin, they level all distinctions.

“The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hand on kings:
Sceptre and crown
Must tumble down
And in the dust be equal made
With the poor crooked scythe and spade.”

—*Shirley*.

In presence of these things we feel the reality of the spiritual. On the other hand, let love bind soul to soul; let the joy of parenthood fill heart of father and mother; let the solemn service of the church soothe the troubled spirit; let the sense of sin forgiven bring peace to the burdened soul, then we know that the things most worth while in life cannot be bought with money, that home and loved ones are worth more than all knowledge and all comforts. The life is more than the food, and the life is in these spiritual experiences more than in anything material.

This exaggerated emphasis upon the material has had a baneful effect in many phases of our life.

1. It has largely banished simplicity of life by the pursuit of luxury. All classes seek to follow, so far as their means will allow, the example set by the rich. The result is that our lives become cluttered with things; and our thoughts and our energies are absorbed in the task of taking care of things. Our houses are filled with bric-a-brac, our social functions become elaborate, our dress is ornate and fussy, our time is absorbed in the very multitude of demands upon us. Instead of wealth bringing leisure, it brings absorbing activities which yet are profitless. No sober man can view the spectacle of modern life without asking: Is all this worth while? Is the result at all commensurate with the

effort? Are the really important things having their share of attention? The best enjoyments of life surely do not come out of these things. We look back to the childhood days when we were careless about frumperies and forms, and we speak of the simple joys of childhood. But are there not simple joys for manhood too? And are not these the deepest joys? Is not love as rich a possession in a cottage as in a palace? Surely peasant and pauper are not without great and elemental satisfactions. It is true that culture ought to raise the grade of life's enjoyments, but are not even the best cultural joys simple? Is not much of this ornateness and elaborateness an offense against good taste as well as an encumbrance upon the human spirit? The way in which we have lost simplicity is thus described by Pastor Wagner: "The one general cause that disturbs and complicates our social life is this—the confusion of the secondary with the essential. Material comfort, education, liberty, the whole of civilization — these things constitute the frame of the picture; but the frame no more makes the picture than the frock the monk, or the uniform the soldier. Here the picture is man, and man with his most intimate possessions, namely, his conscience, his character, his will. And while we have been elaborating and garnishing the frame, we have forgotten, neglected, disfigured, the picture. Thus are we loaded with external good, and miserable in spiritual life; we have in abundance that which, if must be, we can go without, and are infinitely poor in the one thing needful. And when the depth of our being is stirred, with its need of loving, aspiring, fulfilling its destiny, it feels the anguish of one buried alive—is smothered under the mass of secondary things that weigh it down and deprive it of light and air." (p. 12)

Would not the sun of life's enjoyment be enhanced, and the emphasis of life's energy be better placed were our lives more simple? Is it not the duty of all those who apprehend the value of the spiritual to struggle against the

modern tendency, and strive to regain for themselves and others some freedom from the bondage to mere things, some room for attention to the spiritual interests of life? For as the life is more than the food, it should receive the larger share of our attention. It is a dreadful perversion of life to give it to the things that pass away to the neglect of those that abide. Let us

“Leave the vain low strife
That makes man mad in the tug for wealth and power,
The passions and the cares that wither life—
And find its nobler goal, its richer dower.”

—*Bryan.*

2. This materialistic spirit has invaded the sphere of education, and we are now passing through a craze of emphasis upon the material and superficial to the neglect of the fundamental and spiritual. Let it be said in honor of the educators of this land that they have refused for the most part to be swayed by the popular clamor. While in some quarters there has been apparent yielding, the voices and energies of the vast majority are given to support the higher ideals.

What means all this clamor for practical education, and for vocational training but this, that material values are supreme in the thought of the masses? Let it be granted that it is necessary for every boy and girl to receive training for making a living. No one will deny further that a school may properly teach subjects that can be made immediately useful for this purpose; but there are some things that ought to be remembered in this whole matter of education. One is that a true education is training more than information, and that some subjects most valuable for training are of slight utility to many men so far as their subject matter is concerned. Keen-sighted educators are deploring the drift away from the classics and mathematics for this reason. There is little doubt in my mind also that he who studies

broadly will be better prepared for his vocation, than the narrow specialist. Further than this, however, an education that seeks only to fit one for bread-winning is surely seriously defective. Life is more than the food. One is not educated who simply knows his trade, and the narrow specialist is by no means so well prepared for the complex relations and duties of modern society as he who has been trained more broadly and who has an outlook of wider horizon. But I am more concerned with still another aspect of this matter—a practical or vocational education distorts the estimate of life's values. It makes the lesser, the greater good. It lowers one's conception of the worth and purpose of life. We have too heavy an incubus of materialism and commercialism already. We ought not to aggravate our difficulties by educating our children in these things, but rather so far as possible, to fortify them against these things. One great value of such broad culture as the College stands for is just this, that it corrects perverted vision, it gives truer values to the good things of life, it furnishes the antidote for the intensely materialistic spirit of the age.

3. Another result of this world spirit against which we are contending is the prevailing tendency to make money the measure of all values. A man's success in life, his value to the community, his usefulness in the world, his standing in his profession, are all gauged by the amount of money he has. No one has to think long to see how inadequate this is as a standard for such values; but we have difficulty in escaping from this insistence upon the dollar as the supreme test. Recently in an address before one of our universities the statement was unblushingly made, that "the successful man of today is one who has an education that has a market value." Are all the most precious things in life to be weighed then in this scale? Alas for the home, the school, the church! alas for patriotism and love and religion! alas for the scientist, the poet, the reformer! Where is the market value of these things? Are we blind? are we crazed by

this money infatuation? The things most worth while in this world have no market value. Is it not so? The things that contribute most to our happiness, to our usefulness, cannot be bought in the market-place. A sound mind, clear vision, good health, cannot be bought. Nor can friendship, or the joy of discovery, or the appreciation of beauty, or love, or faith, or peace of soul, or the revelation of the eternal. No one can buy learning, and the real purpose of education is not to train men to win earth's prizes, but to fit them to live worthily. One chief value of the college to society is its insistence upon high aims in life and devotion to ends not material. This idealism of the college, often called unpractical by men ruled by a worldly spirit, is the feature of highest importance for the progress of civilization. Ideas are of more worth to any nation than railroads. Ideals are of greater value than commercial supremacy.

"To hug the wealth ye cannot use,
 And lack the riches all may gain—
 O blind and wanting wit to choose,
 Who house the chaff and burn the grain!
 And still doth life with starry towers
 Lure to the bright divine ascent!—
 Be yours the things ye would: be ours
 The things that are more excellent."

—*Watson.*

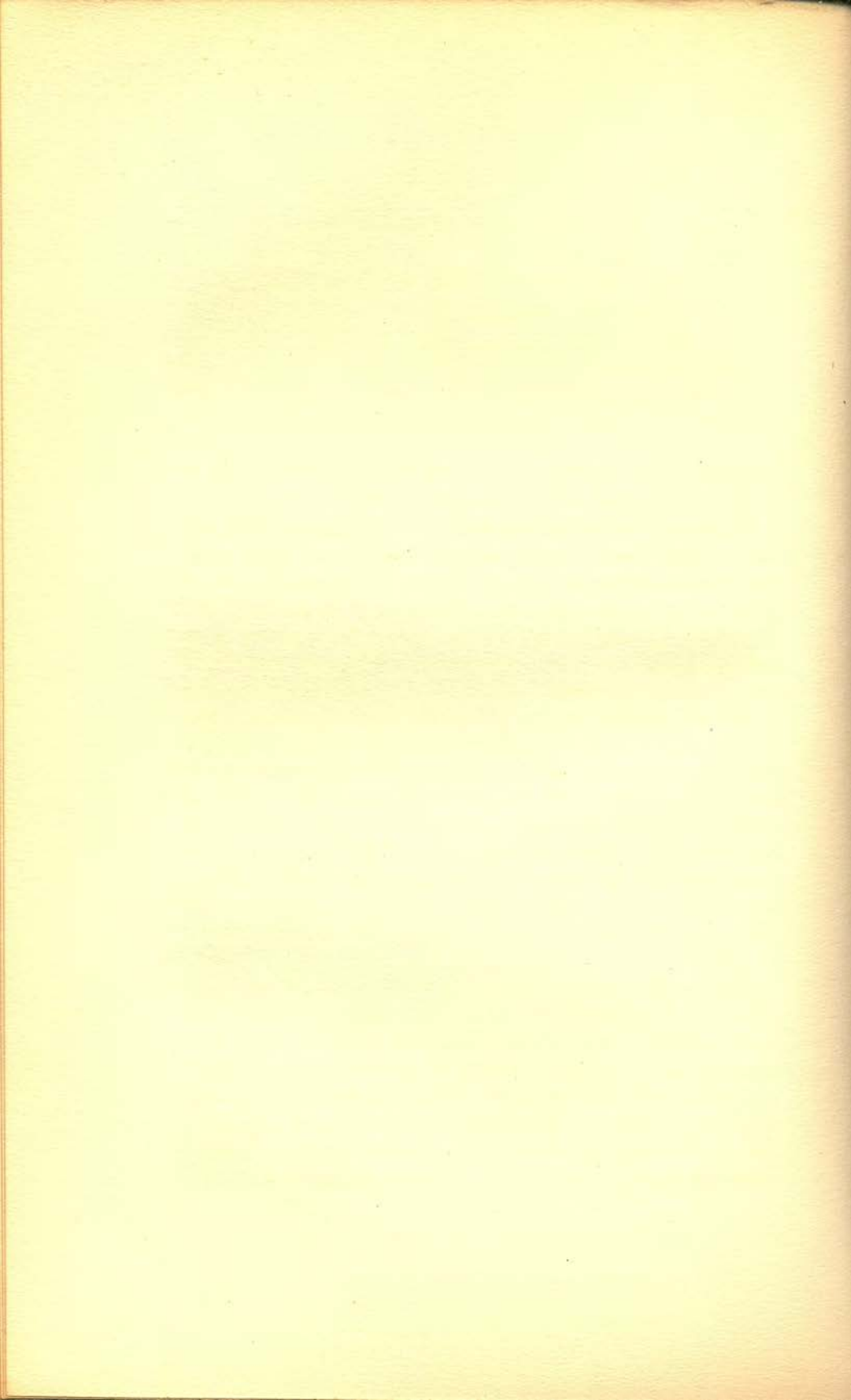
II. Another phase of this perverted estimate of values is that which looks at individual interests and has no thought for others. The self-centered life often wins a certain sort of success in this world, but it is not the success that brings lasting honor or the highest satisfaction. The new sociological emphasis upon the solidarity of the race, with its corollary that the interests of the individual are bound up in the interests of the whole, give a new conception of the evil of selfishness and the value of altruistic conduct. No less do the experience of mankind and the teaching of religion warn

against the blighting influence of selfishness and reveal the blessedness that accompanies a life spent for others. The individual can only find his completeness in others; the self-centered life is isolated, incomplete, abnormal. The life going out in helpfulness finds highest development.

It means much for life to learn that the spiritual is of more value than the material. It means still more to be assured and to undertake the demonstration in our own lives that altruism is of more value than selfishness. It is more blessed to give than to receive, and He who spoke this word, himself came not to be ministered unto but to minister, and to give his life a ransom for many. And He gives this law to his disciples, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

Members of the Class of 1909: For four years you have been privileged to enjoy the opportunities afforded by this College, and to fit yourselves for those life tasks which now confront you. Among all the gains of these years I hope you have learned to make a truer estimate of life's values. I am sure your spirits have not been so heavy and dull that you have failed to hear the insistent voice of God's Spirit calling you to devote yourselves to the things that are really worth while. And I trust that your hearts have been so responsive that you have already resolved to obey that call. As you now go out from these halls into untried experiences, my prayer for you is that the pressure of the immediate duty, and absorption in lower interests of life, may not cloud your vision of the supreme. My parting message to you is the one you have often heard:

Give yourselves to that which is best. Aspire toward that which is high. Lose your lives in humble service. Consecrate your powers to Him who is the true Lord and Saviour of men. The life is more than the food, therefore, "seek first his Kingdom and his righteousness"; remembering that "the things which are seen are temporal; but the things which are not seen are eternal."



LAYING FOUNDATIONS AND BUILDING THEREON

I Corinthians III: 11

BACCALAUREATE, 1910

“For other foundation can no man lay than that which is laid, which is Jesus Christ.”

In the part of this letter to the Corinthians from which our text is taken Paul is endeavoring to heal certain divisions in the Church, and he does so, as always, by an appeal to some great fundamental principles. Parties had sprung up in the Church at Corinth, each claiming one of the apostles as its particular leader of whose pre-eminence it boasted and whose special teaching it proclaimed. Paul rebukes this beginning of narrow sectarianism by reminding them that these apostles are only ministers of a grace that is from God, that they were weak men like others, needing divine assistance in all their work. Men might sow the seed, men might water and tend it as it grew, but only God could cause it to germinate and bear fruit. Believers are not saved by apostles or ministers, but only by the grace and power of God, of which these ministers are only channels. So to God belongs the glory and not to man, and in him is found the unity that binds all others.

Changing his figure, Paul refers to the work of such ministers as that of builders. Many may and do labor on the same edifice. One lays the foundation; another rears upon this foundation the superstructure of wall and buttress; others may add roof and spire, or carved ornament or stained-glass or rich mosaic. At last the cathedral stands complete. Who is the builder? Not the foundation-layer, nor he who added spire or mosaic alone. All have shared in the work

together. Each builder is, however, responsible for the character of his own work. He may build of enduring materials, or of perishable. His work may abide or be swept away at some time of severe testing. Finally after the work is completed, all who have built well will rejoice together in the finished edifice, and give to God the glory, who has inspired and aided each worker, and made possible by his grace and power the grand result.

These great principles thus outlined by the apostle I would apply today on this present anniversary occasion, and as a parting message to those who are about to go forth into the work of life.

1. In the first place we note that the work of life is building upon a foundation already laid. At this anniversary time we are looking back to the beginnings of this College and are glad to give honor to those who gave it being. The College of today rests upon the College of the past. The present work would be impossible, were it not for that done in earlier days. The founders with the courage that could not be daunted and with faith that was sublime, undertook what was for them a very great task. With much to discourage, in face of unexpected obstacles, yet always with unshaken persistency they planned and labored and gave with sacrificial devotion, in order that this College might be and might survive its perilous infant years. Later hands labored with equal devotion, and brought this institution through many a crisis. The College of today is larger, its equipment is finer, its curriculum richer, its outward aspect is somewhat different, but it is in most essential particulars what the founders made it. We of today enter into a rich inheritance. All who have gone before have laid up treasures for our profit. We have entered into their labors, and build upon their foundation. Our progress would be impossible unless this were so.

What is true of this College is true also of other Institutions, of every human institution—indeed, it is true of the en-

ture progress of the race. Today is the outgrowth of yesterday. The superstructure of the present must rest upon the foundation of the past. The whole modern theory of evolution takes for granted this principle of a vital relation between the generations. This truth seems so axiomatic as to be hardly worthy of restatement, and yet it meets so often today a denial in practice that it is well to be reminded of it.

The temper of the present age partakes too much of the iconoclastic spirit. We modern Americans, like the ancient Athenians, are eager after that which is new. The radical is more popular than the conservative. The slashing critic who assails the beliefs or practices of the earlier times always gets a hearing. The glamour of modern achievement so dazzles the beholder that we think nothing, so much as ten years old, is worthy of any consideration. We are rushing on so rapidly, changes are taking place so constantly, that the attention becomes riveted on the changing rather than the permanent elements of our thinking, our science, our institutions, our civilization. Standing by the ocean's side, the rolling breakers are so fascinating and conspicuous that we do not see the tide. Yet the tide is more important than the foaming waves, and the great permanent elements of our civilization are of greater value than those that change.

To be sure, we are not to be satisfied with present attainments. We must endeavor to secure advance. We do not forget also that it is possible by concerted effort greatly to accelerate the progress of the race toward that far-off millennial goal. And we must not be satisfied with less than the utmost attainable. At the same time, we who want to build securely must never forget that we must build on foundations already laid. Evolution rather than revolution is nature's method of advance. Rarely is it necessary to tear away all the existing edifice in order to build anew from the beginning. Most revolutions have been the ineffective protest of those who had not faith enough to wait patiently, nor courage enough to labor persistently in the slower, but safer

way, of organic growth. And surely with the spread of popular education, with the extension of the consciousness of our social relations, there will be less need for any violent disruption.

He who thinks to advance mankind by the destruction of the old foundations in order to build now is working at a tremendous disadvantage. The man who sneers at the former time and the labor of the fathers, who gloats over the imperfections and parades the deficiencies of his ancestors, who is so fascinated with modern achievement as to overlook its relation to what has gone before, and who cannot give honor to those who laid the necessary foundations—he is not working in the line of nature, he is denying the first principle of human progress. Any great gain of the present must relate itself to the past. Every important movement of the present must root itself deeply in the thought and work of the past. We shall make safer, surer, and more rapid progress by recognizing our debt to the past, and by building upon the foundation already laid. Our work cannot abide unless it is thus incorporated with and closely related to the work of those who have gone before us. The radical spirit in education, in theology, in politics, in Church and school and state, is foolish, unscientific, ineffective. While you strive to raise the walls higher, and push forward human progress with all your might, relate your work to the past, build upon the foundations already laid and give honor to those who by their labors have made yours possible. Do not be faddists; do not be radicals. How patient God is with men! Have something of his patience with those who do not step lively enough to satisfy your eager ambition.

2. In the second place we notice that while our work is thus a part of a larger whole, we are for that very reason held responsible for the way we do it. Were our work isolated, no one perhaps would suffer through our neglect or inefficiency except ourselves. Since it is related to that of others who have gone before, and still more to those who will

come after us, it is of great importance that we do our work as well as we can. Do we build of wood, hay, stubble, or of gold, silver, precious stones? Do we tear down or conserve that which is true and good? Do we idle away our working time, or are we faithful and persistent in endeavor? The great Judge of all, and the jury of the centuries will hold every one responsible for the way in which his work is done.

It is the great purpose of a college like this to train builders, so that when they go forth to the work of life they may do their work efficiently and wisely. Knowledge should help them to see what the true foundations are, and how their work can be related to that already done. But that is not all, or most important; a vision must be gained of the true plans, of the thought of the great Architect as He is shaping man's development, and into every one must be put the motive that shall lead him to build of worthy materials upon the foundation already laid and according to the plan of God.

If to eat, to drink, to enjoy were all of life, then little matter how we live. But if truly to live be more than this—if it be to serve God and mankind, to make the world better because we have been, then we must give heed to how we live. Must those who come after us, in uncounted generations, lean on us? Shall their work in the ages to come be made or marred by our deeds here? Must we for every idle word or thoughtless deed at last give an account? Then is it solemn business to live. Our task is great. We need to be prepared for it. We take up, each of us, some vocation or profession; our daily bread and that of those dependent on us must somehow be earned by each. But alas for him who does only this in life, who has no broader interests, enters into no wider relations! This and every college aims chiefest of all to teach the meaning of life and to inspire in all its students the purpose to realize that meaning. What is the wood and hay and stubble of life, but these empty material gains which cannot satisfy the soul nor enrich the world? And what are the gold and silver and precious

stones of life, but this abiding spiritual contribution to man's progress and the Kingdom of God? Surely if there be a God and he have purposes for mankind, no life is truly successful that is not in line with his plans. The King of kings marches down the ages to his triumph. Are we enemies opposing him, are we indifferent obstructionists, or loyal soldiers in his conquering host?

3. In building a life, a character, in doing one's life task whatever it be, as well as in doing formal Christian work, we need to build on the one sure foundation of which the Apostle speaks, the one foundation that has been laid, which is Jesus Christ. Christianity has been in the world now for nineteen hundred years. Some things about it ought to be settled. One thing to which Christian history has everywhere borne witness is this: that the human soul relating itself to Jesus Christ as the ever-living Saviour and Lord enters into a new and glorious experience, an experience which means for it expansion, and joy, and fruitfulness. The profoundest needs of man are met and satisfied in him, and only in him. The highest development of the individual and of society which the world has seen have been attained in him and only in him.

Resting upon the history of these nineteen centuries we can say, therefore, with a fulness of confidence that even the Apostle Paul could not equal, Jesus Christ is the true foundation for the individual life, and, because he is that, the true foundation also for all man's associated activities, for his thinking, his institutions, his manifold endeavors. We rejoice that this college was consciously established upon this foundation. In the first report made under the present charter, in September, 1835, the Trustees say: "During the past year the Board of Trustees have received new manifestations of the favor of God upon the work in which they are engaged. He has enlarged the circle of friends, and benefactors of the institution, and has again visited it with the converting influ-

ences of His Spirit, bringing a large portion of the youth connected with it to consecrate themselves to the service of Jesus Christ. Engaged as the Board profess themselves to be in advancing the Redeemer's Kingdom by means of this institution of learning, so signal an expression of the approbation of God cannot fail to be the occasion of devout gratitude to Him, and of increased ardor in the work." Upon this foundation may Marietta College always rest.

There are voices today that proclaim Jesus unnecessary to men, as there always have been, but history speaks with no uncertain note. The foundation has been laid. In God's plan there is no other. Men labor in vain who seek to lay any other. My friends, gain if you can the vision of God's plan. Get the world view of his Kingdom. Build upon his foundation. Work with all your might in the way he marks out for you. For your own character, for your life task, for your contribution to human progress, seek to know and to realize his plan for you. You will find it just to the extent that you relate yourselves to Jesus Christ as your Saviour, and your Lord.

Members of the Class of 1910: It is with regret that I come to the time when our relations as teacher and student must end. There are many things I have wanted to tell you, much development I have longed to see in you, which time has not made possible. And yet I would not detain you. I expect you to keep on learning, to keep on growing, and at the same time to begin doing and achieving. May I urge upon you thoughtful heed to this my final message to you whom I have esteemed and loved as my pupils. You are going out into life to become builders—builders of personal character, builders of institutions, of monuments, of the world's civilization. You must carry the work of other generations higher, you must advance the world's knowledge, you must improve men's morals, you must strengthen institutions, you must extend the realm of peace and righteousness. In doing this, remember these three things: (1)

Your work can be of permanent value only as it relates itself with the past, with what is true in that which has gone before. Do not be ashamed or afraid to build upon the foundation that has been laid. (2) Remember that you will be held to a strict account for what you do. Your building will be tested, only that which is worthy will abide. And (3), remember that no life is rightly begun until it rests on Jesus Christ, that no aim in life is true that does not consider him, that no goal of endeavor is adequate unless it fits into his plan for his Kingdom. Upon you my young friends will beat the storms of criticism, of materialism, of worldliness. Your vision may become obscured by the smoke and dust of conflict or of sin, but if you are founded upon this rock, Christ Jesus, you and your work shall endure. Go forth, to build yourselves as living stones into the great temple of Him who is Himself the chief corner-stone. And may the blessing of God attend you.

THE LORD HATH NEED OF HIM

Luke XIX: 31

BACCALAUREATE, 1911

“The Lord hath need of him.”

It is the Passover time at Jerusalem. Pilgrims from all parts of Palestine and from distant lands, Jews and proselytes, are gathering to celebrate the great deliverance of their nation. The slopes of the Mount of Olives, like most of the hills about the city, are covered with little camping parties of these pilgrims, who look with patriotic devotion at the roofs and towers of the Holy City. Jesus has come to this feast with his disciples and has spent the Sabbath with his friends at Bethany. Early on the first day of the great week he starts for the temple, and is soon joined by Galileans, who count him their own prophet, and by many others who desire to see this mysterious one of whose wonderful works and words they have heard so much. Apparently with full deliberation he allows what he had always heretofore consistently refused. He had enjoined those whom he healed to tell no one; he had commanded the demons to hold their peace. Just one year before he had broken away from the multitude who sought to proclaim him their Messiah. But now the end is near and there seems a divine necessity that Jesus shall lay formal claim to the office of the promised Messiah. So on this occasion he allows the people to greet him with Messianic titles and even rebukes the Pharisees who would have him check their enthusiasm. The rejoicing procession accompanies Jesus down the slope of Olivet, across the brook Kedron and up through the city streets to the Temple. Many motives influenced these people. Some simply went with the crowd; they followed as curious spec-

tators, or even as temporarily interested participants in this provincial demonstration that did honor to the Prophet of Galilee. There were some, indeed, who stood apart as critics, sneering at the popular peasant hero, or sullenly defiant of the claims made for him. There were others, however, whose part was more significant. They gladly acknowledged themselves as followers of this Galilean Rabbi. They actively assisted in making the occasion as impressive as possible. They waived palm branches; they carpeted the ground with their garments; they loudly ascribed to Jesus the well-known Messianic words of their sacred Scriptures. They made the entry into the Holy City one of triumph; without them it could not have been what it was.

I. It is from the act of one of these that I would draw a lesson today. A peasant farmer near Bethany, who was a disciple of Jesus, had a young colt. Jesus sent for it with the single mesage, "The Lord hath need of him," and at once it is sent, and Jesus rides upon it into Jerusalem.

Three things we need to note in this brief incident. 1. This man had in his possession what the Lord needed at that time in order to give peculiar significance to his entrance into the city. 2. To the Master's request he gave instant response. The colt was put at Jesus' disposal for as long as he needed. And 3, what he did was a real contribution to the carrying out of the Lord's purpose. His gift, humble though it was, proved to be indispensable to the full significance of the occasion. By it the prophecy of Zechariah was fulfilled, and the demonstration of the Messiahship of Jesus was rendered complete. No one of the Jewish on-lookers could fail to understand the meaning of that procession, and that figure seated upon the royal beast.

Let us at once make our application of this lesson. Through the nineteen centuries that have passed since that first Palm Sunday, Jesus has been making a triumphal progress through the earth. He has presented himself to all men and in that very presenting has been an appeal to all to ac-

knowledge his claims, to co-operate in his triumph. This appeal has met with varied response from those to whom it has come in this and every age. Some, like the Jerusalem populace, have looked on with curiosity; some, like the scribes and chief priests, have been sullenly critical; some, like the disciples, have been loud in their praise and active in their allegiance. So Jesus has advanced in triumph through the centuries. Out from Jerusalem and contracted Judea has swept the applauding throng, out over the hills and valleys of Asia Minor, across the blue waters of the Aegean and Adriatic, past the philosophic hills of Athens, and the glistening fora of Rome, up through the dark forest of Germany and Gaul, across the broad Atlantic to the New World, and back again and on again across all seas, into all continents and distant islands, until today there is no land where the standard of the Cross is not set up, where Jesus does not pass amid an acclaiming throng. No like movement in history has ever been known; there is none today that has so profound significance for mankind. In his train what wonders have followed! The transformation of peoples, the new birth of nations and of individuals. Certainly what we call modern civilization rests most completely upon Jesus and his teachings as they have been promulgated and exemplified by those who are his disciples. There can be, further, no doubt that the ideals which the modern age has set before itself for private or public life, for individual character or social achievement, are the ideals of Jesus, by no one so clearly stated as by him, by none so ardently pursued as by his followers.

If these things are so then all believers in a personal God must see in this wonderful story of the progress of Christianity, in this conquest of the nations by Jesus through these centuries, a divine endorsement of the royal claims of Jesus, as indication of the divine purpose for mankind, an appeal to all to aid in the attainment of these divine goals for humanity.

II. Let us reason together. Let us fix our feet upon the rock. Given a personal God, he cannot be indifferent to man who has so much divine in him. If we read history we must feel that God is ruling the destinies of men and nations. His plan and purpose are being worked out in the slow evolution of the ages. This being so, what for the individual man can be of more vital importance, than to relate himself to this God, and to his purpose for man? And if that purpose of God is now apparent as involving the triumph of Christ over man, is there anything so necessary as to ally oneself with Jesus and his advancing Kingdom? He cannot be ignored. He passes by us with his appeal for discipleship. We must make some reply by word or act. To stand indifferent or hostile, to hang upon the outskirts of the crowd, to enter the inner and active circle—one of these we must do. And no decision of life is so vital, so all-important as this. But something else must be added. The progress of Jesus is dependent on the efforts of his followers, is measured indeed by their devotion to his ideals, and their activity in promoting his purposes. His conquest of the nations is won by his soldiers. His dominion over mankind is to be attained only through their loyal efforts. In God's plan we are indispensable to the accomplishment of his purpose. To such dignity have we men been raised by this act of God in committing unto us this great divine endeavor.

And further, in the divine plan there is, there must be place for what we can contribute toward that progress. If that conquest of Christ is dependent on our work, then it is achieved through just such abilities and powers and efforts, weak and unworthy as they seem oftentimes, as we possess. Of every man's abilities and talents and capacities, it may be truly said, "The Lord hath need of him." Notwithstanding the vast number of disciples, notwithstanding the shining gifts of some conspicuous leaders, it is true that the Lord needs what we have if his triumph is to be complete, if the progress of his Kingdom is to be as rapid as it should be.

It is not a matter of no consequence to the Master or to the world, whether we bring our contribution or not. If our single talent is not devoted to him, the many talents of others cannot make up for the deficiency. The Lord hath need of what every one of us has of talent or capacity. The Lord hath need of our effort, narrow though our sphere, limited though our opportunity be. We must not hide behind our weakness, we must not fail to act because we cannot do great things. This, then, is the Master's message to us. Lend me your talents, your service, I have need today of what you can give.

III. We may be helped in our understanding of our life problem if we consider the ways in which we may aid this triumphal progress of Christ through the world. We ask at the outset, what is the goal which Christ has set before him, for the joy of which "he endured the cross despising the shame?" What is this Kingdom of his? How may it come? What is its climax of development? The answer is plain. The rule of the Christ is to become universal. He said of himself, "I, if I be lifted up from the earth will draw all men unto myself." He sent his disciples forth with the command, "Go ye into all the world," "make disciples of all the nations." Nothing less than the allegiance of the whole of humanity will satisfy the Son of Man. And further, he wants to rule the whole life of his followers. Not a Sunday religion, not a service of God and Mammon, not lip service, nor imperfect character is his ideal for the individual. Rather is it holiness of heart and life, perfect loyalty to the truth, seeking first his Kingdom and his righteousness. So for man in his relations with others. Society is to be wholly leavened with the principles of Jesus. Every part of the complex life of our humanity—industry, education, politics, business, social relations—is to be under the sway of Christ. And this not for one nation but for all; not for one race, but for all. When this whole world in every part, in every phase of life, in every individual character is com-

pletely under his sway, then and only then, will the goal of his Kingdom be reached, will the triumph of Christ be complete. We can then readily see what we may do to aid this triumph.

1. The principles of Jesus are to be made dominant in the life of human society. This can be accomplished only through the loyal efforts of those who believe in those principles, who themselves live them, and who seek by word and example to make them known and accepted by others. This is a fascinating field for thought, and a most attractive line for activity. Take such a great principle as that of brotherhood, growing as it does out of the very heart of Jesus' teaching. See how it may be applied to human relations in every sphere! What more alluring endeavor than to strive to make this dominant in all society? No wonder that we hear so much about this today. No wonder that on all sides we find young people devoting themselves to some phase of the application of this principle. Where in human relations does it not apply? What social distress or friction will it not allay?

Apply it to industry. Employer and employed are brothers, must love each other as brothers; we banish at once, the strike, the lock-out, unfair wages, scant work, exploiting the weak, distrust, antagonism, suspicion. Industrial peace and an increase in production undreamed-of, will come when this principle is heartily adopted.

Apply it to commerce; then no more of unfair competition, of the crushing out of a rival, of false weights and measures, of cheating and gambling and monopolies.

Apply it to national relations; swords are beaten into ploughshares, for wars shall be no more, and even courts of arbitration shall be unnecessary. The strong shall not oppress the weak, but each shall help the other upward and onward.

Apply it to inter-racial relations. Dare we say it? Nay, we must. Brotherhood must rule here if Christ is to be su-

preme. Far, far lies that goal, no doubt, but yonder shines the guiding star—there is no mistaking the way. One day the Prince of Peace, the Christ of love, who died for all men, shall so extend his sway that the white man, the yellow man, the black man, the red man; the dominating Anglo-Saxon, the stolid Chinaman, the imaginative Indian, the unstable African, shall all recognize their essential brotherhood.

Or again, take the principle of fidelity to truth, and apply it to like human relations—to business, to politics, to scientific research, to journalism, to art. How the air would clear! Bickerings and strifes would cease. Statesmanship would have opportunity to flourish. We could believe what we read. Art would help, rather than hinder, the true progress of man.

Fascinating as would be the development of this theme and alluring as this field of endeavor may be made to appear, it is to other aspects of the subject that I would direct you today.

2. There is the personal aspect. Is the dominion of Christ becoming more complete in our individual lives? Has that dominion begun? Year by year should mark advance. We truly have much to do for ourselves, if we are to become what our Master would have us become. Building character is a task. Holiness is an achievement. How long before Christ's purpose for our personal development shall be realized, and we attain "unto a full grown man, unto the measure of the stature of the fulness of Christ?"

3. Again, we must not forget that in all the progress of Christ through the world, the organized Church has been used extensively as a great instrument for winning men to him. The church has faults and has always had faults. It may be made the object of much just criticism. And yet when all has been said that can be said, there remains the great and indisputable fact that the organized Church of Christ has been the chief means used by God for the ad-

vancement of his Kingdom. Here and there sporadic geniuses have accomplished much outside the Church, but for the most part, the disciples of Christ have achieved their greatest successes through the Church. Every great reform, or onward development, has sprung from within it. Although sometimes not hospitably received by those in ecclesiastical control, the reformers themselves were children of the Church. Does this mean nothing to us? In an age when the Church is in many quarters discredited, when the imperfection of her members, their narrowness of vision, and their unhappy divisions are constantly held up to her shame—at this time it is well for us to remember that to no other human organization has so large a place been given in the advancing Kingdom of Christ; that, humanly speaking, Christianity could not have existed unto this time, nor gained adherents, least of all have girdled the world, without this visible organization, the manifested communion of saints, the Church of Christ.

It is, then, a short-sighted spirit that turns away from the Church. We must not hold aloof because we cannot in all respects approve the Church, its members, its ritual, or the doctrine of some of its leaders. Be it said without fear of denial that the Church is today only the visible organization of those who are spreading their garments before the triumphal progress of the Christ, and that loyalty to him and to his ideals is robbed of part of its effectiveness if disassociated from this divinely approved method of advancing his Kingdom. No reason should keep one who loves the Master out of fellowship with his people. To wave your palm branch alone and in secret is not sharing in his triumph.

4. One further thing I feel moved to say, which lies at the heart of our theme. As the goal of the Kingdom is the allegiance of all men, and the conquest of all the nations until he whose right it is shall reign as King of kings and Lord of lords; so the present triumphal progress of Christ reaches to every land; it is not limited to any one. Europe and

America are not more the scene of his progress than Asia and Africa and the isles of the sea. This coming of the nations to allegiance to the Master is promoted in part by the example of Christian peoples, by the carrying of Christian principles through trade or conquest or travel; but who will deny that the real agents in winning the nations to Christ and to His Kingdom are those loyal soldiers of the Cross, the missionaries of the Church? A wonderful story is the record of these pioneers of Christianity, devoted, self-sacrificing, often enduring hardship, peril, persecution, martyrdom, but blessed beyond measure in their personal lives and crowned with glory, by the people to whom they have ministered, by the Church that sent them forth, and, by the Lord in whose name they have gone.

No feature of the present age is more striking than its world-vision. We here in America have within a few years had our eyes opened in the sphere of government and commerce to world interests. We can no longer think in provincial terms, we must think and plan and act on a world scale. National selfishness is as disastrous as personal selfishness.

Is then the statesman learning to embrace the world in his plan? The Christian has always done so. It is a spirit unchristian, unresponsive to the teachings of Jesus, as well as untouched by the modern temper, that says, "Let us stay at home, let us make this nation what it ought to be first and then we will see about China."

Jesus had a world vision. He never traveled. He was never in his life a hundred miles away from Nazareth, but his vision embraced the corners of the earth. He said, "I will draw all men unto me." Standing in that little corner of Palestine, he commanded his disciples to go "to the uttermost part of the earth." They caught his spirit; they saw his vision; and before that band of Galileans died, they and those they taught had covered the known world with their proclamation, and "turned the world upside down" by their

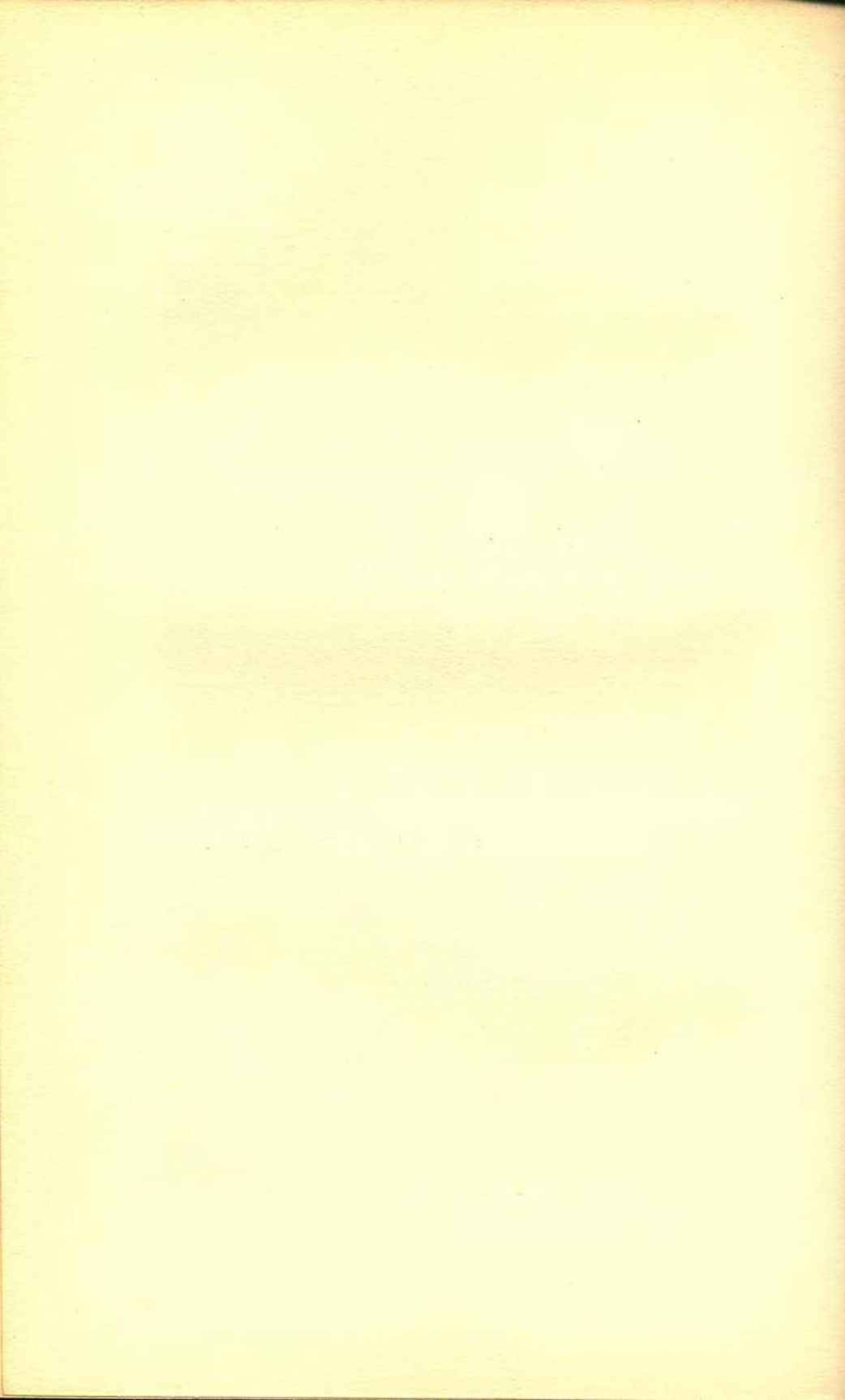
teaching. Have we the world vision? A man is as large as his horizon. How far can you see? Education is of little worth if it does not enlarge the range of our vision, if it does not open to us new fields of interest and endeavor. This it does, no doubt, in many directions, but has it for us disclosed the spectacle of the triumphing Christ moving majestically through the world, acclaimed by increasing thousands as the years pass, winning new allegiance in thought, in politics, in business, in social relations, in America, in China, in Africa? And shall we feel that there is no call to us also to go to "the uttermost part of the earth"? I long to give myself to the advance of Christ's triumph. Where am I needed most? Where will my work count for most? This surely is the right attitude; and such a one will be led to his true place. Count it a privilege if to you is given the opportunity to labor for the Master in the mission field. In all the wide world there are no places so attractive, no forms of service more rewarding, to those who have gained the world-vision of the Kingdom of Christ and his triumphal progress.

There are those here and there who try to tell us the contrary of what we here assert, who say that Christianity is losing its grip, that the Bible is being discarded, that no thinking man now admits the claims of Christ. Such critics there have always been ever since that first Palm Sunday. But a decade, a generation, a century passes: and lo, there streams still the acclaiming multitude larger than ever, eager as of old, rallying still around that sublime figure of the ages, the Saviour and Lord of men, holding aloft the Bible, more read, more studied, more trusted than ever before in the history of the world. Who remembers now these critics of the first, the tenth, the eighteenth century, the Julians, the Voltaires, the Ingersolls of the past? Shall not the critics of today, plausible, and honest though they be, sink into like oblivion, while the advancing host moves on to the final triumph of Christianity, to the complete enthronement of Jesus Christ?

The practical question for us then, is this: Have we adjusted our lives to this triumphal progress of Christ? Are we co-operating in its advance? We have varied talents and powers. These are needed to make the progress of the Kingdom rapid and sure. Our little part is indispensable for the full realization of God's plan for man. The message has come to us. The Lord hath need of you, of this talent of yours, of this life of yours. What answer shall we make?

Members of the Class of 1911: I count it a privilege to be permitted to give you one parting charge before you go out from this College into the work of the world. As I have thought of what I might say to you, I have been unable to say any word but the most vital. The minutes are too few and precious to be filled with any but the supreme thought of life. This I have tried to utter today. I know that for most of you this is truth already known and accepted. Still as (with your trained capacities) you face life, many appeals come to you. Some are appeals of self-interest, of temporal gain, of present reward. And the voice of Christ that sounds through this fog of human interests and ambitions, is oft-times rendered faint and uncertain by the discordant notes of theological discussion, or sectarian rivalry. So you will need to listen if you would hear. Yet the appeal, after all, is a simple and plain one. From the beginning we do not see the end of the way—we must walk by faith, not by sight—but step by step we may know where to go and what to do. Have you listened? Do you hear? Then turn not aside. Relate yourselves to Jesus and his kingdom. Give all you have to aid his progress through the world. Do not forget now or ever, that the Lord hath need of you. So may you be privileged to share his triumph, to receive at last the crown of glory.

And may the blessing of God rest upon you always.



A DOOR OF OPPORTUNITY

I Corinthians XVI: 9

BACCALAUREATE, 1912

“A great door and effectual is opened unto me, and there are many adversaries.”

The situation of Paul as described in this verse is like that of every other earnest soul who is seeking to make life full of meaning.

To him tarrying at Ephesus there came the appeal of the eager listeners to his message and of the vast population sunk in heathenism, and needing the gospel. Here was a wide field for labor of the most intense and fruitful sort. Here was a door of opportunity which he felt constrained to enter. He was aware, to be sure, of the difficulties in the way, he was conscious of opposition from heathen idol-worshippers and idol-makers, and from Jewish calumniators; he knew the ignorance and superstition of the people, but these did not daunt his courage or lead to any change in his purpose. The door of opportunity so great, and promising such fruitful results, must be entered, in spite of adversaries.

This attitude of the apostle is worthy of universal imitation. It is the only true and worthy attitude in which to face the future.

I. Life may properly be described as opportunity. Each day opening before us is full of possibilities. We bring to it fresh strength and vigor, and renewed purpose. It presents to us fields where this strength may find exercise, where this vigor may profitably expend itself, and where this purpose may plan and achieve new victories. Gather the days together in the bundle of the year and view it as a whole.

On the threshold of each new year we realize that in this cycle of three hundred and sixty-five days there are almost limitless possibilities for good or ill. Gather the years together in a life. Here is the youth strong and eager, trained and purposeful, straining forward to the fulfilment of lofty aims. What may he not accomplish in those years stretching before him? In his hand are the possibilities of high attainment, of hopeless failure. Life is opportunity to be used or wasted, to be improved or lost forever. Every young life is just potentiality, and potentiality to which we dare set no bounds. Only after many years are the limitations revealed that circumscribe the possibilities of any life.

This life opportunity may, however, be read in very different terms by different individuals.

(1) It may be read in terms of self. Life may be a path to fame, to the plaudits of the crowd, to the honors of men and a place on the pages of history. Life may be a path to wealth, where every desire may be gratified, where fawning flatterers will hang about you, and all your days may be spent in ease and luxury. Life may be a path to power, where vast interests will listen for your decision, and the lives and prosperity of thousands may hang upon the stroke of your pen; where legions may march at your word and thousands dash to death at your command. Life may bring the world to your feet. Life may set you on a pinnacle. Life may give you the material treasures of the earth. But having all, one may ask, Is it worth while? We do not forget that there is an economic basis for all life's activities; that often earning a living, i. e., securing the economic status for any achievement, occupies all one's energies. Yet if one's life purpose is centered in self and the gain one is to secure for self, it is unworthy of the human soul and ought not permanently to obscure the better goals of life.

(2) For life may also be read in terms of altruism. In this man may manifest his superiority to the brute. Struggle for existence, hard and cruel, may be supplanted by

struggle for the life of others. Service may become the keyword, and essential manhood be revealed. Life may be a path of service to the State, where amid conflicts, misunderstandings, and abuse one may lay the foundations and build patiently the edifice of the enduring commonwealth whose corner-stone is justice, and whose capstone is liberty. Life may be a path of service to the oppressed, by which chains and shackles that bind the weak shall be broken, and the day of Jubilee shall be proclaimed for all captives, and though one go unthanked to his grave, the generations to come will call him blessed. Life may be a path of service for the Christ, and one be sent forth to be his minister in America or in Asia, to proclaim his grace and salvation to the needy souls of men. Life may be a path of service to mankind, in leading out into new fields of thought, new moral endeavors, new social adjustments, new economic experiments, new civic enterprises, in a word, to lift men in some sphere up to a higher plane. Life is opportunity to serve God and man. This is peculiarly true of those who are completing such a course of education as culminates in the college. Education should open the eyes and broaden the horizon, that these ways of service may be more fully seen. It should also quicken the purpose and inspire the heart to undertake such service. Unless the college can perfect this kind of product, men and women with eyes to see and wills to do service, it is failing in its mission. To educate a vicious man is to train to greater malicious effectiveness an enemy of society. To educate a selfish man is wasting on the individual what was meant for all, and besides, a selfish man is always a social peril. To educate one who feels the responsibility which comes with privilege and who will devote himself to the service of others is the best and surest way to solve all social problems. For it is these people trained to be leaders and inspired to use their talents for the general good, upon whom society must depend in every perplexing situation.

II. If life is opportunity we cannot forget that it is opportunity with obstacles. Paul's door of opportunity was open but there were many adversaries prepared to prevent his entering. There is no door of real opportunity without its adversaries, no path of high service without its difficulties. Never was a great forward step taken without opposition. Turn back the pages of history; see the heroes who have achieved great tasks. Were there no adversaries, no difficulties in their way? Think of Garibaldi fighting for a united Italy against intrigue, dissension, distrust and foreign intervention. Think of Luther opposed by prince and pope, but leading the great Reformation. Think of the Marietta settlers laying the foundations of a new empire in this western country, separated by leagues of wilderness from their friends, living in privation, under the terror of Indian alarms. Remember Gutenberg who gave to the world the most revolutionary invention of all the centuries—the invention of printing—baffled year after year in perfecting his invention, robbed of the fruit of his toil, yet always hopefully pressing on to final success. Remember Tyndale striving to give the Bible to the English people in their own tongue, hunted from city to city, the first copies of his version burned in the square of St. Paul's, and he finally suffering martyrdom; although today we are debtors to his genius whenever we read our Bibles. Remember Cyrus W. Field, determined to lay a cable under the Atlantic, sneered at as a visionary, opposed as fool-hardy, failing once and again, but finally succeeding.

These are only examples, conspicuous perhaps, but still typical of what is always true. No great forward step is ever taken without struggle, no man has ever achieved great things except over obstacles. And when we bring this principle down to the level of our own lives and modest circumstances it still is true. You and I never do anything really worth while without encountering obstacles, and perhaps even opposition. No reform in Church or State, no econom-

ic or educational or social or moral advance has ever been advocated or undertaken, without arousing the hostility of the vicious and the selfish, without encountering obstacles put in the way by the indifferent, by the inelastic conservative, or the unreasoning radical. A door of opportunity?—yes, but opportunity with adversaries. Paul's experience is the experience of the world.

III. If these things are true, if life is full of glorious opportunity, and if every opportunity is hedged with obstacles, what is the true attitude for those who stand at the threshold of life? Three elements I will name:

1. There should be persistent courage in spite of obstacles. I am often reminded when I think of this principle of brave Caleb and Joshua and of the ten discouraged spies. The tribes of Israel had been brought out of Egypt, given the law on Sinai and led to the borders of the promised land. The twelve spies were sent to look over the land and bring a report. They did so. All agreed that it was a land flowing with milk and honey. All saw, too, the walled cities, the armed men, the giants. The Ten said, "The difficulties are too great, we cannot overcome them," and they made the heart of the people to melt. Caleb and Joshua in vain tried to encourage. They said, "The Lord is with us and we can overcome. The land may be ours, if we will only have faith and go forward." Brave Caleb, whom no difficulties could daunt, no obstacles discourage! Forty-five years later when, after the long wilderness wandering, the new generation had entered the land and conquered it, Caleb came with his tribe to receive his inheritance. We see then the same spirit flaming out as he says to Joshua, "Give me this mountain for my inheritance. The Anakim are there, but I am strong and the Lord will give me victory."

One hundred years ago five young men praying under a haystack for the heathen world, consecrated their lives to the missionary enterprise. Transportation was by sailing vessel only, slow and uncertain; intercourse with distant lands was

infrequent; the heathen nations were hostile; their languages were unknown; but these young men rose from their knees saying, "We can if we will." And the monument today standing on that site bears the inscription, "The birthplace of American Foreign Missions." Who can measure the benefit to mankind of their courageous resolve?

Difficulties are given that they may be overcome. Obstacles face us that we may grow strong in surmounting them. Not many of us are called to exercise physical courage in facing wild beasts or hostile men. To us comes the call for moral courage that will not shirk duty because of opposition, that dares to do right in spite of adversaries, that does not flinch when hostile hands or hostile tongues are revealed, that stands fast and ventures for the cause of truth.

"He may be brave who blood has never shed
 Where hostile bands in arms contending meet:—
 More brave, perchance, than he, who on the dead
 Makes fearful steps to reach a golden seat.
 True Courage is not to the great confined,
 Nor, ever-plumed, walks the battle-field—
 But dwelleth god-like in the noble mind,
 Which dares for Right—and, righteous, ne'er will yield!
 O lofty is the purpose, fixed and strong,
 Which bears us justly onward through the world—
 A Champion armed, 'gainst soul-corrupting Wrong,
 With Truth's pure banner o'er our heads unfurled!
 Delaying not when purse-proud Wealth commands
 Or boasting Ignorance with threat'ning clamor stands!
 —Augustus Snodgrass.

2. In our attitude toward the opportunity that faces us there should be also faith in the ultimate victory of the right. This is only another way of saying that one must have faith in God. For if there be a God, an Almighty Ruler of the Universe, a disposer of the destinies of men, who is also holy and just and good; then in the end the right will triumph and his Kingdom will be established. There is no cause for discouragement, no matter what happens. Truth crushed

to earth will rise again. The right, beaten and ostracized, will come back in triumph. The blood of the martyrs will be the seed of the church. Evil often seems to triumph over good, but when we look over the centuries we can see that there is a steady progress upward, that what we have deplored is but an eddy of the stream, or a reflux wave of the incoming tide. A poet whose name I do not know has beautifully expressed this thought:

“On the far reef the breakers
 Recoil in shattered foam,
 While still the sea behind them
 Urges its forces home;
 Its song of triumph surges
 O'er all the thunderous din,
 The wave may break in failure,
 But the tide is sure to win.

“The reef is strong and cruel,
 Upon its jagged wall
 One wave, a score, a hundred—
 Broken and beaten fall;
 Yet in defeat they conquer,
 The sea comes flooding in.
 Wave upon wave is routed,
 But the tide is sure to win.

“O mighty sea! thy message
 In clanging spray is cast.
 Within God's plan of progress
 It matters not at last
 How wide the shores of evil,
 How strong the reefs of sin,
 The wave may be defeated,
 But the tide is sure to win!”

3. A third element in the true attitude toward life as opportunity may be named—a steadfast pursuit of the ideal. No temptation is more persistent and subtle, than the temptation to stop struggling because the struggle seems hopeless. No temptation needs therefore to be resisted more stoutly than this.

Face a political ring in one of our great cities like that of Tweed in New York, with its insolent, "What are you going to do about it?" and what can one man or a small group accomplish? Yet we know that not alone Tweed, but grafters and dishonest officials in other cities also, have worn prison stripes because some man or small group of men persistently refused to lower the colors in their fight for clean politics. Go into the lower East side of New York, or the corresponding section of Chicago or St. Louis or Cleveland; it is enough to dishearten the stoutest advocate of democracy. Can this mass be assimilated? Can these swarming children be made worthy citizens? Can the strongest arm and the bravest heart make even a dent in this gigantic problem? The very magnitude of the task staggers us. I can touch but a score of these thousands; what good will that do? Shall I try to dip up the Atlantic with a cup? Against the will of the heedless masses, what is the use to contend? Ah, friend, have you seen the vision? Have you learned the better way? Then for your own sake as well as that of others do not cease striving toward it. You have freely received, you must freely give. And there is no other way of lifting up these masses except through the consecrated effort of those who have seen the ideal. So of every problem. The task seems hopeless and we are tempted to give up, to compromise the truth, to lower our standards, even to accept the base standards of the mob. The salt of the earth, the saviours of mankind are those who persistently pursue the ideal that has been revealed to them.

These are the qualities the world needs today in its leaders. Courage that disdains obstacles. Faith that leads to a convincing optimism. And a sane idealism that follows the guiding pillar of God's purpose. Doors of opportunity open on every hand before each young life. The crowded thousands of our cities and the teeming millions of the Orient

are calling to us. Every problem is an appeal for help, whether it be problems of political administration, of economic adjustment, or missionary extension, problems of transportation, of conservation, of sanitation, or of pure food; problems of education, of art, of morals, of civic betterment, of national progress, or of racial relations. These are all doors of opportunity. Some one of them leads to the service which God means to have each of us do. There are adversaries and obstacles to be sure.

Evil was never so completely organized as now. Reform faces difficulties unknown in a previous generation. The progress of man is hindered by greedy and vicious elements who oppose, by conservative elements who do not want to disturb, the present order and by radical elements who are impatient of slow evolution and clamor for instant and destructive change. The educated youth going out into such a turmoil of conflicting factions should become a leader in the progress which is surely coming. Having seen the vision of the ideal he should cherish it and never cease pursuing it, and never prove faithless to it. Having traced the struggles of the past, he should never be disheartened by any defeat, or silenced by any opposition. With faith in God and man born of religious conviction and scientific knowledge, he should never despair of the ultimate victory of the truth and the right.

To sit down disheartened is the part of the coward; to despair of ultimate success is to be an infidel; to become idly indifferent, to be satisfied merely to exist, to get on, to live comfortably, is to deny one's manhood. For man was made to look up. He may steer his course by the stars. To grovel is to play the brute; to aspire is to show our kinship with the divine. Browning thinks himself happy that he can live and

"Go through the world, try, prove, reject,
 Prefer, still struggling to effect
 My warfare; happy that I can
 Be crossed and thwarted as a man.
 Not left in God's contempt apart,
 With ghastly smooth life, dead at heart,
 Tame in earth's paddock as her prize."

Members of the Class of 1912:

You are going forth from these college halls at a time when doors of opportunity great and effectual are opened for you in many directions. With trained minds and hearts, with high ideals and earnest purposes you may accomplish great things for God and man. You will meet adversaries, many and unprincipled, you will encounter obstacles numerous and imposing, you will be sorely tempted to give up the struggle, to compromise your ideals, to lose faith. So I bring you this message, the last I may give you as a class, to warn you of the danger and to inspire you if possible with a firm resolution to make life a service of man and God, rather than a path to any selfish end. You must each find your own special place and work in life, but do not be content unless it is a place of service for man and God. Aspire to the place where the conflict rages and where the contest is severe. Put your life in, where alone it will count—advancing the Kingdom of the Lord, carrying forward social progress, lifting the standards of the world to a higher plane.

For,

"It is great to be out where the fight is strong,
 To be where the heaviest troops belong,
 And to fight for man and God.

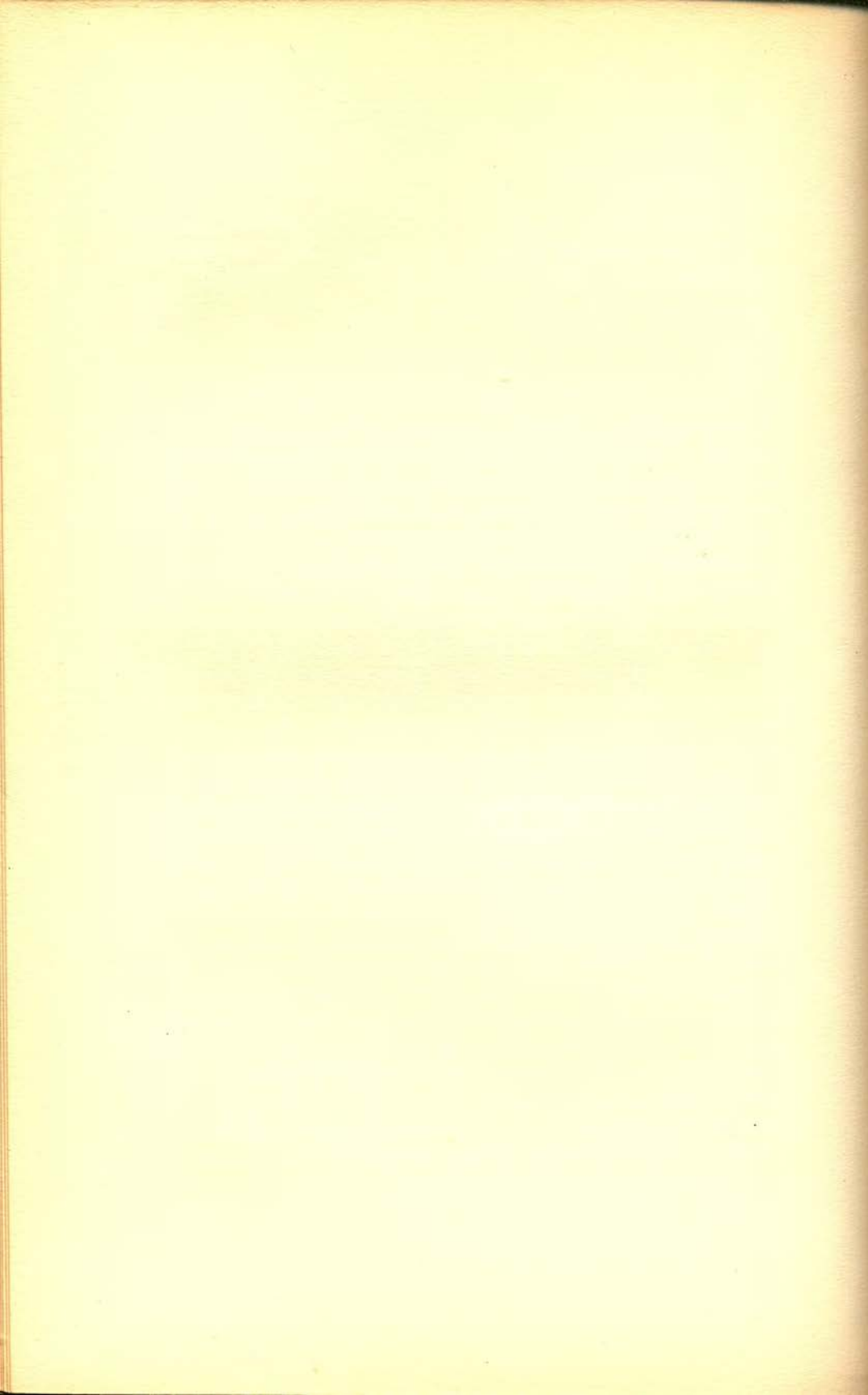
O, it seams the face and dries the brain,
 It strains the arm till one's friend is Pain,
 In the fight for man and God.

But it's great to be out where the fight is strong,
 To be where the heaviest troops belong,
 And to fight for man and God."

—*Cleland McAfee.*

May this courageous spirit inspire you, may the Lord Christ guide you, and may the blessing of God always attend you.

Amen.



ADDRESS AT OPENING OF COLLEGE YEAR, 1902

It is fitting that at the beginning of the year a little time should be spent at this service in setting forth some of the aims and ideals which are before us, and I want to speak this morning for just a few minutes on what Marietta College stands for. As you have come from various places it is right that you should enter into the spirit of the institution, and that you should know what is in the minds of those who are governing, that you should have some conception of what are the ideals which the institution sets before itself.

Marietta College stands for the College idea. There are in this country, and a good many in this state, institutions that are called Universities. Because of the new use of the word, it is necessary to distinguish always between the College idea and the University idea, and I am very anxious that every student should have that distinction clearly in mind. A university is an institution primarily doing graduate work, allied schools of various sorts, professional, technical, that are bound together under one government. There is no real university in this country, with one exception. All have as the center of their departments the course in arts as it is called. They have in addition graduate schools, professional, for teachers, for ministers, for lawyers, for doctors, and so on. The true university is one that is doing graduate work; no institution has a right, I think, to be called a university that is not doing graduate work. Now we have many institutions all about us, the nearest is Ohio, which has had no graduate school until just this year when it has attached to itself a medical department; but with a normal department which is parallel to an arts course, music depart-

ment, undergraduate departments—strictly the name University should not apply. What we want to do is to have clearly in mind the difference between the University and the College.

The college stands for the broad education, what is known as the arts course primarily. Marietta College is not a university and does not want to be a university. It believes that the course which has been in the past assigned the college is a course necessary for so large a proportion of young men and women that there is a field sufficient to employ all its resources in fitting the young people for life through a broad course of training. Bishop Spaulding has recently said that what a college course means to some apparently is a means of equipping a person so as to use large words to express little thoughts, which brings to mind a distinction which we ought to remember. The acquirement of knowledge is not the primary object after all in a college course. There are two main lines—the acquirement of knowledge and the training of the faculties, the training of the mind. President Dwight put it: "Mind-building is the distinctive business of the College." If one at the end of his college course should forget everything he has learned, the four years would be well spent—that is, through the course of study there has been acquired such a mastery of one's abilities, such a training of faculties, a person is able to acquire knowledge to enter any profession, to study anything in a more thorough way than ever before. I care far more that the students who come should acquire the power to do, rather than simply that the mind should be packed with information. Facts come easily—power is a difficult thing to acquire. Many a student makes a very serious mistake thinking that if he can pass an examination that is all that is necessary. I was told only the other day by a young man that he was glad he had not used a "horse" in his preparation. He thought his work would go easier. He had fortunately early settled the idea that the work in language

is designed to train certain faculties, and if he did not do the work he did not get the training. If a young man should get some one else to do his exercise at the gymnasium for him and expect his own muscles to be developed, he would be disappointed. So it is in college. If we are to get the benefit which we desire in college, it is to be through the exercise of our own faculties.

What are the Faculty for? They are set here to guide so that you can train yourselves, and without your help the work of the Faculty can amount to nothing. We stand therefore for the idea of training, for the acquirement of power, and in spite of all that is said at this stage of the world, it is an end so desirable that it is worth the time it takes to acquire it. We hear the idea that the young man must get at his profession early. We remember that seventy-five years ago young men got at their professions earlier—there is a tendency now to lengthen the years of preparation. Then we have the exhortation to specialize early; let the student get at what he is going to do, and plan his course of study in that line. I am very sure that there are other things on the opposite side if one looks carefully to see. The competition in this age of the world surely is more severe than ever before. There are so many that are specializing, but now the competition is coming from those who have had the college education before they specialized. I believe that the next twenty-five years will justify the position which has been taken by many educators in this country that the college education must precede specializing. I will tell you one sign of the times, which indicates which way the wind is blowing. Some years ago every theological seminary had an English course, and they took students who had been in the high school or part way through college; today not a single seminary will admit a student in that way. All of them require a college diploma or its equivalent. The best law schools are insisting upon a college diploma, medical schools are insisting upon diplomas. Massachusetts In-

stitute of Technology is advising it, not requiring it, but advising all students who come, to take first a full college course. It means that these are appreciating what is to come in the next quarter of a century, and are laying plans so that their graduates shall stand at the head, shall be competent to take their places and advance to the best places.

I am glad you have chosen to come here to take the college course. Whatever your walk in life, that broad foundation is the thing that is necessary. Not merely for success in the profession—success means ability to understand and grapple with the problems of life, and they are getting more intricate. To deal with the problem, to understand it in its largeness, to find solution—for this the call is coming stronger to our colleges. The college is seeking to lay the foundation of training and of culture so that the graduates shall be able to do that thing. So I say first, Marietta College stands for the college idea, as distinguished from the university, from the short cut, or from the notion that inadequate preparation is sufficient for the work of life. No man is ever too well prepared for the work that is going to be demanded.

Marietta College stands for the small college idea. We are small compared with other institutions; we are glad we are small. For you who are students it means a great deal. It means that the relation between Faculty and students can be of a close and personal character. As you advance in your course you will appreciate it more. You will know then, what it means to be able to know your professors and come close to them. It means that the students are more to each other than they can be in a large institution; the fellowship is closer and more intimate. And it means that here in this institution you can advance together as you can not in classes that number two hundred or more.

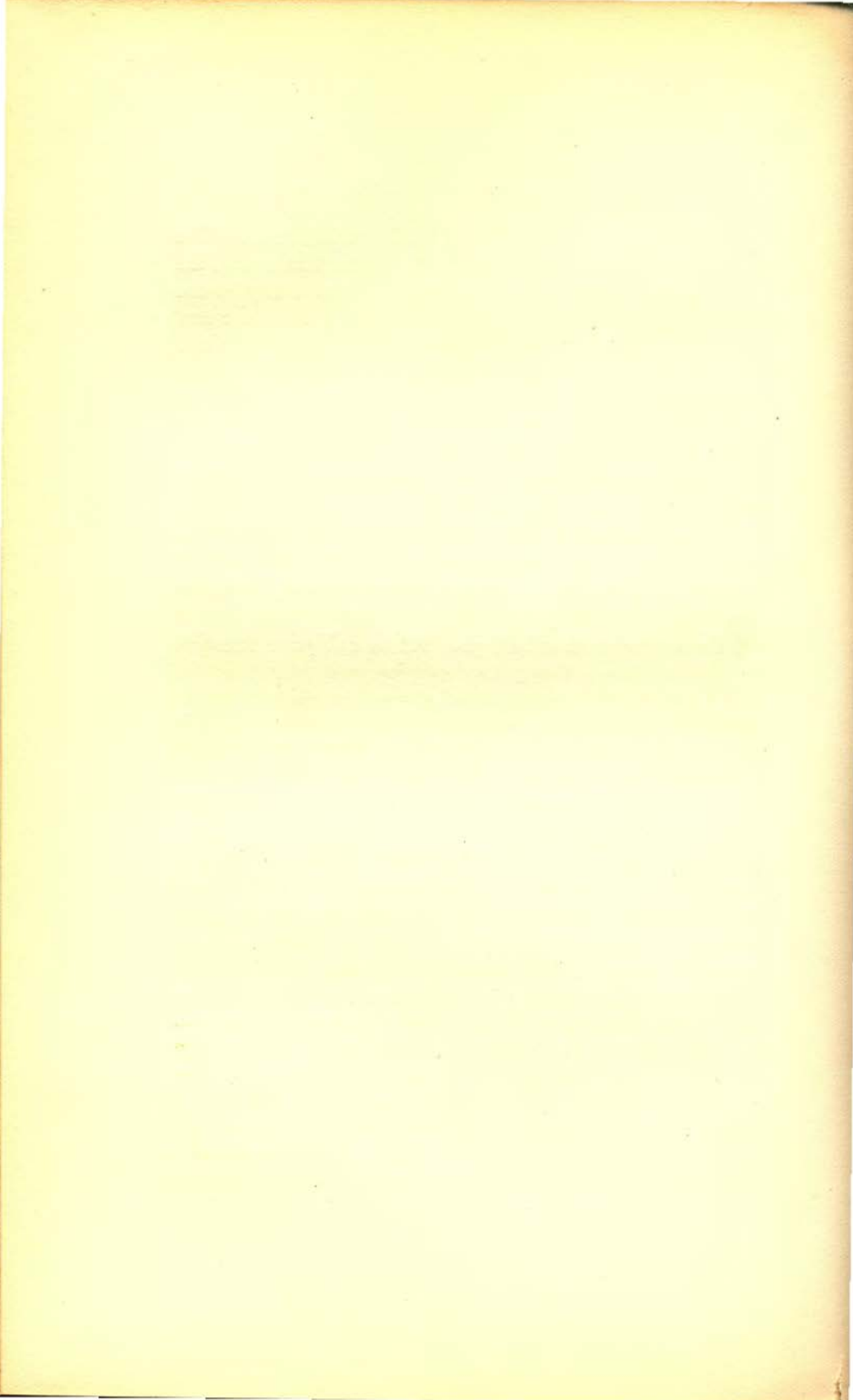
Then Marietta College stands for the Christian college. We are not ashamed to put religion into our course. We believe what is suggested in the page which I read when Paul said: "I count all things to be lost."

We believe that he is speaking an important truth. We believe that religion is the crown to the main whole; that the training of the spiritual faculty is quite as necessary as the training of the intellectual faculty, and we trust that the stay here to every student will mean a reaching into spiritual knowledge as well as the exploration of the field that is material. Now what does this mean for you who come here as students? It means opportunity; opportunity to grow, to develop your faculties, to make yourselves charitable men and women. It is not compulsory; we can not compel any student to be a good scholar. But many a man goes through college only to find that he has wasted very much of the years in his college life. Again he has gained something else, absorbed something from the atmosphere if nothing else.

I do not mean to exhort you, but to call your attention that this is your last opportunity in one way. For as the years pass the chances to do what you are going to do in these years will pass away. Now you have these things in your grasp, and I trust under the blessing of God that it will be a year of improvement.

I trust you enter this year with a thankful, joyful spirit, that you are earnest in your purpose to make the most of it. Enter with a reverent spirit, a spirit that means to be helpful to one another, a spirit that means to make the best of every situation, and that looks above for the help that can only come from above. There is in the divine plan a place and a work for each of us; what it is we can not tell now. We can get but a dim inkling of it, but if we strive ever to find out and then strive to realize, we will find our life developing. We will find the growing clearer, and at last we will have the reward of the "well done, good and faithful servant."

September 16, 1902.



ADDRESS AT OPENING OF COLLEGE YEAR, 1903

It has been the custom for some years to take a few moments at this opening Chapel Service to discuss some questions which will help us, I trust, to begin the year in a better spirit.

I have an idea that whatever we do gains its value and its excellence not so much in the method of the doing as in the purpose of the doing. If our ultimate need is clear, that itself will help to relieve the monotony and drudgery of the days and weeks we put into a course of study. We shall be going to recitation day after day and oftentimes we shall feel the grind of work, we shall be held down to a specific task for a specific time, and that is often tiresome. If now we can gain a vision of a goal that is beyond, we shall find, I am sure, that the glory of the future will lighten the grind of the present, and that we shall find ourselves tiding over the period when we shall be discouraged.

Why have we come here together? I suppose some of you have come because your parents have sent you, you have looked forward to going to college and the time has come and now you are in college. I went to college and got through. I always had expected to go and when the time came took the step naturally, without any special consideration of the significance of it. There are some of you who have ambitions to enter into professions, to do some particular work in the world, and you see that efficiency in that profession needs a certain sort of preparation, and here in college it can be gained. Some think they can get rich quicker if they have a college course and look forward to the time when it will not be necessary to work, to the time

when they can retire from business—and education helps a man to get a large salary, to advance in money-making. These things are true. I am not sure that any of these motives can be called unworthy, but I wish we might get a deeper and higher view and therefore I want to ask what is the meaning of higher education for us. There is a definition of education that it is a preparation for life, a fitting for life. The meaning of education would depend upon the meaning of life.

And what does life mean? Is it simply that we may have a good time? There are many young people who are simply after a good time, or seem to be. There are others who are after the things of life, to gather unto themselves in some way what is profitable and useful in order that they may have, possess and enjoy. There is a better view of life than this. I am sure that the young people in their more serious moments, certainly when they get to the place where they are ready for college, have thoughts about doing something in life, of being something worth while, of being able at the end to feel that something has been left behind that is a real addition to the world and to the progress of mankind. I have been impressed with the difficulty some people have who seek entertainment in life, of being entertained. We have only to read the papers to see how the idle rich class are put to great straits to find something to do to be entertaining. Oh, to have something in hand that is worth the doing, to feel that when life is over there is something left behind that is going to benefit men for all time! Is not that what we want to do? Is not that the true meaning of life?

I should lose all heart in advocating higher education if it simply meant that people could get rich and have a good time in life. If that were all there were I should lose heart in everything. If education means the training of the mind and body and soul so that I shall be a more efficient worker in the world, so that the quality of my service shall be better, so that the range of my service shall be wider, that education

is worth while and I have the utmost in using it upon all young people. And that is what I believe the college does stand for.

The organist sits down at the organ. He has an inspiration of mighty music but he is limited in the expression of his thought and of his feeling by the range of the instrument that is in his hands. The soul of man has capacity and power. It is limited in its expression by this physical frame and mortal brain which are the instruments of the spirit. If there is too from the individual the highest quality and range of harmony and melody this instrument must be made perfect for the work. We must take care of this body of ours, for after all the body governs in large degree the measure of activity in any individual. Anyone sins against his Lord who abuses his body by overwork, without taking proper exercise, as well as by bad habits. This body must be made as efficient as possible. We must therefore take pains to see that the body is perfected. This mind of ours must be made as perfect as possible. Why? That it may be able to search out the deep of the universe? No. But in order that the soul may have a perfect and complete instrument for doing its work in the world, for coming into contact with men.

That is why we are here, then. In order that through this course of study, these regular habits, this training of the mind, we may give to our spirits as perfect an instrument as possible to do the work we are summoned by God to do. If we can have that feeling whenever we come to a task then we will be lifted out of the drudgery of our college life. It is sometimes hard to see the connection between a given recitation and the future result. We are told that when we listen to the rustling of the forest if there did not come to our ears the vibration caused by each single leaf we never should hear the forest. So if we are to build up ourselves it can never be done except attention be paid to every little task. The mass will take care of itself provided we take care of

the little bits every day and every hour. So fidelity to the particular duties, the little things all the way through, neglecting nothing, is the way to add little by little and to acquire finally that large perfection for which we long.

I can not forbear to call attention to the fact that our Master has given us the perfect example of this. When he said, "For their sakes I sanctify myself,"—this discipline to which I submit is not for my sake, it is for their sakes. So we may say that for the sake of those to whom we hope to minister, for the sake of that larger efficiency for which we long, we give ourselves to this discipline, we sanctify ourselves, making ourselves as perfect as possible in order that our efficiency may be as great as possible.

We aspire to large things. Let us remember then that the way to the large things is through the detail of the little things, the duties of every day.

September 15, 1903.

THE SMALL COLLEGE, ITS PLACE AND WORK

The small College has been much discussed in recent years, and many brilliant and profound speeches have been made upon it. That it is still considered an appropriate theme for discussion is an indication that its place and work are not yet fully settled in the minds of our program makers. Indeed very little is settled in our educational system, if we can be said to have a system; serious attacks are made upon every department. Perhaps it is well that everything should be shaken, that the things which cannot be shaken, and those only, may remain.

As I conceive my mission today, it is not to pronounce a panegyric on the College, which has been done over and over again with more eloquent tongues than mine, but rather to open a discussion by answering the questions: Is there any new evidence regarding the future of the small College? and further, can we discern any task which the small College is especially fitted to perform, and which, therefore, justifies its retention in our educational system? By the term small College I assume that we refer not simply to size, but rather to a type of institution, namely, the College that is not attached to a university and whose best examples are those with a student body not too large. It is recognized that no sharp lines can be drawn between different kinds of institutions. Types shade into one another; yet the High School, the independent College, and the University, are in theory if not in practice, wholly distinct and distinguishable types. It is the second of these we are to consider.

I. A few years ago the College was being fiercely assailed as an unnecessary part of our educational system, and it looked as though the life would be squeezed out of it, or

at least that it would be decapitated, right speedily. The chief noise came from a few who proclaimed the necessity of saving time for young men so that they could get into their life work, particularly the professions, at an earlier age. Their easy conclusion was that the College must shorten its course. It seems to me that the outlook as regards this matter is very much better for the Colleges than a few years ago, for these reasons:—

1. The process of standardization has advanced very rapidly during the past few years. This Association has contributed most signally to the process as affecting High Schools and Colleges. The Carnegie Foundation in defining for its own purposes what should constitute a College has helped to draw the line sharply between High School and College as well as to fix the four year period as the normal length of the College course. The Universities have been at work determining the university standard, and so the distinction between these types and the proper limits for each are becoming much clearer. High Schools are less ambitious to add more years to their courses, and universities are certainly seeing their peculiar functions more distinctly, and so the College period is more sharply defined than ever, and its true purpose is also becoming recognized.

2. The professional schools have shown a remarkable activity in raising their requirements for entrance. At the last meeting of the Council on Medical Education of the American Medical Association held last April, it was reported that whereas in 1900 only one medical school required any College work for entrance, and in 1904 only three required as much as two years, in 1908 eleven medical schools required at least two years, fifteen others had announced this requirement to take effect in 1910, while twenty-seven others have either already required one year of College work in addition to a four year High School course or will do so by 1910. Boards of Medical Examiners in several States have taken action in the same direction, Minnesota

leading, by demanding two years of a College course as well as a four year medical course as a prerequisite to licensure.

The Law Schools are following the same road although at slower pace, while the divinity schools have long led the way in this matter, and the leading ones require a full College course for entrance. Further, the Technical Schools are urging their students to take at least part of a College course before entering upon technical studies.

All these things have served to give new emphasis to the College course as a desirable foundation for professional careers.

3. Since the striking address of President Butler before the N. E. A. at Minneapolis and his open charge that two years are wasted in the elementary schools, a good many school men have been considering that proposition. It is not pleasing to be told as we have been repeatedly that the German boy and the French boy of 18 or 19 are two years ahead of the American boy, not only in breadth of knowledge, but also in ability to handle intellectual tools. If this is so, either our boys are duller or less industrious or our school system is at fault. My own conviction is that for the average healthy and diligent child six years is all that should be required for the eight grades below the High School. It seems to me that there are indications that one or two years are to be saved for children in the grades. Such modern devices as semi-annual promotions and opportunity to skip grades are more and more accomplishing this. Young people are coming to our Colleges at the age of sixteen or seventeen in increasing numbers. For them surely the full course is none too long. No student surely is mature enough to undertake the study of medicine, for example, before the age of twenty. This movement is therefore giving to the College greater security in its four year course, by making it unnecessary for a young man to save any more time before entering upon his life work. If the time is saved in the elementary schools, it does not need to be saved by

shortening the College course. There have also been a few indications that some of the combined courses would be given up, or at least modified in the interest of more College work.

4. A new and impressive word is also being heard. It is voiced among others by President G. Stanley Hall. These psychologists of the child-mind, are telling us that so far from trying to save time we must frankly admit that it takes longer to get ready for one's life work now than ever, and that it will take still longer a hundred years from now. As Dr. Hall has said, "As civilization advances, the time of apprenticeship increases, and the time of exposure to higher education should be prolonged." And he adds another argument to the same purpose from a different point of view: "The best education," he says, "is not that which comes with effort from direct attention and application, but there is an unconscious education, which is much more important, and which is carried on in the penumbral regions of the mind. This environmental education needs more time." (N. E. A. 1903, p. 515.) From this direction also comes, therefore, re-enforcement of the College insistence upon a four year College course.

Not many years ago the attitude of many university men was that the colleges were unnecessary because the universities could do all the work and do it better. There has been a change in this regard. Most university men now admit that the universities cannot do all the educational work of college grade, while the second part of the proposition that they can do it better has been quite generally challenged. The more than 7000 students of college grade in Ohio could not be taught by our universities, although we have four in the State. In spite of the marvellous growth of our State universities and of other independent universities, like Chicago and Cornell, it is significant that out of the nearly 130,000 collegiate students of America, over 60% (in Ohio 70%) are today enrolled in the colleges. And it may not

be amiss to remind you that most of these are small colleges, for out of the 479 institutions listed in the last report of the Commissioner of Education, 423 have less than 500 collegiate students each, while 321 have less than 200 students each.

The college is needed and will be needed because of the very numbers of young people desiring higher education. This is saying nothing of a fact of the utmost importance: that the college ministers to a local constituency. It is a great advantage to any State to have its Counties well supplied with educational institutions of high grade.

These are reasons for believing that the College is a fixed element in our educational system, and that the discussions of the past few years have left it stronger than it was before, and with its four year course still intact. It will remain as one of the things that cannot be shaken.

II. Our second inquiry is less simple. What is the distinctive work for the College which no other institution can do so well and which therefore gives it its permanent reason for being? Our chief difficulty here is how to compress into ten minutes what needs to be said. And I must apologize in advance for the inadequacy of this treatment of a great theme.

If the chief aim of life is to live worthily, then the chief aim of education is to train men to live worthily. Any narrower conception is itself unworthy. Now worthy living depends primarily upon life's emphasis. That emphasis will more likely be rightly placed if one's vision of life is broad and inclusive. What we call culture is only another name for broad vision of life. Education will fail most signally whatever else it may do, if it does not succeed in arousing interest in the things really worth while. This work I affirm can be done better by the College than by the Secondary School, or University, or even the University College, although all these are contributing their part to this result. We may dismiss the secondary school, valuable and neces-

sary as its work is, by noting that the secondary school student is too young and immature to appreciate life's best values. We may hurry the process of acquisition of knowledge, but we cannot much accelerate the growth of the soul.

The aim of the university with its highly specialized departments is to give equipment for each man's special task in life. The student there learns to do one thing supremely well in order that by doing it he may win a place in the world's esteem and be of service to his fellow men. But unless a man has his broad vision before he enters the university, he will not get it there. Even the under-graduate department of the university suffers at this point. The university atmosphere is a specialized and professional atmosphere. The university ideals do not contribute to a broad view of life. They are high but narrow. Having said this it is necessary to say in the next breath that these statements are true only in general. There are conspicuous exceptions. There are colleges into which the university ideals and methods have entered so thoroughly or which have grown so unwieldy in size, that they cease to manifest the College characteristics. On the other hand, not only are there universities so called which are really Colleges, but further there are some true universities in which the under-graduate department has never suffered eclipse by the professional schools but still remains a real College.

Nor would I be understood as declaring that there is no broad outlook on life in the university college. Well do I know that worthy teachers in many such colleges are doing their best to inspire their pupils with loftiest ideals and to train them for the most useful living. My only contention is that this great aim of education can be better attained in the small college than anywhere else, because of its emphasis on broad culture as over against specialization, on the man as over against his vocation, and on the importance of ideals as over against the modern world spirit of commercialism.

1. The world demands specialists and it is right. We cannot go back to the days when one man could do everything. The differentiation of tasks has meant a great increase in efficiency. Educators have been quick to respond to this demand, and technical schools, trade schools, professional schools with their often minute specialization, are fitting men to do well this work of the world. But a narrow specialist is a very incomplete man. Men must do their specific life task, but they must do much more. They must enter into a hundred relations in the home, in the Church, in the lodge, the community, the State. Citizenship makes its imperious claim upon them. To be a specialist does not fit for these relations. In Dr. Butler's phrase what society needs is "broad men sharpened to a point." Ability to do one's life task supremely well must not prevent a preparation to do these other tasks at least respectably well. So besides specialization there is need of a broadening culture that shall fill out the measure of the man and make him equal to all duties in all relations.

2. A great deal of emphasis is being laid today on vocational training, and one would think that parent or schoolmaster or even the boy himself at twelve or fifteen can tell what vocation he is later to pursue, and that he should then immediately seek to fit himself for it by a narrow specialization. Some of us who are not doing at all what we thought or dreamed we should, or who have watched the changing ambitions and the unexpected appearance of new aptitudes in a developing boy, are a little skeptical on the whole subject of vocational training. It sounds beautiful and wise, but does it fit the growing boy? But there is something else to be considered. Dr. Gunsaulus and President King are only two of many voices proclaiming today that the most important thing in education is emphasis upon the personality. This bundle of capabilities we call an individual is put into the hands of us educators not only to be trained to do something well, but also to be something worthy. The life is

more than the meat; the man is greater than his task. To be is more important than to do, even though one becomes only that he may achieve. Nowhere is there so much pains taken with the personality, in guarding its development, in calling out its best capacities, in emphasizing its most important phases, as in the college. Personality educates personality, and contact is necessary for this result. In the impressive illustration of Judge Buffington, you may charge two wires with any amount of voltage; so long as you keep them apart there is no result, but bring them together and light and heat and power flow from one to the other. So you may put ever so learned a professor in his chair, and ever so bright a student on the bench; so long as you keep them apart there can be no educational result. Only as they are brought into contact can the one powerfully affect the other. Separate professor and student by numbers or methods or any other barrier, and personality cannot influence personality. Herein has always been the chief glory of the small college and will ever be. No university classroom with its crowds, and no over-grown college, can accomplish for character-building, for calling forth the utmost that is in each student, and training his individual powers, what the small college has done and is doing. Is this not worth doing? It is, in my judgment, so much worth doing that all institutions, large or small, are going to exalt it more and more and make it the corner-stone of the collegiate education.

3. But another thing also needs to be said. Both these things, specialization and vocational training, have received a strong accent from the American spirit of commercialism. An address before one of our universities this year had as its text a quotation from the university catalogue: "The successful man of today is one who has an education that has a market value." There you have it boldly (indeed I had almost said impudently) stated. How far that commercialism has invaded the sacred halls of home and school and church needs not be said. Too far, alas. Where today is

the institution that most vigorously and most successfully combats this vicious, selfish, perverted, ignorant, worldly spirit? Must not the Church and the college divide honors in this matter? The vocational atmosphere of the university makes it less successful in its opposition. In all our educational system the institution that stands pre-eminently for those ideals that are above selfish greed and worldly success, for those interests of society which call for sacrifice, for those endeavors for mankind that bring no financial reward, is the College. We cannot afford to lose its influence upon our youth, those who are to be the leaders of men. We repudiate the doctrine with all our might that education most to be sought has a market value. The things most worth while in this world have no market value. If love is greater than gold, if appreciation of the beautiful brings a greater satisfaction than the miser knows, if wisdom is more precious than rubies, if the vision of the unseen is more to be desired than houses and lands, then the education that leads the way to these is of more worth than that which opens the door to financial gain. Ideas are worth more to any nation than railroads. Ideals are of greater value than commercial supremacy. For these things the College pre-eminently stands in our educational system. No other institution is doing or can do so well this work of awakening interest in the things most worth while in life and giving inspiration to strive for them. This is so by reason of its emphasis upon a broad culture rather than a narrow specialization, upon a fully-developed manhood rather than a vocational training, upon personal and social ideals which are above the crass commercialism of the modern age.

We need to train some men who shall do better than the mass the work of the world. Our secondary schools do this. We need to train some to perform special tasks in an expert manner. Our professional schools do this. We need to train some to be discoverers who shall enlarge the bounds of human knowledge. The universities do this.

We need to train some to be leaders of their fellow-men in political and social affairs. These men need some learning, some fitting for life's vocation, but they need something else far more. They need a lofty idealism, a broad survey of human relations, a profound grasp of social problems, ability to penetrate to the heart of obscure and intricate situations, and an ambition to serve spiritual ends, and promote the highest interests of society. This it is the purpose of the College to give, and while many other educational and social institutions contribute to this end in a most helpful way, it is mainly to the Colleges, and the small Colleges, if you will, that we must look to furnish this most important factor in our education. The place and work of the small College are found in the spiritual content of education.

RELIGION—CENTRAL IN EDUCATION

As a newcomer into the fraternity of college officers, I feel some hesitation in presenting in the presence of experts any views of my own in regard to the more profound problems affecting our institutions. I shall attempt little more on this subject than to remind you of certain well-known facts and principles which may form the basis for discussion.

Certain propositions not likely to be disputed may be made our starting-point.

1. Education (to quote the definition of President Butler) "is the adaptation of person, a self-conscious being, to environment, and a development of capacity in a person to modify or control that environment." This involves two things, equipment with knowledge and the development of power. The more one knows of the natural world and its laws, of life and its varied forms and characteristics whether plant or animal, of mind and its powers, the more fully he understands the forces which have been working in human society and the path of its development, the better he can adapt himself to the world and society. And likewise, the more thorough and consistent and prolonged is the training given to the native powers of the individual, the more comprehensive and balanced the development of all parts of his nature, the more efficient will he become as a master of his environment, as a factor in the progress of humanity.

2. Another principle we are ready to accept. Any education that neglects religion is radically defective, and this in both aspects noted above. The man is not trained completely if his moral nature is neglected. The spiritual is a

large part of the individual. To train the body and the mind without training the soul is to make a deformed man. But further, during the past quarter century new emphasis has been given the truth that religion is the greatest force in the development of society. The theologian does not have to apologize today for introducing religion as a factor in social evolution; it is universally acknowledged even by those who reject religion for themselves. The new science of sociology cannot be studied without a recognition of the power of religion in society. No one, therefore, can be said to be adapted to his environment who has not learned to estimate this element in that environment.

3. A third undeniable proposition is this: In this land and in this generation Christianity is the religion entering into the life of the people. To know the environment and the forces working to modify it, it is necessary to know the Christian religion. Any education, therefore, which neglects to furnish this information is radically defective on the side of adaptation to environment. While any education which does not seek the development of Christian character and the Christian spirit in the individual, is neglecting to equip that individual with what the experience of years has shown to be the most powerful means for modifying the environment in the direction of true progress.

4. A fourth proposition in a different field needs also to be borne in mind. In a democracy like ours, the principles that are to bring about the advance of society must be spread among the people at large. No select class can legislate reforms unless the people support them. Public opinion must be back of every movement in order to ensure success. The priesthood even cannot here wield an ignorant and superstitious following; the people think and the people vote. Education, then, must reach the whole people. The complete education must reach the masses. This

ideal must be approximated or the progress of civilization will be greatly retarded and many false steps are likely to be taken.

If these things are true—if education has this two-fold aspect, adaptation and training, if religion, and the Christian religion most of all, is a part of man's environment and one of the most powerful factors in the development of society, if knowledge of Christianity is necessary to the educated man, and the spirit of Christianity as a personal possession is needful for his equipment to serve his generation, if in our democracy what is needful for one is needful for all, then this conclusion is inevitable—education in Christianity and training in Christian character are to be provided for the whole population. Many agencies, as we gratefully acknowledge, are working to secure this end; the home through parental precept and example, however inadequate, the school through many a devoted teacher in spite of the muzzle of public statute excluding all religious teaching, the Church through public services and personal appeals, through pulpit and Sunday School and manifold organizations, the press to a limited degree, the lecture platform, the college and university. The question that is vital to us is: What part is the college to have in this work? The college does not touch the masses of the people directly, but it is perhaps fair to say that it does train the leaders, those who by reason of their education will take the positions of influence in society. Through the leadership of its graduates the college may contribute much to the training even of the masses; and the college will not fulfil its duty to society unless it sees to it that the leaders are educated in the way indicated with full recognition of the importance of the element of religion.

If this is the object to be secured and this the part of the college in it, we may notice briefly (1) the special circumstances of the present which emphasize its importance, (2) what should be included in religious education so far as the

college has a part in it, and (3) the methods likely to be useful to the college in securing its ends.

1. The need. Nothing is more evident to the student of religion than the general decay of religious knowledge. Not of religious experience, we are glad to say, not of the knowledge of God through personal communion, which is the essence of all religion. There never was more of this than now, and in America. But combined with this is an ignorance greater than in former generations of the doctrines and history of Christianity. The Bible is more widely read and more widely studied than ever, but it is in some way less known than formerly. Even our college young people cannot explain Biblical allusions in the poets, and our papers are full of the most astonishing conceptions of Biblical criticism and Christian doctrine. There are many reasons for this. The Bible has been banished from the schools and from most homes; the Church has given up its Catechism, and no longer tolerates doctrinal preaching in its pulpit. A hundred years ago President Dwight could preach a series of sermons to college students, and then print them as a system of theology. Is there a college president here who would attempt such a feat? The Sunday School receives much blame in these days, largely, I think, because impossible things are expected of it. The Sunday School may be improved, no doubt; it cannot be made to take the place of pulpit and home and day school. If, then, the present generation even of the more cultured class is not receiving the instruction in religion which a true education demands, from those agencies which in the past furnished it, there is the more need that the college should fulfil its part in endeavoring to supply it. The development of Christian character is being looked after somewhat carefully by many agencies. I am not willing to admit that it is not sufficiently cared for. But the other side, the instruction in Christianity as a vital force in society, as the dominant religion of the world—this is not secured today as it ought to be. And if

home and public school, pulpit and Sunday School are neglecting it there must be some place provided where our young people shall have something like formal instruction. Where is there such a place except in the college, and we ought to say, perhaps, the independent or so-called Christian college? The State University is compelled to be exceedingly cautious in this direction. It can only touch the fringes of the subject and that often with a truly secular bias. Many have preferred to leave it alone altogether. Here, then, we reach the important conclusion that the Christian college has a most necessary service to perform in this new century, a service which no other agency is at present prepared to perform, namely, to instruct the leaders of the coming generation in the Christian religion in its more formal aspects, in order that they may be able to build the progress of society upon a firm foundation, because understanding religion also, among other forces, its power and its possibilities, its principles and its ideals.

This, of course, is not all that the college may do in reference to religion. The other aspect, the personal training, the development of character, the inspiring with ideals, this is sought and indeed secured better by the Christian college than by any other agency. I would not underrate this. It is of vital importance. It is still to be a matter of large concern in all our institutions. It will influence our choice of professors, for the personal factor is the chief one here; it will affect our chapel services, our government, our whole relation to the student body. There is little, I think, to criticize along this line, and it is therefore largely omitted. The other phase of religious education has been neglected more often, and the development of the last decade or two has thrown an additional responsibility upon the college in regard to it. Probably a larger per cent of our entering classes are Christians by profession than at any previous period. The Church agencies are attending to that matter better than they used to do. But less is being done than ever

in the way of instruction in religion; at least the general development in education has not been accompanied by a corresponding improvement in the matter and method of the study of Christianity. This, then needs to be emphasized more than the other. If the Christian college will seize this opportunity and fulfil worthily this increased service for society, it will strengthen its hold upon the Christian public, and make a recognized place for itself in the educational system of the country, a place of dignity and power. It will give its witness to a great educational principle, and will lead the way to a more rational treatment of religion in all our schools.

2. The content. We turn next to consider what is to be the content of this instruction in Christianity. Here our aim should be regulative. We are to give the young people who come to us knowledge of Christianity as a social force, in the past and in the present. We are to study its principles and its workings. These are the more vital things. The Greek Testament or the Elements of the Hebrew Language have a doubtful utility as college studies from any point of view; they certainly do not contribute to our main purpose. The history of the Jews is surely as worthy of study as the history of the Egyptians or Greeks, but the Hebrew religion was after all only preparatory to Christianity. The study of the Bible as literature, one of the better fads of the day, is to be encouraged, but it belongs in the department of literature rather than religion. An examination of the catalogues of many of our colleges while revealing great variety and evident struggles after the ideal in some, discloses on the whole a very inadequate treatment of the subject. Christianity as a religion, its history, influence, doctrinal content, its essential elements of power, and the method by which the power that is in it may be applied to men—these are the things that need to be taught. We teach history, it is true, but how often, as in our childhood reading of the Bible, we begin with Genesis, and get

stranded in Chronicles or perhaps even Leviticus. The doctrines of Christianity are touched upon in courses on Theism, or the Evidences of Christianity, but how often these are purely philosophical in character, and how rarely they touch such questions as the person and work of Christ, or the historical effects of Christianity. Yet these are fundamental for our purpose. Of course we must not be narrowly sectarian in our instruction, but can we not teach the Atonement without teaching any particular theory of the Atonement? Cannot the problem of the person of Christ be made clear without trying to settle it absolutely? Are not all denominations agreed on the fundamentals of Christianity? And is not its real power in these fundamentals? We reach here our second conclusion, that the Christian college in giving instruction in the Christian religion, must include some statement of its doctrine and history as well as its philosophic defense and exposition of its Scriptures. Not that these latter should be ignored, but that the former which have been neglected should in the future be included. The college will not do its full duty by its students unless it teaches them the essential features of the religion which has made modern society what it is. And how are the leaders of the Church to be defended from the fads of religious fanatics, and the destructive criticism of the rationalist, unless they have been grounded in the doctrines of the Faith?

3. The method. In the third place, what of the method? Here there is much to be said by way of criticism of existing practice.

1. Keeping in mind our purpose—to educate in the Christian religion as a great social force, we are ready to affirm first of all that any courses in religion should be dignified by receiving the same treatment as courses in other subjects. The college is no place for Sunday School teaching, the methods of the ordinary Bible class are too childish to be used with college students. If the courses in religion

are made "snap" courses they will not be respected. Equally solid work must be exacted, and equal credit must be given for these as for all courses. I fear this is not the rule in most colleges, and in some where a good rule exists, the practice lags far behind. Further, is there any possible reason to be given for the nearly uniform custom of making the Course in Bible History or Christian Evidences run only one hour a week? No teacher of economics or literature would tolerate such treatment of his subject. No serious work can be done on such a schedule. What does this mean? One of two things—either the subject is not considered worthy to rank with others, or the purpose of the course is simply to have a sort of Bible Class on Monday rather than Sunday, in order to bring a little homiletic pressure to bear upon the students once a week. It has been said by a keen observer, "The subtlest peril of College life today is not the lack of spiritual tone; but it is the tacit assumption that religion is not a thing of mind-training." How responsible are we for this condition of things by reason of our treatment of the subject in our curricula and our schedules? Can we hope to fulfil our duty in this matter unless we lift our Bible courses and our courses on religion to the dignity of full college studies, and give them enough time to make them respectable?

2. When we come to the instruction itself may we not properly ask the question, whether the time has not come when our teaching of Christianity shall cease to be purely apologetic and defensive, and shall become positive and constructive? Our young people are sure to get a wrong impression of this religion if it is thought necessary to be always defending it against attacks. Surely the material now put in the hands of the Christian teacher, by the new science, the new Psychology, the new History, the new Sociology, should lead to a new treatment of the subject. There is so much of a positive character that less time than formerly need be given to infidel opinions. Opposing argu-

ments need not be ignored, but they can be met aggressively as well as defensively, and with better moral effect.

3. Is not the caution needed also that our teaching should not be critical in temper, although discriminating in examination of material? In courses so brief as ours must be, there is no time for the detail of criticism, and criticism without its detail becomes simply dogmatic assertion. Surely discussion of disputed points, or teaching of unproved theories must be omitted, so long as there is so much of a positive and undisputed character needing enforcement.

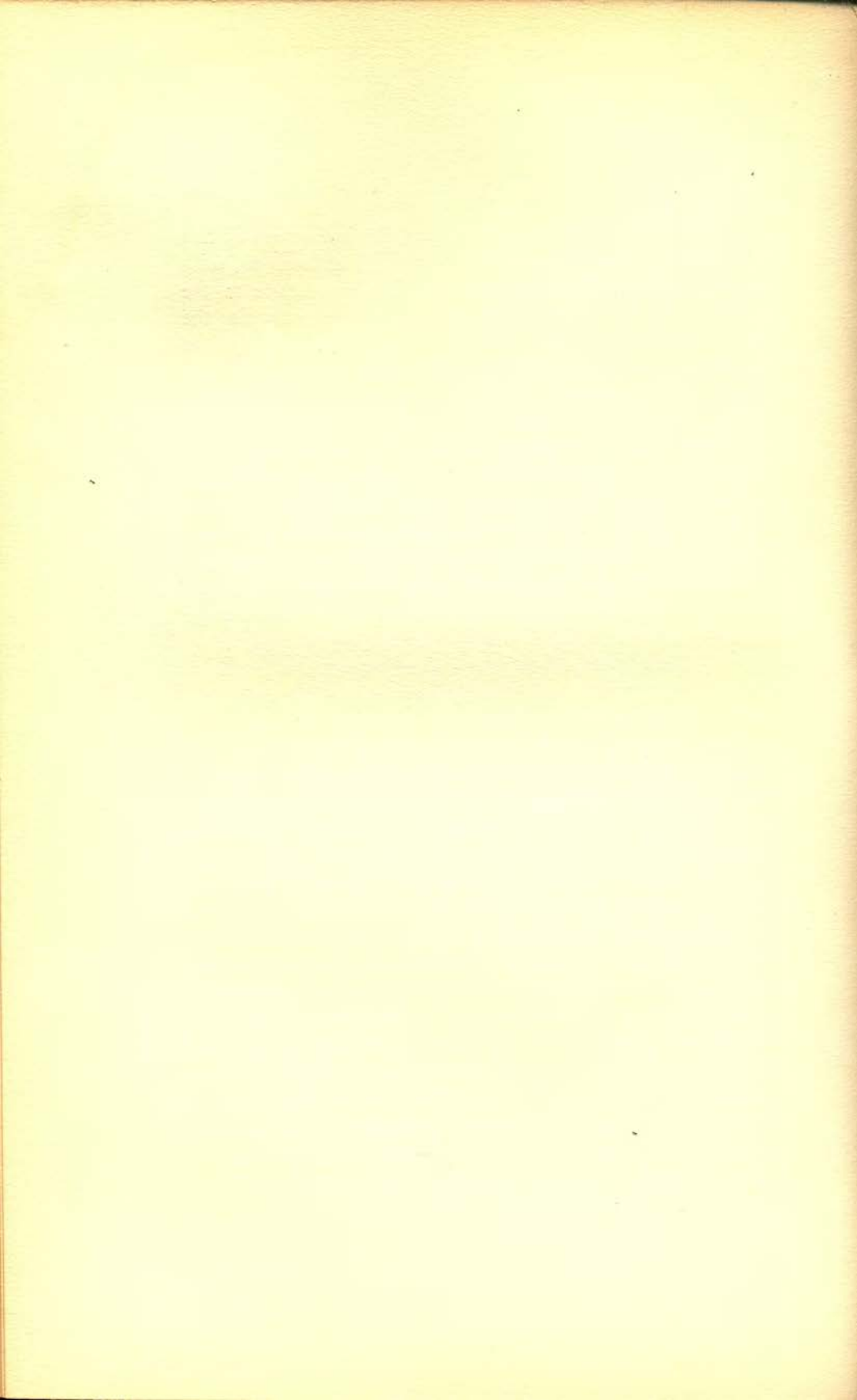
4. One further suggestion as to method may be made. It has already been remarked that our courses on Christianity as described in our catalogues are too exclusively philosophical. The history is worthy of better treatment, particularly in the way of setting forth the achievements of this religion and its power as a social force. But here the great field of Christian missions ought not to be ignored so completely as it is. Do we want to establish the faith of our students, and do we forget that the great apologetic today is the work of missions? Foreign missions furnish the laboratory test of Christianity. Principles that we discover in the history of Europe in the Christian centuries, we see proved anew. The forces of Christianity are applied under our eyes to fresh material, and with the production of truly characteristic results.

5. The form of instruction should not be homiletic or evangelistic but rather scientific. This does not exclude a sympathetic attitude on the part of the instructor. The ideal is that of the enthusiastic student of his theme, who delights to present living truths, with the expectation that when seen they will be accepted. Is there not a middle ground between the preaching attitude, and the coldly critical and severely intellectual? May not the teacher of Christianity manifest the same enthusiasm and joyful confidence in presenting his facts, as does the geologist or astronomer? And yet throughout the intellectual element

must be present, the scientific temper must check extravagance, and the facts must be set forth with clearness and precision. Fidelity to truth, loyalty to facts, not opinions, must characterize every discussion.

To avoid any possible misunderstanding, let me in closing review the main thesis of this paper, and reiterate certain qualifications already made. The College, and I am thinking of the independent, Christian college as distinguished from the university and the institution maintained by public taxation—the college should stand as it does for the development of the whole man, with special emphasis upon the soul which is neglected most often. Through a religious atmosphere pervading campus and class room, through the religious spirit infused into all teaching, through the potent personality of earnest Christian professors, it must and does seek to develop that spiritual power in the individual which is of the greatest value to him as a leader, and to the world. No agency is accomplishing this more successfully than the Christian college. The spiritual tone in most of our colleges is all that could be asked. Rejoicing in this as a chief glory, I have sought to call attention to another phase of religious education, which in the modern development of society has been given almost entirely into the hands of the college, namely, formal instruction in Christianity as a religion, and as the great social force. This education in religion, neglected by the home, driven out of the school, abandoned by the Church, is nowhere given adequately, to the great loss of society at large. For the new generation is coming upon the stage without sufficient comprehension of the meaning of Christianity, without a firm grasp upon the principles of this religion, lacking therefore by so much, complete adaption to its environment, and incapable of building strongly on the past, of directing wisely the advance of the future. To properly meet this need and improve the opportunity that is before it, the Christian college must give more serious attention to this matter and must enlarge

the scope and improve the quality of its instruction in this line. Let this be done with fidelity, with enthusiasm, with success, and the Christian college will demonstrate to the twentieth century its right to be, because necessary for the best progress of society. It will find a new mission for the new age. It will hold the keys of the future.



THE ESSENTIAL MESSAGE OF THE MINISTER

I. There is no vocation in life of greater dignity and broader influence and loftier aims than that of the Christian ministry. I congratulate all those who have been led by the Spirit of God to choose this calling. While it must be entered with profound humility and a sense of unfitness for its great tasks; it may also be entered with glowing hope in anticipation of its joys, its spiritual rewards and its opportunities for usefulness. We believe that to every man comes through the providence of God a summons to devote his life, in some special sphere of activity, to the advancement of his Kingdom, to the good of humanity. No Christian man ought to make the great decision regarding his life work without a conviction that he is obeying God's call to him. We believe that in perhaps clearer form some young men may hear the voice of the Spirit summoning them into the ministry. What is the peculiar mission to which they are called?

1. It is primarily to a position of service in the Kingdom. I would remind you that the word most often used of this office in the New Testament is the word *diakonos* which is translated minister, which means one who serves another, and which finds its interpretation in the Master's saying, "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Paul calls himself a minister of Jesus Christ—one who serves him and on his behalf. He indeed, to express the relation he holds to Christ, calls himself by the stronger word, *donlos*, or slave. He also thinks of himself as a servant of those to

whom he preaches, "ourselves your servants (donlons) for Jesus' sake." (II Cor. IV: 5) And we remember Jesus' word to his disciples, "Whosoever would become great among you shall be your minister (diakonos); and whosoever would be first among you shall be your servant (donlos)." (Matt. XX: 26) No minister will go far astray in his relation to his people if he will always remember that he is to be a diakonos—not to be served and waited upon, or petted, or obeyed, but himself humbly to serve; that is the primary New Testament conception of the ministry.

2. The minister, however, has other duties expressed by other terms. He is to me an episkopos, a bishop, an overseer, one who guides the institution of which he becomes the official head. This he must do in meekness and from the point of view of service rather than of autocratic rule; but it is a legitimate and necessary function of his calling. He must be shepherd of the flock and leader of its activities.

3. Another great function of the minister is to preach, to be a prophet, to speak for God, to proclaim Christ's message to men, to be his herald, his ambassador. One who goes forth with any adequate conception of his duty as a Christian minister must not forget this element so prominent in the thought of the Apostle Paul. He declared himself to be an ambassador on behalf of Christ: he was constrained to deliver his message as it had been given him. It is this function of the minister to which we will attend today. As ambassador of Jesus Christ what is the essential message to the world of the Christian minister?

II. It seems sometimes as if some ministers have no message for men. They give to their congregations Sunday after Sunday, analyses of happenings in the world of business or politics, learned essays on economic or sociological or philosophical problems, sometimes brilliant critiques of popular novels or standard works of literature; discussions of the latest fads in science or fashion, or higher criticism; but they have no message from Christ to men. Understand me!

I do not condemn all excursions into these fields. Christian ethics must be applied to all departments of life and illustrations of truth may be found in many fields. So long as the message is illuminated and not obscured, all these things are legitimate. But the message, of course, must be the chief thing. And alas, in too many cases the message has suffered total eclipse because many other things have seemed more important or more attractive. If the minister should have a message to men what is that message? As he faces an unbelieving world, as he goes among heathen peoples, he must ask himself, What did Jesus bring to men, what does this Christianity mean for men? So in trying to answer our question, we are thrown back upon the more fundamental one: what is the essence of Christianity? What is the heart of this religion? This has been answered for us from many points of view in the past few years. Professor Harnack has given us the historical answer, Professor Brown has given us the philosophical answer. While many like Professor James and Professor Starbuck have been framing a reply from the standpoint of Christian experience. All these points of view are right and necessary.

1. It is proper to rest upon the historical. Christianity has meant something definite to the world through these Christian centuries. It has had amid all its varieties a central core of truth affirmed with practical unanimity by all branches of the Church. It has brought forth certain definite fruits of character among all races. In this century, however, the endeavor to be broad and inclusive, to provide a common platform upon which all good men may stand together has led many a writer to blur the historical distinctness of Christianity, and to make the term Christianity cover all religious aspiration and conduct, or even general altruistic feeling and action without any reference to God at all. Against this confusing practice we must register our protest. It may be that Christianity has served its purpose and should be superseded by another more generous and inclus-

ive form of religion. If that is so, let us frankly admit it and call the new by some distinctive name; but what right has one to use the name Christianity to describe a form of ethics or religion which leaves out all that has been considered distinctive of it through the Christian centuries? It may of course be admitted that there has been much husk wrapped around the kernel of Christianity. This may be stripped away and should be, at least in thought. We should be able clearly to apprehend the kernel. But how can we keep Christianity if we discard kernel as well as husk. A University President in a baccalaureate sermon a few years ago, spoke thus to his students: "What is your ideal of success in life? Is it to become a reputable member of good society, and achieve substantial results in the way of fortune, family and friends, on which you can look with increasing complacency? Or is it to try to make the world better by a struggle which will be full of dangers and mistakes and misunderstandings, and in which to the very end of life you are likely to remain far from the realization of your highest hopes? In the former case you are a Pharisee, no matter how much you may try to disguise the fact. In the latter case you are a Christian, no matter what doubts may hold you back from venturing to call yourself by that name." Is this, then, the essence of Christianity—a purpose to make the world better, a general altruistic endeavor? Are there not Jews and Mohammedans and Buddhists who will be included by such a definition, and must we not for the sake of clearness make some discriminations? If Mohammedanism is not Christianity, what is Christianity as distinguished from Mohammedanism? If Judaism is not Christianity, what elements does Christianity have not found in Judaism? These elements, then, peculiar to Christianity, not found in other religions, will form part of its definition. This modern looseness of conception which has found expression in such utterances as I have quoted, as well as in our widely read quasi religious magazine, has been vigorously met by

President Mackenzie who says: "Christianity is not a vague term for religion in general suffused with the ethical spirit of Jesus. It claims to be supremely and directly the act within the human soul of a personal God who has redeemed the race of man to eternal life through the incarnation, the atoning death and the glorious resurrection of his son Jesus Christ. That seems to me to be a brief statement of the objective, the historical fact. That is a description of Christianity which no student of religion can avoid making if he would state what Christianity has been and is historically and characteristically among the other religions of man."

2. It is also proper, surely, to approach Christianity from the philosophical standpoint. Our religion must be made reasonable. We must relate its teachings to other facts we know. There must be unity in our thinking. We cannot help meditating upon the full meaning of its assertions. It is right to compare its methods and results with those of other religions and seek to buttress its affirmations by reasonable arguments. Doing this will help us to discriminate between the essential and the nonessential, between kernel and husk. It will make clearer the irreducible minimum without which there can be no Christianity.

3. But while the name Christianity has in history and philosophy a somewhat definite content, it has also a vital meaning for today in the experience of Christians. Amid all the varieties of Christian experience there persist certain permanent elements. There are Christian facts of today to which appeal may be made.

So the message of the minister may root itself in history and be buttressed by philosophy, but it will not be effective unless it fits the life of man today. Our message must not be of the past, it must have a present vitality.

III. What, then, is the essence of Christianity today? We have been told so often that we hardly need to repeat that Christianity does not find its essence in dogma and creed. Not that we would exclude the intellect from all

part in our religion, but that something must be added to intellect before we have the essence of our religion. We do not forget how James emphasizes this: "Thou believest that God is one; thou doest well; the demons also believe and shudder." (James II: 19) Of course "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. XI: 6) Intellectual apprehension must precede any relation to God at all, and yet as man is more than intellect so is religion more than creed.

We are quite ready to admit also that ecclesiasticism and ritual are not the essence of Christianity. Necessary as forms are to the expression of inward feeling; valuable as ceremonies are for arousing emotion, and for instructing the young by appeal through the eye, yet these are husk and not kernel.

Just at this time, however, we are met by a strong insistence upon the proposition, that the essence of Christianity is in its ethical content. This finds many beautiful and plausible forms of expression. The university president already quoted who made Christianity simply the equivalent of altruism, and was willing to state publicly that any one was a Christian whether he knew it or not who was devoted to making the world better, put all his emphasis upon this ethical element and expressed his view in high-sounding words. A fine Christian woman once said to me, "I think it is enough if one just takes the words of Christ and tries to live by them." What more plausible statement could be made of what Christianity is? And the frequent essays and sermons and books upon the ethics of Jesus, noble as much of the writing is, valuable as the discussions are to Christians, are yet putting the emphasis upon the wrong place. Jesus did indeed speak as never man spake; his ethical principles are the highest ever uttered by human voice; his teaching stands conspicuously above that of any other of the great teachers of the world. Men will ever come to him and

learn the truth that maketh free, and no higher aim can be adopted than to attempt to carry out his teachings. All this we gladly proclaim. But we ask, is this all that Jesus was—one of the world's great teachers, or even one who to a notable degree carried out the true filial spirit toward God and fraternal spirit toward men? In other words, did Jesus simply give to men a new law of life, somewhat higher than the old, and show by his own example how perfectly it could be attained? Is Christianity simply doing as Christ did? Or even entering into the same general attitude of mind? Was Jesus simply one who having ascended the steeps of holiness beckons to his brethren to come after? Was he only the first Christian, or was he, and is he, the Saviour and Lord of all Christians? Is it enough to take the words of Christ and try to live by them, or is there something else necessary before there is hope of doing this? These questions I am sure can be answered in but one way by any thoughtful Christian. Jesus has been and is to his people more than a law-giver, more than an example. Christianity would not have gripped the nations as it has had there been nothing else in it than this. The cultured Buddhists of Japan and the educated Brahmans of India can accept the ethics of Jesus without becoming Christians, and they do.

There cannot be religion without relation to God, and in this relation is the essence of religion. So there cannot be Christianity without relation to Jesus Christ, and in that relation is the essence of Christianity. We call this relation from the human side, faith. This faith roots itself in certain simple intellectual perceptions; it is confirmed by history and buttressed by reasonable arguments; it is accompanied by rich sentiments and finds helpful expression in many ceremonies; it flows out into conduct and carries with it an ideal of life—a life that shall be all love; but the heart of it all is that relation of personalities where divine grace and human faith meet with blessed results for the human soul.

IV. If this is the essence of Christianity, we shall find the essential message of the Christian minister right here. The possibility of this relation to God through Jesus Christ—the method of its attainment, and the appeal to men to enter into it, are surely the heart of the message we are to carry to men. Many other things we may well say. We may show the reasonable foundations and the philosophic inferences; we may illustrate from history and literature; we may show how the ideal of life has a bearing upon the current problems of character and society; but with it all we must not forget the message.

It has often seemed to me that a good test for a minister to apply to his sermons would be this: Is there in what I am saying any good news to men? Has my message the ring of glad tidings? If it has not, then surely it is not the Gospel, whatever it is. For since the angel spoke on the plains of Bethlehem the Gospel has been good news to men. Joy has sprung up in its train all around the world. Men have welcomed it because it fitted their needs. Look for a moment at some of these deepest needs of the human heart, that we may see what message we have for men.

1. Two things that no man can escape in this world are pain and sorrow. Alike to palace and hovel death comes, and sickness, and suffering and disappointment, and heart-aches. Where can men find an answer to the despairing cry of human grief? Ah! one does bring an answer. Jesus stands at the open grave and says, "I am the resurrection and the life, he that believeth on me though he die yet shall he live." And how eagerly have men welcomed that message and trusted in it and found comfort! I shall never forget my first ministerial call upon a bereaved household. It was a peculiarly distressing case and I returned to my room thoroughly exhausted. Speaking to a friend about it, she said: "Yes, but what a blessed thing it is to be the almoner of the comforts of the Gospel." That is it, the Gospel does bring good news and richest comfort to the sor-

rowing and distressed heart. But the comfort is not in any ethical standards nor church ceremonies nor dogmatic assertions. The comfort is in Him, the Resurrection and the Life; it comes to men as they trust in Him.

2. One of the most universal facts of human life is sin. All men feel a sense of sin. Conscience until smothered speaks with an accusing voice, and often after long silence it arouses to new upbraidings. No condition of life is free from this burden. Who can meet and satisfy this deep need of men for release from the burden of sin? Jesus has; Jesus does. And herein is the marvel of the ages. The proclamation, "Unto you is born a Saviour," has been glad tidings to many races in many lands in all these Christian centuries, and is today.

A few years ago after a gospel wagon meeting, I accosted a young man on the sidewalk with the question, "Are you a Christian?" He replied: "I believe in God and try to keep his commandments." I do not remember my answer, but I do know that he started me thinking, and I did not get through for many days. That young Jew, for such he was, believed in my God and was trying to keep his commandments. What more was I doing? Had I as a Christian any message for the Jew that would be to him glad tidings? Suppose I say: "Yes my friend, I know you are trying to keep the law of the Old Testament, but Jesus has come and given us a new law, a higher law, more spiritual in its nature, more exacting in its requirements. You must choose the highest that is revealed to you." Would that, think you, be to him good news? Why, he cannot keep the law he has. He is conscious of short comings, of failures, of transgressions. To point him to a higher law, more unattainable, is simply to discourage. A man who cannot live by the words of Moses, certainly cannot live by the words of Christ. I went to my New Testament and I found there the message of the Apostles to the Jew of the first century, and it is the

message to every sin-burdened heart in all the ages. Hear it. The author of Hebrews says: "Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." (Heb. IX:26) Peter proclaims, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts II:38) "Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." (Acts V:31) Paul, that Hebrew of the Hebrews, exultingly cries, "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." (Acts XIII:38, 39) "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death." (Rom. VIII :12) Remission of sins! Free forgiveness! "There is born to you a Saviour." Ah! There is good news for the Jew and for every other who seeks to attain unto eternal life by the painful process of trying to do right and becomes disheartened. Let the bells ring out with joy. There is a way to escape the burden of sin and to find peace of soul. Ethical teaching does not give it. Doctrines do not bring it. A holy example simply baffles the heavy heart. But a Saviour brings hope and peace, and the remission of sins through his cross.

3. Sin in the experience of humanity is not only a burden, it is also a bondage. Has Christianity a message for the bond-servant of sin? Let us take an extreme case. Go with me down into the slums and find one of those wrecks of humanity, who, from a position of influence and respect has fallen through drink to the bottom of the scale and now lives a life enslaved. Home, position, family, character, self-respect all gone, what is there left for him? We are Christian ministers; what good news have we for him? Shall we say: "I know you have fallen low, my brother, but look up,

see in the life of Jesus the ideal manhood, rise to your nobler self, and follow this pattern set before you"? Is that, think you, good news for him? Listen to him—I have heard more than one say this:—"I know I am a poor wretch, but I can't help myself. I hate the stuff, I wish I could go where I would never see it again. I try to keep away from it, but when the temptation comes I have no strength to resist." And we know he speaks the truth. No use to upbraid him for that initial trespass that has brought him down. No use to hold up ideals or examples. Those things will not help him. What does that man need, that human soul created in freedom and now a slave to sin? What will lift him out of his slavery and make him a free man again? Will any law of man or God? Will the creed of the Church or its ceremonies? Will the commands of Christ, or his standard of holiness or even his promise of forgiveness? I tell you, NO. There is only one thing that will come to that drunkard as good news, and that is the promise of a power sufficient to break the chains that hold him in bondage. And I praise God that Christianity has just this message for such a man, and for all others who feel the bondage of sin and strength of temptation. Paul was not ashamed of the Gospel because in his experience, and as he had seen it work, it had proved itself to be the power of God unto salvation. The power of God. That is good news to those in bondage. Ideals we have indeed, but they are by human strength unattainable; we struggle upward only to be baffled and defeated. Then through the faith that links us with the divine Christ there comes into the human soul the life of God, and sin is not only forgiven by his grace—it is also overcome by his power. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." (I Cor. XV:57) In the first chapter of Ephesians Paul gives us the measure of that power when in telling his prayer for the Ephesian Christians he says, "That ye may know what is . . . the exceeding greatness of his power to us-

ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead." (Eph. I: 19, 20) The power of the resurrection can lift even the drunkard up and keep him secure.

Brethren, you who are called of God to be his ministers, sent as the ambassadors of Jesus Christ to a world of sorrowing, sinning, yet aspiring men, give heed to your message. Make it ring with glad tidings as it meets the profoundest needs of humanity. Make all other things, all other words and counsels subordinate to that which constitutes the heart of the Gospel, the promise of forgiveness of sin, and the power of a new life through the Cross and Resurrection of Jesus Christ, our Lord and Saviour. Make your own convictions clear by intimate communion with the Master. Speak then his message, not your own. Study as you please the history and philosophy and ethics of Christianity. Draw upon the rich treasures of literature and art. Apply your best energies toward solving the great pressing social problems, but preach the Gospel. Make your pulpits resound with the glad news we are privileged to announce to men. And your ministry will surely be blessed of God, and be a benediction to men.

A PRACTICAL EDUCATION AND THE COLLEGE

This age of ours is often characterized as preeminently practical. No age has surpassed this in its utilization of the forces of nature, in its application of new discoveries to public utilities, and in its insistence upon the test of usefulness for every political measure, social custom, or religious belief. There is much that is most attractive in this prevailing temper. Who would not agree that what is useless ought not to persist? Surely the demand for utility is soundly based, provided only we have a broad understanding of what shall constitute utility. We could hold this practical view quite strongly and yet not endorse the condemnation of music and art as useless just because some people find them so. I apprehend that many a business man of the narrower type regards a poet as the most useless of mortals. Yet we know that poetry has performed a most important service in the history of every race. It is but one manifestation of this prevailing spirit of the age that we meet in the educational field in the insistent demand for practical education. We are told that our education in the past has been cumbered with many useless elements; that our children have spent much time on what is of no value to them in after life; that they should be taught in such a way as to be ready to go out into the world and earn their living. Our schools are undergoing great transformations in accordance with these ideas. Manual training, domestic science, commercial and other vocational studies are being introduced into our high schools and universities. It is because of the strong movement in this direction today, that I ask your attention to some bearings of this demand for practical education upon the College and its curriculum.

I. In the first place it may be proper to remind you that educational fads often run into fallacies; that valid principles may be pressed so far as to become injurious. Take for example that most fruitful Herbartian principle of interest—there can be no educational result unless the mind of the learner is awakened by interest in the thing learned. Undoubtedly sound as a pedagogical principle, most stimulating to the teacher as it has been, we have seen this carried to the perverse extreme of insisting that the child should study only what interests him. It is true to say that the child must be interested in the thing he studies, at least to the extent of applying himself to it and attending to it. It is not true that the child should study only what at the start or in prospect awakens his interest. Yet we have seen children allowed to follow the line of least resistance in their educational development. We have seen schools made kindergarten playgrounds, and this parody on education defended by an appeal to this great principle. Mental effort, like physical, is not easy nor necessarily alluring. Some things need to be done whether they are hard or easy. And certainly a good teacher can awaken real interest in a study not at first attractive. In this case we have seen the perversion of a thoroughly sound principle with disastrous results.

The same thing has happened more recently with manual training. That there is a most valuable educational result from the training of eye and hand to work together as in handicraft, no one will question. But psychologists tell us that if we carry this manual training too far so as to reach expertness or technical proficiency we cease to obtain this educational benefit; for just as soon as the hand begins to work automatically, as it does when it acquires expertness, the nerve direction is transferred from the brain, where educational result is alone possible, to the spinal chord. So while manual training is of high pedagogic value, an excess of it may reach a point where it ceases to have any such value.

With these examples in mind we may properly scrutinize this new applicant for pedagogic favor. What are we to say about this demand for a practical education, for vocational training, for learning of trades in the public schools?

II. We must all recognize the fact that a large proportion of the children who go to school drop out before the high school is reached and that of those in the high school, only a minority go on to college. The great problem of the public schools therefore is not to prepare for college but to prepare for life. It is more the duty of the school to provide for the ninety-five children who drop out than for the five who go on. Let us grant also that bread-winning is the inevitable task confronting all these children and that some training in bread-winning occupations is certainly an appropriate undertaking for our schools. We gladly affirm also that so far as these vocational studies introduced into the high school have a tendency to retain children in school for a longer period than would otherwise be true, they are altogether to be commended. If they will also tend to dignify hand labor in the eyes of all children, of the rich as well as the poor, they will perform a most valuable service.

We may say, further, that so far as this modern tendency in education is a demand for efficiency it should receive our hearty support. Because a thing has always been, is no reason why it should continue to be. It is a reason why it should continue until there is some reason for change, but if adequate reason appears, the old must give way to the new. And if the old education, under the changed conditions of modern life, is no longer efficient, who would try to prevent changes, that give promise of producing a better and more efficient result?

III. Having said this in approval of the general principle of practical education and of its special form of vocational training, it surely is not amiss to call attention to its limitations. For this, as well as the principles of interest or of manual training, may easily pass over from sound pedagogy

to injurious faddism. This really excellent movement, having in it the potency of great benefit to the rising generation is already, in the advocacy of some enthusiasts, being pushed to an extreme where it would become an injury rather than a help. There are three directions in which there is danger here.

1. There is danger, first, that the practical and vocational will be pushed so far as to block the way of some boy who has ability for and aspires to a professional career. In this land of democracy it is our glory that there is no position of eminence or power in the land to which any boy, however humble his birth, may not aspire. Indeed, the very conception of a perfect democracy is that each individual must be given a chance to develop freely, and find the place and task in life for which his natural endowments and acquired abilities fit him. This is not so abroad; society is somewhat rigidly stratified, and it is expected that the son shall remain in the same class and follow the same occupation as the father. Exceptions are rare, although not wholly lacking, where a boy breaks out of his class and attains to a higher, where the peasant boy becomes a doctor, or the mechanic's son a statesman. In this country this is the common and the expected thing. Many of our eminent professional and business men have been sons of mechanics or farmers. I would not imply that the farmer in this country belongs to a lower class than the professional man—we ought not to recognize any higher and lower—but that the farmer's boy is constantly departing from his father's vocation, to the great advantage of our society. It is, however, a fact that even in this country we are witnessing a deplorable growth of this old-world stratification. It is probably more difficult than it was twenty-five years ago for the mechanic's son to be anything more than a mechanic. Yet still, thank God! we are a long way from the rigid lines of the older nations. Now anything that intensifies that classification of society on trade lines is certainly to be deplored and resisted. Our public school system, with

its absolute equality of opportunity for all, has been one of the greatest agencies in opening the door of larger opportunity to the poor boy. He is not bound down by any social customs. No insuperable barrier stands between him and success in any line of human endeavor. Surely this opportunity must be guarded. Even now it is charged that a large proportion of the potential genius even of this free land is suppressed and lost to the world through lack of opportunity for development. We may well believe that many a boy who would bring honor to himself and his nation, has sunk into the oblivion of the mass because the door of opportunity into the one field where he was fitted to shine was closed against him. His parents were poor and he had to go to work, or he became too early attracted to some special field and missed his larger place. Sometimes we see an unexpected opportunity given, and a great genius disclosed. For a conspicuous example in our national history think of General Grant. What would he have been without the opportunity the war gave him? Now anything that tends to the suppression of these unrecognized geniuses among the wage-workers of our land is to be condemned. I believe that vocational studies may be so used as to discover and develop real aptitudes. I am sure they may be used to suppress talent, in which case they would be an injury to society. Early specialization always means the closing of some doors of opportunity. My chief objection to the development of the elective system in the high school is that it narrows the opportunity of the student. It defines the goal toward which the life must be directed, at too early a point, before the real capabilities of the individual have had time to show themselves. I have seen so many boys, all aroused and interested in some line of activity, change completely under the developing influence of the College, that I have grown to distrust the judgment of any boy as to his life bent. And I am equally sure that it requires more discernment than the average teacher can boast to discover those latent aptitudes

which spell large achievement in life. I should like to quote here some strong words from a recent address by Principal George H. Libby, of the Manchester, N. H. High School.

"I am ready to dispute the claims of the extreme enthusiasts of vocational education on their own ground. This running into narrow channels of study and work in the high schools is the college idea of specializing. Experience has proven that specializing without a broad cultural basis keeps a man from growing to his full stature. The best law schools and professional schools of all kinds are beginning to require the degree of A. B. for admission. If specializing after four years of high school work narrows and unfits a man for power and liberal growth, what will it do for the callow grammar-school graduate? Business men tell me that boys who take little beyond grammar school except business courses are of little service; they lack general information, general ability. They are not ready to grasp a new situation, or attack a fresh problem. All they know is the rules they have learned; and they lack judgment to apply them under differing conditions.

"Narrow and superficial training is fostered by the elective system. The elective system rests upon a false working basis. It presumes that every boy is endowed with a certain bent or genius; that a boy's natural taste and interest will guide him in choice of work and studies. Now the average boy shows no impelling bent, except to get three or more square meals a day, to shun work, and to love play; and, left to himself, he will find the path of least resistance. I do not mean to say that all boys are fundamentally alike, that they have no individual bent or genius; but this, that their native bent is latent during the period of physical growth, or overshadowed by love of play common to youth. A boy ordinarily shows neither wit nor wisdom in the unguided choice of his studies; he is led by caprice. He takes this or that because his chum does. He aims to get teachers who are easy, professors with whom nobody ever flunks. He chooses

the "snap courses." The business courses in our High School are overrun with pupils who elect these courses thinking they will be what they call a "cinch." President Nichols says that probably one out of five college students selects courses with well-directed purpose. The more impulsive high school boy will not do so well.

"If the native bent or interest of the young is more or less latent and needs to be touched by something outside of itself to call it into activity, then it seems wise to make all courses of study broad, so that a student may find in them his true interest, and through them find himself. The time to specialize is after this discovery."

Now of course the whole point of what I am trying to say here is this, that vocational training, valuable and necessary as it is, must be administered with the greatest caution, in order to avoid condemning a boy to what is not after all his best line of work, in order to avoid also such early specializing as to narrow his outlook and his opportunity. Vocational training as an elective in the High School and a means of holding in school those who would leave earlier without it, is wholly to be commended. But beneath specialization should be general education, and the door of larger opportunity should be always kept open. I shall never forget two boys, the sons of an Irish washerwoman, who came to our house when I was a lad. She was a widow and compelled to work to support herself and her children. Manifestly these boys of hers should be trained for some practical wage-earning employment. But this mother had ambitions for her boys. She worked hard and inspired them to work. They went through high school and college. One is now a priest and the other a physician of some eminence in his profession. For such as these there must always be provision in our school system, if our democracy is to be a permanent success.

2. There is a second danger in this emphasis upon a practical education, namely, that it narrows the conception of the

practical to that which leads to financial success. This is an ever-present danger in this materialistic age and nation. We are the people of the almighty dollar and prone to measure everything by this inadequate standard. But if there are any fields where this standard is plainly out of place it is in the fields of religion and education. We are here thrown back directly upon the large question of the real purpose of education. If it is to make one financially successful then of course that is practical which conduces to that end. If life is to mean more than success of that sort, then education may be called practical that fits for those larger ends. I realize that I am but repeating commonplaces, and yet it is these same commonplaces that need constant emphasis in presence of the American zeit-geist.

Two considerations may be noted here:

(a) A study that fits a man to enter upon a job immediately, like bookkeeping for example, is usually called practical; but it may be, after all, less practical even in the financial sense than one like Latin or Algebra that so develops the mental power as to fit one for ultimately carrying a large business. As Mr. Libby says, what trains the judgment and imparts general information is of high value in business. In other words, not the immediate utility but the ultimate utility is to be taken into consideration.

(b) Again, since life is much more than earning a living, so education that prepares for other worthy ends of life is equally practical with that which fits for bread-winning. Granting that bread-winning is fundamental to life and its enjoyment, still we will all say, "Better less financial success and more richness in life."

I knew a multimillionaire once who had made his own fortune by hard work. When past seventy a friend said to him in my hearing, "General, why don't you stop working so hard, and take things easy for the rest of your life?" To which he made this pathetic reply: "There is nothing left for

such as me, but to rush on under this pressure until we drop over the precipice." Who could call that a successful life, for whom there were no interests except money-getting? Shall I add that one day something snapped in his brain and he dropped over the precipice, and not two years passed before his fortune had been squandered by his sons. To heap up money, to become the head of a large business, may be a legitimate aim in life, but it surely should be subordinated to higher goals of personal development and social service and Christian achievement. Money often seems to be the indispensable prerequisite to everything else in this world, and yet when we stop to think about it all the things that are most worth while in life cannot be bought. Money can not buy health nor home nor love nor a clear conscience nor the vision of the eternal. It cannot insure against sickness nor sorrow nor death. Shall then education be limited to that which is least, or shall it be extended to include preparation for the enjoyment of what is most worth while in life and for the largest service of which each is capable? And shall we not call that education useful and these studies practical which contribute to one's efficiency and enjoyment in these other spheres of life?

3. A third danger in yielding to the demand for practical education is that it will leave no place for cultured idealism, and will tend to make only self-centered citizens.

The best thing about the college, in the mind of many of us, is just that it implants and nourishes an idealism among its students. It takes their eyes from the immediate present, from the selfish scrambling of the mass of men, and gives them the vision of the goals toward which God's purpose is leading humanity. It takes them to the mountain summit, where the petty detail of daily life is lost in the haze, whence may be traced the long path by which man has struggled up through all the ages, and whence also may be seen far off the shining peaks of the promised land toward which he journeys. Without anticipation born of such a

vision how helpless and hopeless is man's effort! Without such ideals held out before him, how aimless his endeavor! This is the supreme benefit the college confers upon its students, that it gives this vision which should guide and inspire them all their lives, and that it weans them away from the selfish ends too many are seeking, and calls upon them to devote themselves to helping men reach the divine goal set before them, which we call the Kingdom of God. If the college does this, whatever else it fails to do, it has justified its existence. If it does not do this, whatever else it may accomplish, its right to be may fairly be questioned. This idealism, however, is strangely the very basis for criticism upon the part of those who advocate the practical. Of what use, they say, for all these things? The College makes visionaries, men out of touch with life. Surely we must come to some understanding on these points.

Is it true that visionaries are useless members of society? Whence have come the great scientific discoveries that have revolutionized industry? Whence have come the new remedies in the medical realm that have meant the saving of thousands of lives? Out of the laboratories of men who have given their lives to apparently useless experimenting. Imagine an ignorant peasant going into Koch's laboratory and being told that this man did nothing but fuss around among his retorts and bottles. Would he not say that this was a useless, unpractical way to spend one's days? Yet peasant and prince alike have profited most signally by the fruit of that research. Much research may go to waste, it is true. Of what man's effort can it be said that every act, every motion is effective? But so convinced of the value of this visionary experimenting is the business world today, that many concerns employ research men permanently, in hope that they will find something of value. This research is not aimless. A man has a vision, an idea of something that may be and he labors to give it substance, to find the reality back of his vision. Marconi had a vision and after countless experi-

ments found a way of sending messages through the air. Had it not been for his vision, there would have been perhaps no survivors from the Titanic, and we never would have known what had happened. The world has reached the place already where it is giving general recognition to the value of this research in lines of chemistry and physics. It is not so ready to see the value of similar research into history or social structure. That will come with time, and a world that can applaud the discovery of the North and South Poles after years of disastrous endeavor, will some day come to realize that historical and social research are far more fruitful of practical result.

Now the point I would make here is that an education that produces men of vision, men of ideas, is as practical as any others. That it is narrowing too much our conception of the useful if we exclude these experimenters and students who are giving their lives to searching out the great principles of human life and showing how they have been worked out in the history of man.

(a) For we must remember that the advance of civilization does not consist so much in the conquest of nature, as in the progress in ideas. Increase of comfort of living, the addition of countless conveniences, the growing facility and safety of travel, better utilization of resources, more equable distribution of products—these have followed in the train of the scientific conquest of nature and its forces. But the real advance of civilization after all is not in these things. These would be comparatively valueless without other great achievements. When we speak such words as liberty, equality, democracy, brotherhood, we realize that in the ideas for which these and others like them stand has been the real advance of humanity. These ideas have been visions in the minds of man and by slow and painful struggles have they become realized ideals, not yet indeed fully realized but distinctly seen and to a large extent enjoyed by men. Here is the real progress of the world. We must not forget that.

(b) Another element needs to be noted here. While no one would claim that all this progress in ideas is due to college men, we are ready to affirm that today, more perhaps than ever before, the college training is needed to give steadiness and direction to the fermenting aspirations of men. Not that college creates all idealism, but that it stands for idealism, and idealism tempered by historical knowledge and a sound philosophy. I cannot do better than to quote here the words of Governor Baldwin of Connecticut spoken only a week ago:

“College, at best, can give us but a small part of an education. It is only the preface of the book, which she translates for us. Her aim is to let us know why it was written, and for what. What it is, comes later. In Emerson’s words: ‘The things taught in Colleges and schools are not an education, but the means of education.’ The world is our best, as it is our earliest teacher—a hard mistress, but generally a just one. She gives and takes. There is a word in our language which has acquired a new meaning of late years. It is ‘sanity.’ We use it to express a faculty of coming to calm and sober decisions—of taking calm and sober views, belonging in a marked degree to an exceptional man. He is ‘sane.’ The rest of us are not. This way of looking at men’s minds indicates the feverishness of our age. It is unsettled. We may reasonably look to men of higher education to cool it off; to quiet and steady it, to give its forces a direction in healthy ways.

“The most popular cry, not only today, but always and everywhere in American politics, is for progressive policies. Our people have no patience with mere standstills. They know that all life is motion, and that that of society always ought to be and can be motion forward.

“But it is often not an easy thing to distinguish between advancing and retrograding forces. Who can best do it? The man who has had scientific instruction in those general ideas which are common to all scholars of all countries and,

we may almost say, of all times. He has read the books which the world has sifted out as worth saving from the libraries of 3,000 years. He has been shown what experiments men have made in political government, and with what success. He has been taught something of what we call philosophy—the science that concerns itself with the reason and principles of things and men.”

This is what the world needs, idealists who are sane. We have enough demagogues to play upon the passions of the crowd, we need men of sane idealism to be true leaders of civilization. Such men will often be open to the charge of unprogressiveness. They go too slowly for some hot heads among the people. But they will build more safely, and reach the goal all desire more surely by reason of this very deliberation.

(c) One more thing may be said. This idealism that looks at society broadly, and that is seeking the higher goals for humanity lies at the basis of the best service for others in the world. Vocational training must be guarded with the utmost care, if it does not develop what is so naturally associated with it, a feeling that the real goal of life is personal success. The appeal of the practical education is the appeal to fit oneself to make a personal success of life. This tends to develop a self-centered life. There is little room for altruism, for a life devoted to the service of humanity. Now it may be that one serves society by doing his own work successfully. But the world needs more of the type of men and women who are ready to lose their own lives in devoted service for God and men. The College, with its idealism, distinctly favors this development, and a host of young people are going out every year from our colleges with the high purpose of service in their hearts, with ambition to devote themselves to great popular causes of betterment whether they gain personally or not, as a result of their endeavor.

In an age, then, where practical education is being emphasized and vocational training is the fad of the moment, we would call attention to some dangers in the application of these principles while desiring to give full weight to the undoubted value in them. And particularly would we affirm that the College has still a secure place in our educational system. It is needed now as ever to train the leaders of the people, men who shall have broad outlook upon life and its problems, who shall be steadied by knowledge of the past and guided by a sound philosophy, and through study of man in all his relations—men who have high ideals, who have seen visions, who have learned to estimate truly life's values and who are ready to devote themselves with a lofty consecration to the realization among men of the divine purposes as they are progressively revealed. Such, I believe, the College is producing. And such I am sure the world is needing. Our colleges must not seek to become vocational schools. Leave that to high school and university. Let us see clearly this great need, greater just because of the emphasis upon the immediately useful and financially beneficial, because of the narrow specialization beginning so early, because of the exaggerated emphasis upon the individual goal, and the corresponding failure to see the social goals. And let us strive by a broad curriculum to train men and women of vision, of sanity, of consecration. There is nothing we can do which will be of greater service to the world—there is nothing in the truest sense of the word, more practical than this.

THE NEW ENGLAND SCHOOL IN THE WEST

A regard for Education has always been one of the chief glories of New England. Among those who first came to the Massachusetts shore were many highly-educated men. Having known the benefits of university training they were anxious that their children also should enjoy equal privileges. It was in the autumn of the sixth year of the settlement of Boston, Sept. 8, 1836, that the General Court of the Colony voted the sum of four hundred pounds "toward a school or College." And this is said to be the first instance "in which the people, by their representatives, ever gave their own money to found a place of education." This was the humble beginning of an institution ever since that time the pride of Massachusetts, Harvard College.

But provision for advanced education implied of necessity the establishment of elementary schools. These were not neglected. On the contrary, in this matter also our New England fathers took a step in advance of the world. For not only were schools established where for certain fees any child might secure the elementary education, but, with a wisdom far-seeing and beneficent, they decreed that such provision must be made in every town, and the school opened to every boy in the Colony. It was the religious value of education that was chiefly in view in this movement for popular education, as appears from the preamble of the law of 1647, a law which is the corner-stone of the school system of Massachusetts. Part of that law is worth quoting; it reads: "It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as, in former times, keeping them in an unknown tongue, so in these later times, by persuading from the use of tongues; so that at last

the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; and to the end that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavors: It is therefore ordered by this Court and authority thereof that every township within this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him, to write and read; whose wages shall be paid, either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those who order the prudentials of the town shall appoint; provided that those who send their children be not oppressed by paying much more than they can have them taught for in the adjoining towns.

“And it is further ordered that where any town shall increase to the number of one hundred families or householders, they shall set up a grammar-school, the master thereof being able to instruct youths so far as they may be fitted for the university; and if any town neglect the performance hereof, above one year, then every such town shall pay five pounds per annum to the next such school, till they shall perform this order.”

This act blazed a new trail in the realm of education. With the possible exception of Sweden, there was no earlier example in history of a state making provision for universal education. In the words of a distinguished educator of Ohio, “With matchless wisdom they joined liberty and learning in a perpetual and holy alliance, binding the latter to bless every child with instruction, which the former invests with the rights and duties of citizenship. They made education and sovereignty coextensive by making both universal.” The spirit thus manifested in the very beginning has been persistent all through the history of New England. Devotion to education, and a readiness to un-

dertake new methods that promised well have kept her schools in the van of educational development in this country. The ideals of the fathers were of course not always fully carried out. Not all the boys in New England have received the training which was meant for them. The man who is the chief figure in this celebration, Rufus Putnam, the founder of Marietta, was denied the early advantages enjoyed by most around him. It was only by private study under great difficulties that he obtained most of his education, and he never recovered from the serious handicap of his early deprivation. In a pathetic passage in his memoirs he tells of his lack of school opportunities. When he was seven years old his father died. For two years he lived with his grandfather; to September, 1747, or when he was nine and a half years old, he says, "I was kept at school as much as children usually were at that day, and could read pretty well in the Bible." But that was the end of his formal school life for he goes on to say: "In September, 1747, I went to live with my step-father, Capt. John Sadler (at Upton) and continued with him until his death (in September or October, 1753). During the six years I lived with Capt. Sadler I never saw the inside of a School house, except about three weeks. He was very illiterate himself, and took no care for the education of his family; but this was not all; I was made a ridicule of, and otherwise abused for my attention to books, and attempting to write, and learn Arithmetic. However amidst all these discouragements I made some advances in writing and Arithmetic, that is, I could make letters that could be understood and had gone as far in Arithmetic as to work the rule of three (without any teacher but the book).—Oh! my Children, beware you neglect not the education of any under your care as I was neglected.

"In March, 1754, I was bound apprentice to Daniel Mathews of Brokfield, to the millwright's trade; by him my

education was as much neglected as by Capt. Sadler, except that he did not deny me the use of a light for study in the winter evenings.

"I turned my attention chiefly to Arithmetic, Geography, and History; had I been as much engaged in learning to write well, with spelling, and grammar, I might have been much better qualified to fulfil the duties of the succeeding scenes of life, which in providence I have been called to pass through. I was zealous to obtain knowledge, but having no guide, I knew not where to begin nor what course to pursue—hence neglecting spelling and grammar when young I have suffered much through life on that account."

His appeal to his children ought to be heeded by all of us: "Beware you neglect not the education of any under your care as I was neglected." And his reference to his sense of handicap in the duties to which he was later called, ought to stimulate every child in Marietta to improve to the full the opportunities for learning now open to him. Life will call to duties now undreamed of. You will need all the education you can get to perform them worthily.

Not only was the provision for education in New England made early and made for all, and made to extend through the university, but also, as already hinted, this action was the outgrowth of religious convictions, and was designed to promote the cause of religion. The higher education was especially designed to promote religious ends. The institutions of learning founded in New England were all of the type now known as the Christian College, an institution in which training of character as well as of brain is sought, where learning and religion go hand in hand.

As the years have passed, as our school systems have developed under influences favorable and adverse, important changes have been made in organization and discipline, in range and method of subjects taught; but these fundamental features characteristic of the schools of the fathers have persisted, and where lost to any extent it is recognized as a real

loss and not a gain. The universality and the freedom of education have found more perfect embodiment; they have been built into the foundation of the great public school system of the whole country; and if the Bible has been crowded out of our schools and religion out of our universities we do not rejoice; rather do we deplore the fact. Thus bravely and wisely did our fathers lay the foundations. Out of their poverty, surrounded by perils, and weighed down by the pressure of the toils and hardships of life in a new land, they built the school and the college beside their Church as the necessary accompaniments of religion in a free land. But there is another chapter in this story.

New England, founded by people of strong convictions and an adventurous spirit, was in the early days full of an abounding vitality. Her youth were not content to live in the communities where they were born, and pursue the same round of duties as their fathers; they aspired to win new conquests, to visit new scenes, to carve their own fortunes. So out from those hills and valleys there streamed into the great West a flood of young people, by families, by villages, by colonies. The perils of the wilderness did not daunt them; the hardships of frontier life were lightly esteemed; even the daily terror of Indian murder and pillage did not deter them. Ever westward they pressed until from the summits of the Sierras they beheld the blue waters of the Pacific. There were others pressing into the same region, but in influence if not in number New England people excelled them all, so that it is not too much to say that in a very real sense New England has projected herself clear across the continent, and the great states of the Middle West, the northern part of the Mississippi valley have felt strongly, and in most cases have been dominated by, influences which had their birth here. There are many towns in Ohio and states farther west which have every feature of these old towns of Massachusetts, and one does not have to search far to find the same educational ideals.

It was such a company of brave pioneers out of the villages of Massachusetts that Rufus Putnam led in 1788 over the Alleghenies, to make the first permanent settlement in the new territory northwest of the Ohio River. These Marietta settlers were true to their New England inheritance, so far as education was concerned. The first winter of their arrival the children were gathered in the old blockhouse still standing, where they were taught by two young men of the party competent for the work. From that time onward, even through the troublous times of the Indian war, these people provided a school for their children. But they did more. In the great Ordinance of 1787 by which the Northwest Territory was constituted, occurs this clause, "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." And in the deed by which the land was transferred to the Ohio Company this statement appears: "And also reserving and excepting two complete townships for the purposes of a University." This clause was in the original proposals of the Ohio Company made in July, 1787. It was not Congress, then, but these New England people who planned thus generously for a University. The charter for this Ohio University located at Athens, Ohio, was obtained in 1804, and Rufus Putnam with six other Marietta men, was among the first trustees.

But meanwhile the Marietta Colony had not been satisfied with the elementary school in the blockhouse. In 1797, only two years after the close of the Indian war which had vexed the settlers and hindered the development of the new town, the citizens decided that they must have a classical school; they formed a company, subscribed money and in 1800 opened the Muskingum Academy, the first classical school west of the Alleghenies, and here for many years the boys of Marietta were fitted for the University. Somewhat later the sons of the pioneers built Marietta College

following the New England type, and its preparatory department may rightfully claim to be the continuation of that old Muskingum Academy. Thus did this son of Sutton, himself denied school advantages, plan and labor and give that other children might have the highest educational advantages. As it was with this first settlement west of the Ohio so was it with these that came after. Wherever New England people located and New England sentiments prevailed in all the great West, there the church and school-house were planted side by side. And there, too, the College was founded to provide for the higher culture of the young people. The free school for all, now the very essence of our public school system throughout the country, has been developed in the West more fully even than in New England, and includes all grades from the kindergarten through the University. Along with this there has been the union of religion and education in the College which is quite as much a feature of the West as of the East. In a paper written in 1790 defending the western settlement Gen. Putnam expresses his desire that New England sentiments should prevail in the western country. He says, "To what country can the inhabitants of Massachusetts emigrate so much to her advantage as the Ohio? Is it not for the interest of New England that the western country should in their manners, morals, religion and policy take the eastern states for their model? Is the genius, education, etc. of any people so favorable to republican government as theirs? And should they not then, by throwing in of their citizens, endeavor to take the lead, and give a tone to the new States forming in the western quarter?" No one would claim or desire to claim that other people from other sections have had no interest in schools and colleges. It is one of the blessings of these United States that its settlers in New York, Pennsylvania, Virginia, and the Carolinas were all good stock, thoughtful, energetic, interested in both religion and culture. All denominations of Christians; and

people from every nation of the Old World, have in the interior built their schools and churches and colleges. To them all belong credit for the development of the nation. Yet it is but fair to say that the pioneers in the free school and the Christian College west as well as east, were the sons of New England. It is hardly necessary to remind you of the critical significance of the free public school. The marvellous advance of this country in all that makes a nation illustrious, the power of assimilation of foreign immigrants which is a marked feature of our national life, the high average intelligence with all that it means for trade supremacy and safe politics, the levelling of all distinctions, and the extension of the truly democratic spirit—these are all fruits of the free school, now everywhere adopted, but which had its beginning in New England.

A little more needs to be said of the Christian College because its value is not so clear to all. There is no tendency of modern educational development that is viewed with more apprehension by some wise thinkers, than the emphasis laid upon the so-called practical studies. From grammar school through high school and university, the demand is strong to-day for the training that will help to make a living. Those studies and those only must be pursued which will make a man a better bread-winner, and better wealth-accumulator. The end of education in the mind of many is not to make a broad or deep man, a trained man, a cultured man, or even a good man, but to make one who will have the ability to get rich. This tendency I think is felt more strongly in the West than in the East, although it is by no means absent there. This tendency I say is viewed with apprehension by some of our wisest men, who see that the purely materialistic and commercial ideal is essentially selfish, while the demand of the age in the view of all philosophers is for an increase of altruistic endeavor.

Politics must be dominated by those who will enter this field in order to serve the State rather than to work for their

own pockets. Hostility between labor and capital can only be permanently ended when the spirit of mutual concession shall supplant grasping selfishness, and a willingness to serve the public shall dominate private greed. Lawlessness and anarchy can be overcome only by regard for the rights of others, only when law as the expression of the will of all shall be loyally supported by each citizen. Where then can we look for training in unselfishness, for teaching the dignity and utility of work for others? To our schools in part no doubt, but our children are too young to learn these important lessons well. To our high schools in greater degree, although they are too largely dominated by the spirit of the age. Yet we are told that the critical period from the fifteenth to the twenty-second year is the time when the ideals of life can with most profit be held before the eyes of our young people. Many a high school teacher is conscious of his opportunity, and yet the atmosphere of a state-supported school, whether high school or university, is not calculated to help that teacher in his efforts.

There are many who think, as I do, that for the idealism that can oppose crass materialism, for the altruism that can overcome selfishness, for the broad vision of a nation's horizon and a people's destiny, for the ambition to serve rather than be served, for the devotion that can subordinate personal glory and private gain to the welfare of society, for a clear sight of the goal of progress and a consecration to humanity's need and the advancement of the kingdom of God—in a word, for clear vision, deep inspiration and unselfish devotion among the leaders of our nation, we must look to those colleges all over our land which founded upon the pattern set by our own Harvard, mother of them all, seek today a culture that is not commercial, a training that is not selfish, a character that is at once broad and strong. Thus has the New England school become the core of our great educational system. Thus is the New England college to become the saviour of our land from its most insidious foe. Our

fathers builded better than they knew. They laid foundations not alone for their time but for ours, and we, their children's children, while we revere their memories, and place wreaths upon their tombs, must build upon their foundations, must conserve the heritage they have left us, must strive in our own day to reach the same ideals they set before themselves. Thus shall we prove worthy sons of a noble ancestry.

CHRISTIAN CITIZENSHIP

I count it a very great honor to be privileged to speak to such a body of men as this, in one of Ohio's thriving cities. By your presence here you manifest an interest in civic improvement and your purpose to work together for the bettering of the common life in your own community. And I shall be glad if any words I can speak tonight contribute in even a slight degree toward the accomplishment of the ends for which you are organizing.

In considering this theme set for me tonight it is necessary to go back to some fundamental principles, to call attention to some violations of these principles, before making a few practical suggestions.

I. It may be noted first, that the Christian has no different duty in regard to citizenship than any other man, but he ought to be nearer to its fulfilment. He ought to be swayed by higher motives, he ought to be more sensitive to wrong-doing, more loyal to truth and right, with a clearer vision of the true goals of social advance. We can appeal to him on higher grounds and have a right to expect that he take the lead in all efforts for the improvement of his community. We cannot blame some men for acting selfishly. But for a Christian to put self-interest above the good of his fellows is to violate the plainest teaching of his Master, and to go contrary to the essential spirit of his religion. So far as a man acts selfishly, he denies his Christianity.

So this theme has this interpretation. The Christian carrying his religion into his civic duties, as into everything else, may be expected to stand for the best things, and to work for the highest interests of his community. Happy

is any community where the Christian men are alert in all civic matters and by union control the affairs of common concern.

What, then, is the condition in our cities? Are the Christian men in control? Who is running this city of Caldwell? I do not know, perhaps you do. Is it being run on lofty or debased principles? What is the matter with so many of our communities, that we allow incompetent men to manage our affairs? Perhaps we can discover.

II. The United States of America alike in local and national affairs, rests upon the democratic idea. This involves the equal right of participation in government on the part of all citizens. We are to be governed not by king or hereditary aristocracy, not by a military or a moneyed class, nor even by an educated and trained coterie; rather are we, the people, to govern ourselves through our representatives who receive all their power from us, the people, and are responsible to us for the exercise of it. That is the fundamental principle of democracy.

Our democratic theory involves also the principle of local self-government. Each community has the right to manage its own affairs. Home-rule is the accepted doctrine among us. This principle has not been consistently held. We have seen the people of New York, of Boston, of Chicago and of other cities, because of evils growing up in the city administration, appealing to the State Legislature for relief, thinking thus to find an easy way out of difficulties. Thus local self-government was largely abdicated, for a time; and Boston and New York have both of them been largely governed at intervals by the State Legislature. But this sword was two-edged, and it did not always cut down evil only; it sometimes cut down good. And it was always a dangerous tool, for it destroyed the sense of civic responsibility. In these later years it has been realized that the system was wrong, that the voters in a community could

only be educated to their duty by feeling responsibility for the conduct of their city. So home-rule has been the slogan in many recent campaigns.

This local self-government was admirably carried out by the fathers of New England. The New England town meeting, where all the voters met and discussed measures, and passed their resolutions and decided, by viva voce vote or division of the house, all matters, great and small, from the levying of war taxes to the fixing of the price of board at the Almshouse—this town meeting was a good educator in government. There never has been a better training-school for independent citizens. But as villages grew to cities, and voters increased to thousands, this free forum where every citizen looked his neighbor in the face, became impossible; and the representative feature so long used in state and national affairs intruded itself into local government. We do not discuss measures now—the newspapers do that for us, and not always in a frank and unbiased way. We cast our votes in the secret booth. We do not even nominate our candidates. We vote for delegates to a convention which makes the nomination.

III. This development has had some deplorable effects. The voter is farther and farther removed from the real exercise of governmental power. As a result his agency in it is less apparent. I am asked to cast one of two ballots which I receive at the polls and which I had no direct agency in making, and I must vote one of these, or not vote at all. Moreover, mine is but one of a thousand or five hundred votes. What is one among so many? What matter if I do not vote? In this way the sense of personal responsibility disappears. While if there is a machine or boss in power, against whose will the individual voter is helpless, the situation is greatly aggravated. The decent citizen becomes disgusted with politics, because there is so much that is bad about it, and because it seems so useless to try to do anything against the entrenched forces of evil. He

withdraws from politics and becomes finally indifferent even about voting. The result of this, traced in all our cities with strikingly similar features is, that the city governments are filled with those who seek office rather than with those who are sought by the office. Cities are made the prey of those who exploit them for purely selfish ends. The people are robbed by wholesale under the forms of law. We have the development of the municipal machine, of which Tammany in New York is the most conspicuous example, but which has its less perfect imitators in even the smaller cities. We have seen the rise of the system of "graft," the shameless abuse of power, the looting of the public treasury, the levying of blackmail on criminals and lawbreakers, the lawless licensing of evil, the arrogant disregard of the expressed will of the people. We have seen men elected to office selling their votes, and neglecting the real needs of the city in order to spend money extravagantly where it would help friends. We have heard the consummate flower of this system, Richard Croker, say that he was working for his own pocket all the time. When we survey the whole country and see how completely our cities, large and small, have fallen under this sort of perversion of government, we do not wonder that foreign critics like James Bryce declare that our democracy has broken down in our cities, and that until we learn to govern our cities there is no assurance of the perpetuity of our free institutions.

IV. To be sure, the picture is not all dark. We have witnessed spasmodic efforts at reform in many places. Even New York has risen in revolt, and for a few years at a time has had a decent administration. Chicago has secured for herself an honest government. Grand Rapids has indicted her former mayor and fourteen councilmen, as well as other officers, for bribery and conspiracy. St. Louis and San Francisco have routed the boodlers. Even Cincinnati could for one brief term down the boss; and Marietta has elected a mayor pledged to law enforcement.

It is evident, therefore, that there is a good element in all our cities opposed to these evil conditions, and that when aroused it is strong enough to secure what it wants, and overthrow boss and machine and grafters and all. We feel encouraged at the great wave of reform that has swept over our country. The ethical standards of business and politics have been raised. Some things formerly tolerated are to be no longer possible. Much has been done; much, alas, remains to be done; only a beginning has thus far been made.

It ought to be clear also that there are many city officials, especially of the subordinate ones, who would prefer to do right, but who feel powerless in view of their superiors, and therefore submit to machine methods and bad practices because they are not strong enough to break away from them.

V. We can, without much difficulty, also see the real cause of the deplorable condition in our city affairs. It is the indifference of those who ought to be most interested in the matter. In the Hartford (Conn.) Courant of recent date, an editorial appeared which I wish to quote. It is entitled "Differ, Perhaps, But Care Any Way." The editor says, "The interest in the coming city election is abundant and already growing. That's the way it ought to be every time. Far better a man who differs flatly than a man who don't care and hasn't any interest in politics." It is surprising how many people profess to be indifferent to politics; yet politics itself is only another term for self-government, and self-government is what we boast we are maintaining here as a shining example to a wondering world. Sometimes we think the world is justified in wondering. Why should self-government thrive, when such a large proportion of the people refuse to take their share of the responsibility? They stand ready every time to enjoy the privileges, and are perpetually grumbling that things do not go right; but, when it comes to taking hold to make things go better, they decline flatly. If their houses were on fire, they would think it was the most important business of the

moment; but when the matter at stake is simply the public welfare, they "don't care." This way of separating themselves from the general public is hopelessly against the theories on which our government was founded. At that time it was assumed as a matter of course that a man would care for his own, and that the trouble with monarchies was that they did not permit the exercise of that natural inclination, and, indeed, natural right. But, now that we have the right, the fashion is to slight it and forget the element of duty that underlies it. The scheming ward-trader is supposed to have brought disrepute to politics, but at least he shows interest, and to that extent holds over his "don't care" neighbor; and all the harm he has done in politics has come through the opportunity opened for him by the "superior" citizen who scorns any politics at all and so prepares the way for the self-seeker. This indifferent withdrawal from the exercise of the duties of citizenship by so many so-called respectable citizens, virtually leaves the vicious, unprincipled demagogues to do as they please with city affairs.

VI. Why are people so indifferent, why do they fail so signally as citizens? In the last analysis it seems to be selfishness. Men do not enjoy the contact with the sort of people they must meet in politics, ward-heelers and the like; they prefer to sit at home by the fire with books and music, or to pass their time with congenial spirits at the club. Or, again, weak men fear opposition, loss of prestige, boycott of their business, if they are too active in righting civic wrongs. There will be mud-slinging, misrepresentation, abuse, if one is too prominent. Yet even so, one does not see why such should not vote. There need be no fear of these things when one casts a secret ballot. Or, more likely, they are too busy making money to have time for politics. To spend a day at the polls or at work for a reform ticket, means loss of business, and we know the temper of many business men. They put health and family and civic duty and everything else, even sometimes their honor, on the altar of Mam-

mon. It is said that in the last New York election many respectable men voted for Tammany, because it was cheaper to pay blackmail to Tammany than to be compelled to pay honest taxes.

The Mayor of a city not a thousand miles from here told me that it would astonish me if he should tell the names of men high in commercial and church circles, who had urged him not to enforce the law against gamblers because they were good customers. It is universally recognized as a fact that the strongest and most effective argument that the saloon men advance in any local option campaign is that it will hurt business to close the saloons. Of course it is a fallacious argument, and contrary to the facts; but to me the sad thing about it is, that such an argument actually proves decisive with so many men. Think what it means. For my own personal advantage, in order that my financial gain may be increased, I will sell the good of my community, the reputation of my city, the support of wives and children, the very safety and life of my neighbor. Oh let business go, let me be financially ruined if need be, but let me not repudiate the Golden Law of love, and my own Christian principle. And, gentlemen, if business as well as politics cannot be Christianized, if all selfish interests cannot be subordinated to the common weal, where is there any hope for this land of ours?

In all these cases selfish interest is paramount, and these are by no means the only ways in which this spirit is manifested. How common is a dishonest return of property for taxation, the wilful disobedience to law if one has power. How often is the vote influenced by selfish considerations rather than by the best interests of society! A public improvement desperately needed by a part of the city cannot be secured because others vote against it, on account of the slight increase in taxes. Selfishness causes the trouble between capital and labor, between races, between parties. Selfishness inspires crime, and provokes lawlessness. If selfishness is to rule in the hearts of all citizens, if there is to be

no disinterested effort on behalf of the whole, whether self is helped or not, then democratic government cannot succeed. There can be no progress if all our relations toward one another are to be brought to this plane.

The narrow, brutal spirit of "get what you can for yourself no matter who suffers" is the greatest foe of social advancement. For it must be recognized that no man can live for himself alone. In the last analysis, no man can do so much for himself when the higher interests of life are concerned, as by seeking the general good. But whether this be true or not, a man cannot fulfil his duty as a man unless he works for others rather than himself. Nothing, then, is so much needed among citizens as a renewed sense of responsibility which will quicken the interest in civic affairs, and lead to devotion of effort and time and money to the securing of the larger good of all.

VII. The times call loudly for such men as these to enter politics—not for what they can get out of it for themselves or their friends, but for what they can put into it of service for their fellows. It is needless to say that our current ideas and practice are far from this ideal. When a newly-elected official of a great State like Ohio announces without blushing, that he expects to take care of his friends; when the question of which Senator shall have the patronage of the State is one eagerly discussed; when aid given for the election of an officer is considered a claim on official favors—when these things and such as these are so common as not to cause even remark, then we must admit that in some way the popular thinking on these matters is all askew and that the ideal is very, very far away.

By what right does the servant of the people take care of his friends? Was he not elected to serve all the people? Is he to rob the people in order to line the pockets of his friends with official salaries? What is patronage? Why should it have a place in a Republic? If I vote for a man whom I consider best fitted for an office and work for his

election, what have I done to deserve recognition? I have done it, or ought to have done it, not because he is my friend, but because I really believe him fitted to serve the State. Why must political service always be rewarded with an office? Can we not see how it intrudes the selfish motive into our political life, and every man is encouraged to work for his own pocket?

VIII. I realize perfectly that the objection will at once be made that this discussion is purely academic and does not regard the actual conditions. Theory, it is said, is all right, but politics is practical. Is there, then, to be no ideal in politics? Are we always to grovel in the mire, and never rise into the clear air and gain a vision of the skies? It is because I believe that the practical ought not only to start from the actual, but also to aim for the ideal that I have tried to set forth the great need of this altruistic spirit.

Once when a member of an engineering party, our chief set up his instrument on a certain point, took his sight backward, and then, instead of going directly forward on that basis only, he set his telescope on a far-distant point from which it was not to swerve; and then the stakes were set all along the line by that telescope, held always to its far-off goal. So practical action must start from the present, and actual, but it cannot be right unless the vision of the goal directs and governs every step.

If you have followed me thus far, can we say we have found an answer to our question, why our communities are misgoverned? It is plain that the growth in size of our communities has made the sense of direct participation in government less vivid; that this has given an opportunity for the selfish, ease-loving, money-getting spirit to pull men away from civic duty; that the withdrawal of honest men has given our city governments into the hands of plunderers; that the rise of the machine and the boss has well-nigh destroyed democratic government; that the only remedy is an

active interest on the part of the so-called better element; and that for this there is needed a revival of altruism, a willingness to lose personal advantage in order to serve the common weal.

IX. There are a few further reflections, of the nature of corollaries, which it may be pertinent to add:

1. National politics and policies have no place in local elections. The real issues are always likely to be obscured when party nominations are made for mayor and sheriff. We may differ on the question of the tariff or silver, and agree perfectly regarding saloons and cleaning streets. It is true that party organization is at hand, an efficient instrument, for making nominations, etc. But in local affairs one or two things must take place, either the party must rise to the occasion and put on its ticket fit men from any party, or the right of scratching the ticket must be exercised by all wise men. In the city of Hartford, Conn., now for many years the name of a Democrat for tax-collector has appeared on the Republican ticket. He is recognized as an efficient man, and all parties vote for him.

2. Not all city officials are bad. As a rule the system is bad, and the good officials have difficulty in stemming the tide. Many who would be glad to do right are swept along in spite of themselves. We should not, therefore, administer blame indiscriminately. Let it fall where it is deserved. There is need, further, that good officials be supported in their endeavors to do right. A police officer is active in enforcing the law—too active to suit his chief. The chief or police board may put him off the force on some pretext, or visit some other punishment upon him. Then the moral support of good citizens should be felt. No officer ought to be allowed to suffer because he has done his duty well.

It must often seem to a man in office that only bad people are interested in the way he conducts it. Constant pressure is brought to bear upon him to allow lawbreakers more

liberty, while rarely does he receive either encouragement to do his duty, or praise for having done it.

3. The citizen must take a personal interest in the government of his community. If he knows of wrong he is bound to take his stand against it. The most effective weapon of the good citizen is publicity. An evil official does not want his deeds known. The heart of the people is still sound and evil conduct will always meet the condemnation of public opinion. Let in the light, therefore. In this our newspapers are often the most efficient agents. Not only when they print communications from the people, but in their news and editorial columns they are constantly giving the facts upon which the public may form its opinion.

4. The most manifest duty of every citizen at the present time is to promote respect for law. Lawlessness is the great foe of free institutions, and we have witnessed a terrible increase of disregard for law during the past few years. Law is being considered simply a tool for selfishness. Officers under oath to execute the laws, use their own discretion as to what to enforce or to neglect. A new law was passed a few years ago by the Legislature of Connecticut regulating the liquor traffic. This was not an old blue-law, practically a dead letter; it was a brand new statute which had never been tested. But before the ink was dry on the Governor's signature, the Chief of Police of Hartford, the capital city, announced in an interview how far he should enforce the law. Citizens began to ask who made the Chief of Police superior to the State Legislature? His business is to enforce the law, not to judge it, nor even to interpret it. If the law is bad it can be repealed. If the people as a whole do not want any particular law, there is a way by which their will can be made known; but for executive officers of the law to suspend the law at will is an intolerable invasion of the rights of the people, and is a fruitful cause of lawlessness.

Further, there are many men who call themselves respectable, who yet as heads of corporations are constantly exhibiting an anarchistic spirit in their flat disregard of law and courts, and the whole machinery of government. I clipped this from my paper a while ago: "It would be interesting to know which is the more humiliated, James J. Hill or the United States of America, by the announcement in big type that 'Mr. Hill will obey the law.' That's what we are all supposed and all required to do. Is the law too little, or Jim Hill too big, that there should be doubts in his case?" This is a significant instance of what is all too prevalent. We may expect lynchings, and mobs, and anarchists when law is so despised. Nothing is more vital to our future than respect for law. In nothing can the good citizen better serve his fellow-men than in obedience to law, and insistence upon the impartial and complete enforcement of law.

5. In union there is strength. The good people of any community can get what they want if they will stand together. The trouble with most places is that the forces of evil consolidate, while the forces of good are scattered. Nothing can be accomplished by sermons in the pulpit, or editorials in the paper, or proclamations on the street, unless men who want the right are willing to sacrifice to secure the right, and unless all who want the right will get together, burying personal prejudices, for the sake of winning the conflict.

It must be recognized that there has grown up a certain system and method in political affairs. We must work in accord with that system if we expect to succeed. If organization is needed in each ward and precinct, then perfect organization. If primaries must be held, then attend primaries. There are plenty of men in all of our communities who know the ropes politically, who are yet devoted to high ends. Enlist them and utilize their practical knowledge. Don't expect to be perfectly satisfied with every-

body or everything. Don't expect to carry all men into a millennial condition at once. Have patience with slowness of heart or of step, and get half a loaf if you cannot get a whole one. But get together, and stay together, and work together, and you, you who are here, can have what you want in this city, and you can make its government represent truly its best elements. You can promote here great and lasting reforms.

No one can realize so keenly as I do the inadequacy of this discussion of so great a theme. There are many phases of the subject not touched upon, and none have been adequately treated. I have come here knowing nothing of your local civic conditions, and have spoken from my knowledge of conditions elsewhere. You can make application of these principles in the discussion that is to follow. But I am sure of this—that Caldwell, like other cities, would be better if there were more unselfishness and self-sacrifice in its citizens. And we must not forget that we are bound closely together in a common civic life, that no interests affect us more profoundly, and that whether we will or no, we all in this community, good and bad alike, must stand or fall together. Christian citizenship united, patient, persistent, is needed to save our democracy, to purify our civic life.

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