

EDUCATIONAL ADDRESSES

WARREN F. TEEL

Educational Addresses

By

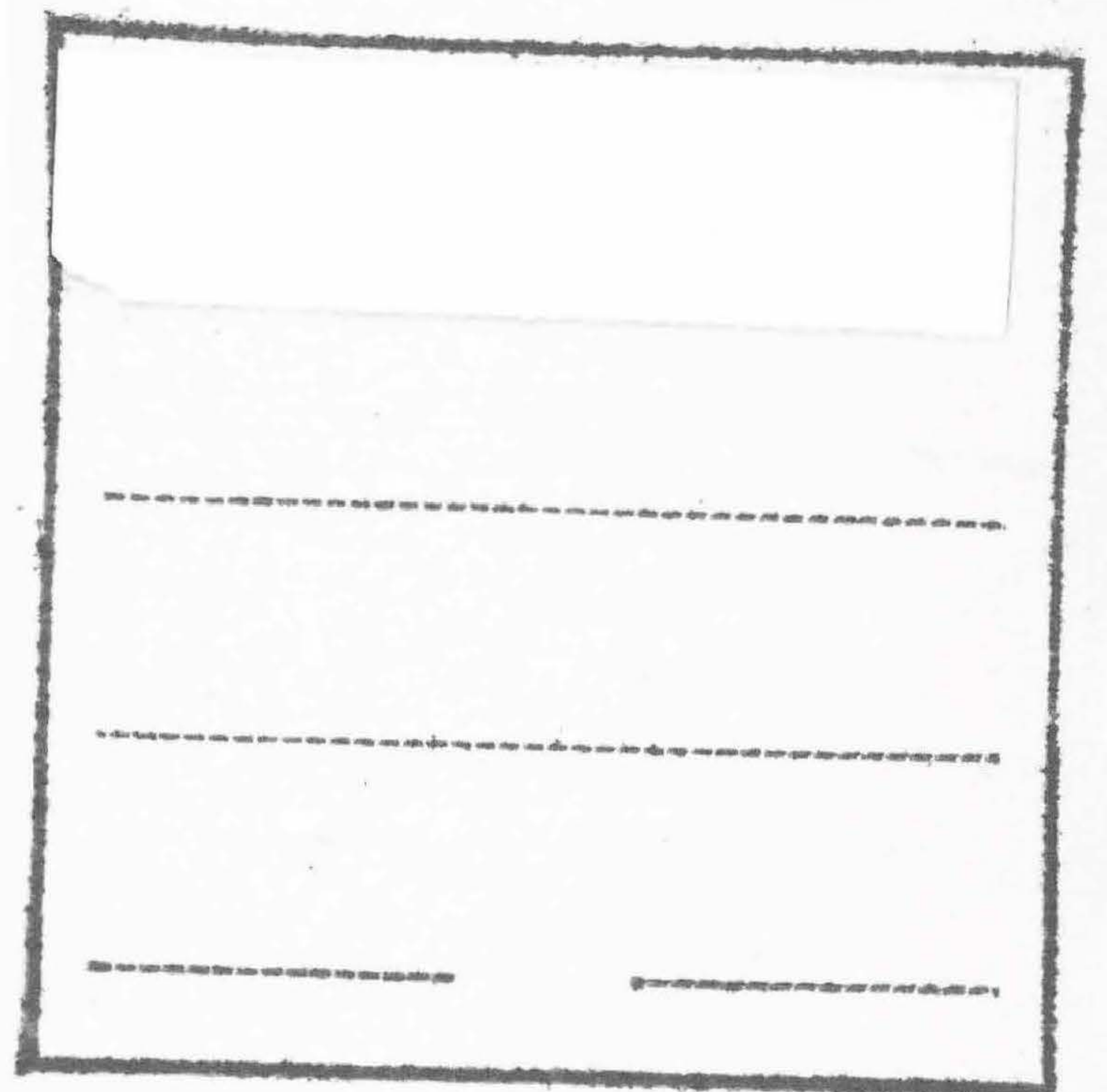
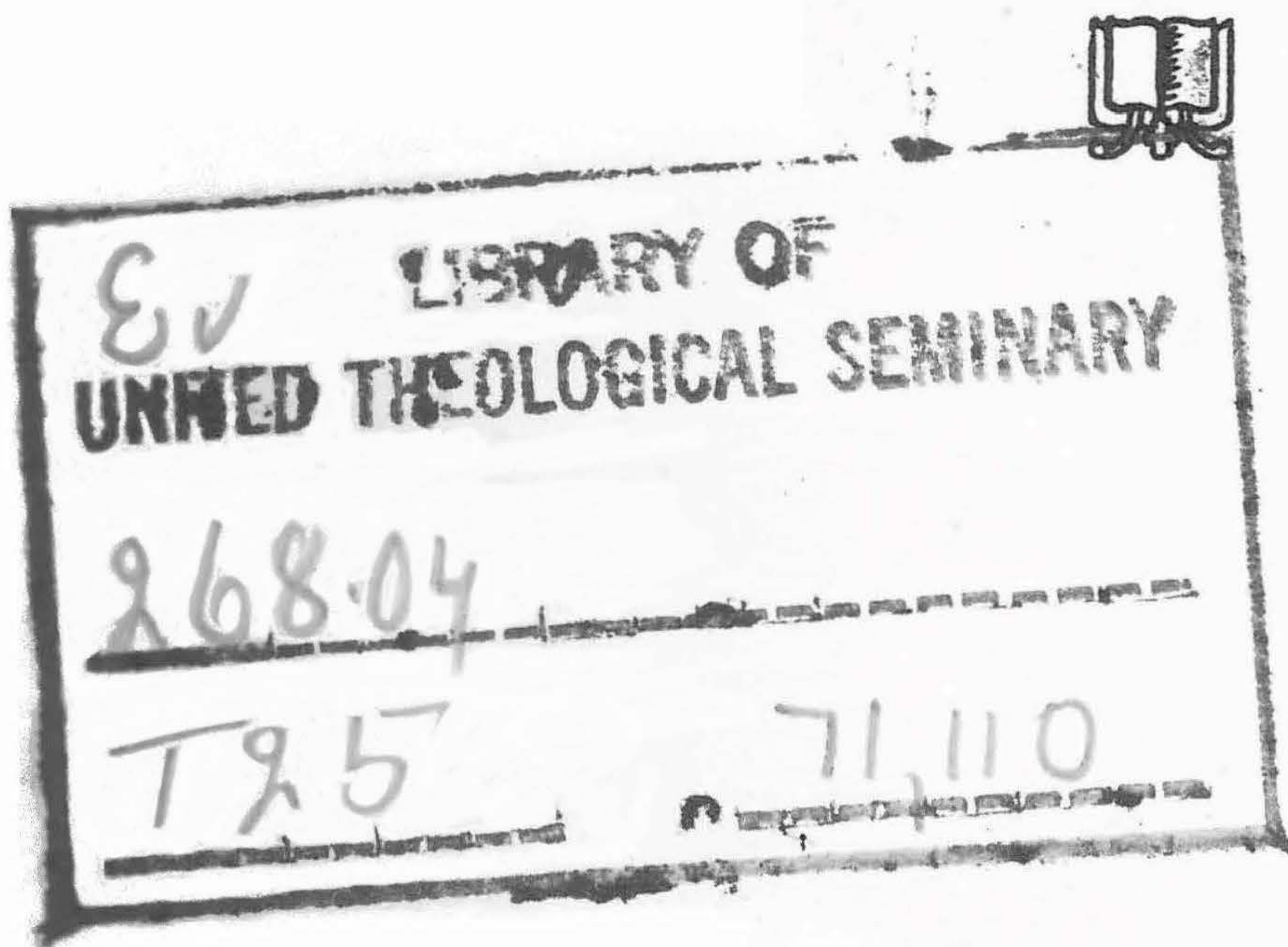
WARREN F. TEEL, A.M., D.D.

President Schuylkill College,
Reading, Pennsylvania

With an Introduction

by

BISHOP S. C. BREYFOGEL, DD., LL.D.



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WARREN F. TEEL

TO THE ALUMNI OF SCHUYLKILL SEM-
INARY (NOW SCHUYLKILL COLLEGE),
WHOSE LOYALTY, CO-OPERATION AND
VISION HAVE MADE POSSIBLE THE
ACHIEVEMENTS OF THIS INSTITUTION
IN THE PAST TWENTY-TWO YEARS,
THIS VOLUME IS AFFECTIONATELY
DEDICATED.

INTRODUCTION

IN THE great field of human progress and betterment Christian education is an essential of paramount importance. It prepares for Truth its path and speeds it on its way. The entire educational program of the Church looks with prophetic vision into the future and visualizes the increased power of Christianity to meet intelligently and effectively a materialistic world, too often disposed to employ the results of scholarship and the discovered or imaginary facts of science for unholy and subversive uses.

Its ethical and spiritual standards determine the character of a nation. All democracies find their highest realization and consequent perpetuity and beneficence in a scheme of universal education charged with the spirit of religion. An educational system divorced from ethical and spiritual ideals cannot create either a good citizenship or a secure social order.

The perpetuity therefore of our National ideals, the establishment of secular institutions upon the abiding foundations of personal and civic righteousness, the growth of society into a more nearly perfect realization of the Divine purpose, the solution of those grave questions which lie at the root of all right relations in so-

INTRODUCTION

ciety, whether in the home, the professions, the marts of commerce, or in political and industrial life, all demand it. The menace of a godless education is a real one and the Christian Church must meet it.

Never was the need for Colleges and Universities in which our sons and daughters may secure an adequate training under distinctively Christian influence so great as at this time. The education which fits men and women for a full orb'd life is also essentially religious.

At a time therefore when Christian education has assumed an importance so vital the publication of a series of addresses on the subject is most appropriate.

Having given the strength of his life to this great cause their author is entitled to a hearing.

In a constantly widening field of influence his high ideals as an educator have found effective expression and the pages of this book will be read with deep interest by his many friends especially those who have known and esteemed him in the class room, as well as by that portion of the public which is always interested in the discussion of timely subjects.

S. C. BREYFOGEL.

CONTENTS

	Page
Introduction (<i>Breyfogel</i>)	7
I. Education Under Christian Influences ..	11
II. The Ministry of Education	30
III. The Relation of Education to Christian Service	46
IV. The Personality of Jesus Christ	64
V. The Heritage of Friendship	80
VI. The Dynamics of Education	93
VII. The Equilibration of the Intellectual and the Experimental in Education	109
VIII. The Psychology of Education	127
IX. The New Era of Christian Education ...	144
X. Evangelical Education	161
XI. Education — Conservative and Progres- sive	177
XII. Education—Democratized and Christian- ized	194

I

EDUCATION UNDER CHRISTIAN INFLUENCES

*Delivered at the General Young People's Alliance Convention,
Oakwood Park, Indiana, August, 1911*

CHRISTIANITY has done more to encourage the work of education than all the other religions of history. Education without the potent influences of Christianity has failed to develop in man a high state of morality and intellectual attainments. Agnosticism and pantheism have always corrupted morals and distorted the conscience of men. Under such influences as these, education is not a blessing but rather a menace to the best interests of humanity. Man's reasoning power is vitiated and he is bound by superstitions which hinder the processes of true intellectual development. He makes neither mental nor moral progress but he retrogrades still lower toward the base and unwholesome influences of atheistic beliefs. But this is not true of Christian education. This is a process of both mental and moral evolution. Man develops a desire to keep sacred the character of his manhood and to have a profound reverence for God. It is this regeneration of mind and heart that makes glorious the work of education.

Christianity has made resplendent the cause of education. Never in the history of the world had education become so far reaching in its results until the light of the Cross of Calvary penetrated men's hearts and minds and set them aglow with a new ray of hope and zeal for the acquisition of knowledge. We must not underestimate the learning of Ancient Egypt, nor of Babylon, nor of Greece. The Science and Philosophy of these ancient peoples have amazed the scholars of modern times. But in all the erudition of the ancient peoples there was no real progress toward the higher civilization and the moral elevation of society. It remained for the scholars of our own Christian era to bring harmony out of chaos and to enable us to understand what is the significance of science and philosophy in the process of intellectual development. This is what Christianity has done and is doing for education. It has taught man to know himself and to use education as a means to an end, and, as a consequence, man recognized the sacredness of his moral obligation toward God and mankind.

Under the inspiration of Christianity men have kept sacred the ancient manuscripts. To the Church must be ascribed the honor of preserving these writings and of keeping them from the flames of the fanatics. The Word of God is a striking instance of what men endured

in order that this sacred volume might be preserved. But not only the Bible was saved from destruction. The philosophy and literature of the ancient writers were also transcribed and even translated into other tongues for the purpose of disseminating knowledge.

The Church was the predominant institution of the Middle Ages. There may be a difference of opinion as to how much good was accomplished spiritually, but the fact cannot successfully be controverted that the Church did keep up an abiding interest in her educational activities. And the importance of such a task must not be regarded as of little consequence.

Monasticism was an institution of the Church of the Middle Ages. This institution encouraged education. The development of educational interest was the foremost service to which the monks gave themselves with tireless devotion. Monasticism rendered its greatest service, as an institution of the mediæval times, in the preservation and translation of the ancient manuscripts. This work, regardless of all the other services performed by the monks, must command the respect and honor of all the scholars who recognize the enduring value of the works of ancient writers.

Scholasticism was founded by John Scotus Erigena, a Christian scholar. This institution made a vain attempt to harmonize phi-

losophy and theology according to the logic of Aristotle. Much criticism has been pronounced upon the work of the schoolmen and yet they were sincere in their efforts to gain a deeper insight into the knowledge which pertains to reason and faith. Such scholars as St. Anselmus, Abelard, St. Thomas, and Duns Scotus were among the most distinguished who gave themselves diligently to the discussion of dogma and to prove the vital power of Christianity. We are not concerned so much about the work accomplished by the schoolmen, as we are with the fact that this institution was instrumental in keeping up in Western Europe a zeal for knowledge which prepared the way for the new era of learning.

These institutions of the Church during the Middle Ages, were preserving, whether consciously or unconsciously, the great wealth of learning as a legacy to be bequeathed to future generations. It was the Christian influence that dominated men whose intense desire for learning kept them constantly engaged in educational activities. They were intent upon knowing the true teaching of philosophy and theology, however much their theories and discussions are to be criticised. These scholars performed a service for education better than they knew. The value of such a service was to be realized in the

later and more advanced stages of educational development.

The Renaissance came as a natural consequence of this intellectual activity and there was an awakening in every sphere of literary pursuits. The traditions and barbarous customs of the Middle Ages must give way to the modern and more positive ideas of an enlightened civilization. Bacon's *Novum Organum* was found to be more effective in the study of nature than the *Organum* as used by Aristotle. Discovery and invention followed closely in this renewed activity of learning. The Church which for centuries had held men's minds bound to certain dogmatical teachings began gradually to lose her hold of supremacy on the people. Individuals determined to think for themselves, and when such a condition of freedom exists, the moral and intellectual development of a people is sure to follow. This new zeal for learning was accentuated by such men as Erasmus, Melancthon and Luther. These scholars of the Reformation did more to direct learning in the proper channels than any other men. Education then was not confined to the elect or the Church but the common people were privileged to study and to become familiar with the writings of poets, philosophers and historians.

The Oxford and Cambridge Universities in England were centers not only of learning, but

they were also institutions of great moral force and character building. Here was developed that strong, Christian manhood which became a power for good in the social life of this nation. England has produced brilliant poets, scholars and statesmen and no other nation has surpassed the British Isles in her number of scholarly men who have won renown in the arts and sciences. These men of literary fame owed much of their training to the colleges and universities of England, and in these centers of learning there predominated a Christian influence that never failed to have a wholesome moral effect upon those men who afterwards became the leaders in thought and legislation of the nation. This is what education, under a Christian influence, has done for the people of the British Empire.

Great awakenings, whether political or religious, are always consequent upon some man being aroused to action, as the result of a high moral purpose. Methodism was founded by John Wesley. He was educated at Lincoln College, Oxford. His training and religious experience harmonized so beautifully as to enable John Wesley to become a great preacher and founder of Methodism. Methodism to-day encircles the globe; and wherever Methodism has gone, her work has been augmented by colleges and theological schools. The purpose of Meth-

odism is not only to convert men's hearts, but to train their minds, and there is no more ideal conception of culture than this. Such a training gives poise and strength to every individual and under such influences as these, he realizes in the highest sense the purpose of life and the value of knowledge.

The denominational school is an absolute necessity. A denomination cannot do its most effective work without the aid of educational institutions. The Church should encourage every agency that may be used for the advancement and uplift of the people. And what denomination can consistently discourage mental training under proper influences? Did not Christ come to enlighten humanity? He had His own school of twelve disciples. He indoctrinated them thoroughly in a course of three years and six months. These disciples went forth to teach men the way of eternal life. They had authority for what they taught and this they had learned at the feet of their Master. They were disciples of the Word of God and of Jesus who had trained them to teach men.

The denominational school occupies a unique position among the educational institutions. It is reasonable to suppose that at such an institution a strong Christian influence predominates. In such an institution men and women are trained for the professions of life. Two

conditions should always prevail, viz: character building and mental training. In this respect the denominational school is a center of influence of a two-fold character. It not only trains its students for the professions, but it inspires manhood and womanhood with high ideals for the work of life. In these institutions of learning the professors make an effort to have their students accept the idea of God in creation, and Jesus Christ as the Saviour of the world. This does not mean that the arts and sciences shall not be taught with as much thoroughness as in any other institution, but it does imply that science and philosophy are not to be taught from the viewpoint of minimizing the importance of God and His place in the universe. It is no sign of scholarship to prate about the verities of God and creation.

The educational institutions of the Church can do a great work in the interest of humanity. It is the mission of the Church to disseminate learning just as truly as it is to preach the Gospel, and thus the Church becomes a power in the dispensation of truth and knowledge. The theological tenets of the denomination have their place, but these can best be taught and properly so, in the theological schools. The Christian college is an institution which should prepare the students for the vocations of life. This is the mission of the college. But while the

foundation for mental culture is being laid, the Christ influence must not be neglected. There should be such a positive conviction for righteousness in every department of the institution, as to leave no doubt in the student's mind. The very atmosphere must be charged with a zeal for Godliness. Then education becomes effective. Then there radiates forth from such an institution an influence for good, the value of which is not to be estimated. This is the kind of influence the Christian college ought to encourage and under such conditions as these education is a spiritual uplift to the whole student body.

Education under Christian influences moulds the thought and character of men. In conversation recently with a man who is conversant with the work done at the Princeton University he remarked thus: "There was a time when students would act ungentlemanlike toward the women on the streets of Princeton, but this condition no longer prevails." President Woodrow Wilson changed all this during his administration of affairs at Princeton University. He was instrumental in raising the standard of this institution to one of the foremost of the country, and with his strong personality, he has left an ineffaceable impress for a high, moral purpose upon the personnel of this great university. This instance is not the exception; it is gener-

ally true. There is an active tendency among educational institutions to develop a strong and noble manhood. The making of good citizens is upheld by college professors. The colleges are doing much to improve the standard of morals socially and politically. These are the institutions which have no uncertain influence in shaping the character of the future American citizens.

The colleges and universities furnish a great number of men both for the affairs of the state and for Christian service. Many of the leaders in Congress, who are making a desperate fight for better legislation and cleaner men in politics, are college-bred. These men are aroused by a spirit of true patriotism to have honest legislation enacted in behalf of the people. They have learned to separate the gold from the dross and to lay emphasis more upon integrity than upon all the glaring inducements of ill-gotten gain. This is what is causing so much friction in public affairs. It is a clash between honest men and unscrupulous politicians. These men of superior character have, in many instances, had the advantages of not only an education, but under a Christian influence they have determined to live and act justly toward all men. There is no gainsaying this fact that education is a power for good when under the direction of Christian leadership. And just so long as our

colleges and universities encourage the students to develop noble characters, there is little need for alarm in the final triumph of right over the entrenched forces of wickedness.

Christian education encourages men to believe in God and in His creation of the universe. The study of science and philosophy has done much to confirm this belief. Men of science have made an unsuccessful attempt to disprove the story of creation as recorded in the Word of God. No sane man would attempt to dispute the scholarship of Charles Darwin and his inestimable contribution to science. But he did not succeed in finding the missing link. He could not find a demonstration for his postulate. Natural causes could not be found by which he might be able to explain successfully the whole plan of creation. It remained for Lord Kelvin, one of England's great men of science of the nineteenth century, to give a definition which defines in no uncertain terms his idea of scientific speculation. He says: "Is there anything so absurd, as to believe that a number of atoms by falling together of their own accord can make a sprig of moss, a microbe, a living animal?" "To explain these things," he says, "or to explain in any case of the coming into existence, or growth, or the continuation of the molecular combination as presented in the bodies of living things, by such a phrase as the for-

tuitous concourse of atoms is utterly absurd.” “Here,” he says, “scientific thought is compelled to accept the idea of God in creation.” Lord Kelvin who died in 1908, was one of the greatest scientists of his age, if not the greatest. Of him it has been said: “He is not found advancing the solution of a problem by a stage and leaving it, his own initiative exhausted, to be carried forward by other men. When he is done with the matter, there is no more to be done. The problem is solved, once and for all.”

The education of our age is not baneful in its influence. There is no great reason for alarm at the conditions which center about the colleges and universities. The statement as made by a writer several years ago, in a sensational magazine to the effect that the professors of the great universities are teaching theories and doctrines, which create in the student's mind a disbelief in God and a disrespect for the sacraments of the Church has aroused no anxiety in the minds of the public. If in a great western state some professor claims to have made a discovery of some element, or combination of elements by which he can produce life and organism, it doesn't disturb the public seriously. He wants his name to appear in print and there are a number of yellow journals looking for just such “stuff” to publish. Now and then there

are "quacks" in education; but the thinking mind is not easily deceived.

The Christ influence is vigorous in most of the educational institutions. While a few institutions exercise no special influence in Christian training, even these encourage the student Christian organizations. Where is the Protestant college without a Young Men's Christian Association? Can any one estimate the importance of this organization among the students of a college? Our leaders in Christian thought, volunteers for the mission fields and those in every religious movement are going forth from such influences as these to Christianize humanity and to glorify God. A few years since I had a conversation with Luther Laffin Mills, an eminent lawyer of Chicago, and he said: "My son is the President of the Young Men's Christian Association of Yale University with a membership of thirteen hundred." He further said that it was a coveted honor among the students of the university. As he looked at his son's picture then hanging on the wall of his office, he remarked that it was his son's highest ambition to be honored with the presidency of this association. This is not an exceptional instance. Thousands of young men gather annually at the summer conferences held at Lake Geneva and at Northfield for the purpose of Christian fellowship and also to make the deci-

sion as to their future life's work. Such influences as these inspire to right thinking and to the building of a noble manhood. So long as these conditions prevail agnosticism and materialism cannot supplant Christianity; but Christianity will continue to wield a wholesome influence in the minds and hearts of students. These men will be fitted to take their place among the institutions of society and of the nation and they will wield an influence for good the like of which is not to be equalled by any other secular method of training.

The educational institutions are enabling the nation to train and qualify men for the enforcement of justice and righteousness. The leaders of thought in these institutions are not silent on the great political questions. Let us remember that it was a college trained man who, formerly at the head of this nation, was instrumental in cleansing our corrupt political policies, and also in arousing the public conscience. Good citizenship is advocated by leading college professors. Professor Edward Alsworth Ross has written a book entitled "Sin and Society," in which he aptly characterizes some varieties of sin as follows: "One might suppose that an exasperated public would sternly castigate these modern sins. But the fact is, the very qualities that lull the conscience of the sinner, blind the eyes of the onlooker. People are sentimental, and bas-

tinado wrongdoing not according to its harmfulness, but according to the infamy that has come to attach to it. Undiscerning, they chastise with scorpions the old authentic sins, but spare the new. They do not see that boodling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny, that railroad discrimination is treachery, that the factory labor of children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'devours widows houses,' that the monopolist 'grinds the faces of the poor,' that mercenary editors and spellbinders 'put bitter for sweet and sweet for bitter.' " This statement is expressive of the sentiment that now prevails among the educators toward organized wealth and those who exploit the best interests of society. They are determined to influence the students of our colleges to practice the principles of righteous living and equity for the good of humanity.

The church college has a mission to perform. The minister who, after he has had a good revival and a number of conversions, fails to follow up his converts with the proper discipline and training is sure to see his converts gradually desert him. Likewise the church that makes no provision for the education of her youth will fail to realize her true mission and a gradual

loss of her young men and women will follow as a consequence.

The church college must educate in the highest sense of the term. There must be equipment, ample building capacity, a high standard of scholarship and a faculty second to none of any other similar institution. The day of sentiment and loyalty for the sake of the Church is past. The church college must take rank with those of secular character. The work done at such an institution must be commensurate with the best. These are times of keen intellectual development and nothing less than the best is good enough. The colleges of the Methodist Episcopal and Presbyterian denominations are among the best in the country. And it can be said with much credit to the Evangelical Association that North Western College is in the lead with those colleges of high repute. Furthermore the Evangelical Theological Seminary, at Naperville, Ill., and the Seminary at Reutlingen, Germany, the Seminary at Tokio, Japan, and Schuylkill Seminary at Reading, Pa., are following hard in the progress of North Western College.

The church college must be Christ centered. A strong religious atmosphere should dominate the social and intellectual life of the college. The church college must develop character. Mr. James J. Hill, the great railroad builder, says:

“There is something about a denominational college that always appeals to me. It is a character builder. I believe in keeping the boy in the religious path of his ancestors. Too many young people are sent to the nonsectarian school. They begin to read books that they do not understand. No one is by to guide them and they gather a great many ideas which lead them astray. In the denominational college they stay by the old precepts; and the foundations which were laid in the home are builded upon to the great benefit of the student.” And of what consequence is an education which neglects to develop the spiritual side of a man’s character? In that formative period of the student’s life he needs the environment and guidance of men who will seek to have him study the teachings of Christ with even more of a zeal than he may have to discuss the philosophy of Socrates and Plato.

The generating power of education is Christianity. Christianity is not simply a doctrine, an intellectual formulary for the government of conduct; it is a spiritual force for the generating of spiritual life. Its work is to proclaim the need for the renewal of the human heart in the image of God. Christianity does not hinder intellectual development. The man whose heart beats sympathetically to the will of God rises in the full strength of his manhood to make the

most of himself and to honor the Jehovah. Then the mental and the moral blend into a perfect sympathy of development. The student learns to appreciate the Sermon on the Mount as far superior in its moral uplift to humanity than all the atheistic teachings of a Zola.

Education under Christian influences meets the demands of culture and it qualifies for the vocations of life. Students under these influences develop not only a desire to know Greek, Latin and Mathematics, but they also have an ambition to choose conscientiously those professions in which the dollar does not fix the limit of choice. The guiding principle is something besides dollars. The Christ spirit enables the student to choose his profession, guided not only by selfish motives, but inspired with a zeal to serve humanity. He wants to minister rather than to be ministered unto.

The Christian college inspires a man to do some service in the interest of his fellow-men. Naturally to such an institution the Church looks for her new recruits in the ranks of the ministry. There will be no dearth in the supply of volunteers for the foreign mission fields. The majority of those who serve as missionaries of the Evangelical Association in the foreign fields have come from North Western College. This institution has an unsurpassed record for its devotion to Christian principles

and for its work of moral uplift in the life and character of the whole student body. During my student days at the college we had one of the old time revivals. It was claimed that every male student, save one, was converted. What a dynamic force for righteousness is such an educational institution! Who can estimate the value of this Christian influence in the characters of the men and women who go forth from this college?

The educational institutions of the Evangelical Association are doing a splendid work under the blessings of Christian influences. The heads of these institutions should never fail to encourage the doctrine of the Church. The true Evangelical spirit should ever prevail under the blessing of God.

There are three essential conditions in our work of education that are worthy of being emphasized:

1. Our educational institutions must do a work commensurate with the schools of other denominations.

2. We must encourage that kind of training that fits men and women for life's vocations.

3. We must not sacrifice character building for the sake of scholarship. As Emerson has well said: "Character is more than intellect. A great soul will be strong to live as well as think. Goodness outshines genius, and the sun makes the electric light to cast a shadow."

II

THE MINISTRY OF EDUCATION

*Delivered at the General Conference, Cleveland, Ohio,
October, 1911*

MAN is endowed with a mental capacity capable of the highest training. In this respect he is superior to any other creature. He bears about in his manhood the image of the Eternal, Who has fashioned man according to the mould of the Infinite. Infinite and finite is a difference of degree only, and not of type. Man is the express image of his Maker, with limitations expressing marvelously the power of will and intelligence, as God has personified them of Himself in the human mind. Mind has its prototype in God and man is like unto his Creator in this respect that he has power to think and will for himself. He has the capacity for training and he needs the mental development for the reason that without it, he cannot attain to his highest end and with an education he is able to know himself and to gain a comprehensive idea of God and the universe.

Education develops the mind of man. Whenever you have under consideration the ability of a man, you invariably consider his intellectual attainments. If you have a man, then you

have a person whose measure of usefulness can largely be determined by the standard of his intelligence. For his place of usefulness will be commensurate with his intellectual achievements in whatever profession he seeks to play his part among the organizations of society. Plato has emphasized this fact in the discussion of his Republic. There must be organization. A state is a necessary institution in society. For particular kinds of craft, there must be men who have been especially trained. The intellect highly developed is one of the necessary requisites for man's highest efficiency.

The nations which have been foremost in the development of the arts and sciences have left an abiding influence upon modern civilization. Egypt, Greece and Rome are conspicuous in this that these nations respectively encouraged the study of science, philosophy and law. These nations have rendered a great service to the cause of education, inasmuch as they never failed to encourage the arts and sciences as among the noblest pursuits of men. It is this work of their civilization which has become an imperishable heritage to the scholars of modern history.

Education is the agency by which progress is made in the development from the lower to the more advanced stages of thinking. It is the process by which there is a gradual building up

from the simpler to the more complex forms of thought. James Mill says: "The end of education is to render the individual, as much as possible, an instrument of happiness, first to himself and next to other beings." But it is not a technical definition of education which concerns us. Does education fit a man for life's duties and responsibilities? This phase of the question deserves consideration. Education does mould the life and customs of a people. As the German proverb says: "What you would put into the life of a nation, put first into its schools." This does not necessarily prescribe the kind of education to be given, but it does mean that education, in whatever manner it may be presented, is the agency by which results are to be obtained.

The state recognizes this principle as fundamental to her civilization. The education of the people is the imperative demand if a state is to meet present requirements and develop into future greatness. Japan is an illustrious example of a nation that saw the necessity of having her people educated in all the statecraft and sciences of the more modern nations. The Mikado is tireless in his efforts to have the Japanese come in touch with all the educational advancement known to western nations. Japan has amazed the world by her wonderful achievements in the last half century. If there is any-

thing new of commercial or educational value, Japan loses no opportunity to obtain whatever science and invention can furnish for the advancement of her people.

Education develops and makes effective the progress of any nation. If the nations of antiquity have achieved greatness of an enduring character, it is based on what men of letters have accomplished, rather than on anything of a material character. Resources are a means to an end, but they are not the highest end. It is said that China is a country whose natural resources are largely undeveloped. She has an abundance of mineral wealth as yet untouched. Her civilization is lacking, not in natural resources to support it, but China's antiquated methods of education discourage new ideas in commerce or invention.

War may at times serve a purpose, but its practice is at a tremendous sacrifice of a noble manhood. While on the one side it undoubtedly has served as a punishment, on the other it has not always promoted social and moral development. War exacts its penalty in blood and men's lives are snuffed out for the sake of some dispute which in many cases, it would have been better to have purchased at a much less cost than precious souls. It is not strange that arbitration is being agitated as the best and the most sane method of adjusting grave questions

of dispute. Even though the horizon of the European nations is not so tranquil at the present, war has come into great disfavor as a wise policy to adopt by which the differences of nations may be settled.

But Christianity has taught us a more excellent way. Gradually we are adopting the Golden Rule as expressed by the Master—“Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” The war-god is not the final tribunal to which we should submit our differences for final adjustment. Great men, such as Hampden, Cromwell, William of Orange, George Washington, General Grant and William Ewart Gladstone, have all believed in the sacred influences of Christianity. Daniel Webster, in an address on the United States, said: “All, all proclaim that Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, is the law of the land.” If Napoleon said at the Battle of Waterloo that God is on the side of the heaviest artillery, he learned before the smoke of the battle had cleared away that God was on the side of the right, even though the artillery was not so heavy. The star in the East which the wise men followed has become the guiding Star in the West which the nations of Christendom are following as never before

It is the Christ, Who came to bring peace on earth and good will to men, Whose influence is binding as with a golden cord, the nations into one great brotherhood.

The ministry of education is one of the most powerful agencies in the uplift of any people. Among the leading nations of to-day are France, England, Germany and the United States, and these are distinguished for their educational institutions. The Sorbonne of Paris, the Universities of Oxford and Cambridge, the Universities of Berlin and Leipsig and Harvard and Yale Universities of the United States are among the leading institutions of learning of these respective countries. It must be admitted that these institutions have a potent influence in shaping the standards of culture and social conditions as they prevail among the people. When France and Germany desired to honor ex-President Theodore Roosevelt, upon his return from the jungles of Africa, he was invited to deliver addresses at the Sorbonne and Berlin Universities in the presence of the rulers, the learned men and the students of these great centers of learning. No greater honor could have been bestowed upon him and it was a recognition of Colonel Roosevelt's literary attainments both as a scholar and statesman.

Christianity has made effective the work of education. Never had education become such a

power for good until the Christ came and proclaimed the words of eternal life. It is true that learning had done much in the interest of humanity, but it lacked definiteness and cogency. It had no message to deliver. There was no great personality back of the ancient learning giving it direction and the stamp of unquestioned authority. It abounded in mysticism, superstition and all the evils and woes which followed as a consequence. Christ came to bring life and to lift up men into the light of God. He came to bridge the chasm between the old and the new era. The learning of the past failed of its highest purpose, but the Christ touch gave it new life and the learning of the ancients was transformed and transferred into channels of greater usefulness. Under such an inspiration education became a powerful instrument for the alleviation of suffering, for the enlightenment and for the moral uplift of humanity. Education was not then a centripetal influence constantly rebounding upon old theories barren of any results, but it became a centrifugal power enlarging from the center and radiating forth with new ideas and thus it became fruitful with the blessings of new hope and life.

Education is a powerful agency in the propagation of Christianity. The two are inseparable. Christian schools have generally be-

come effective in coöperation with the missionaries who seek to evangelize benighted souls. The work of the missionary is accentuated and made powerful through the agency of the schools. William Carey, the great missionary to India, was not only a herald of the Cross, but he was an educator of eminence. He made no fewer than twenty-four different translations of the Scriptures, and he had 200,000 Bibles published in different Oriental dialects. From 1800 to 1830 he was professor of Oriental languages at Fort-William College. Carey's work has left an ineffaceable impress for good upon the people of India. To-day there are more than ten thousand students in Calcutta in which center of learning Christian workers are seeking to have the students accept Jesus Christ. The work of Robert Morrison in China was strongly of an educational character. He labored with intense zeal at a Chinese grammar and a translation of the New Testament, both of which were published in 1814. In 1820, he established an Anglo-Chinese college at Malacca for the reciprocal cultivation of Chinese and European literature. It is said in 1826 he set himself to promote education and to prepare a Chinese Commentary on the Bible and other Christian literature. It is scarcely necessary to multiply instances to substantiate the argument in proving the good education has done

and is doing for Christianity. David Livingstone's missionary efforts in darkest Africa have done much to disclose the geographical and social conditions of this vast continent to a civilized world. He made many valuable discoveries in the interest of geography and science. He has done a work for humanity and for the advancement of knowledge the like of which has seldom if ever been surpassed by any man. The influence of his life abides, as a benediction and inspiration to the missionaries who seek to evangelize and enlighten pagan souls.

Our own civilization is the result of incessant educational activities carried forward so successfully under the inspiration of the Christ. Never has education done a more efficient work than is being done to-day. It is not an education for the elite or aristocracy, but it is an education for the masses. There is not a building more frequently found in every hamlet and town in our own country than the little, red schoolhouse. The Puritan Fathers built better than they knew. They were zealous Christians and they also gave a new impetus to education. The school and the church were to the Puritans the real centers of intellectual and religious influences. And no better form of civilization has been the heritage of any people than that which has come to us from the earlier settlers of New England. From such influences as these came

Henry Wadsworth Longfellow, John Greenleaf Whittier, and Oliver Wendell Holmes, the poets; Charles Sumner, Wendell Phillips, and Edward Everett, the statesmen; and William Ellery Channing, Lyman Beecher and Phillips Brooks, the preachers.

Education has made rapid progress under the blessings of Christianity. Horace Mann was an educator of the nineteenth century. He organized the first State normal school, and he was among the first to advocate higher education for women. Normal schools are found throughout the Union, and coeducation is becoming more and more popular. During this same period Thomas Arnold was organizing the secondary schools of England. He infused new life among the boys at Rugby and they were inspired not only to become proficient in the study of the classics, but also to have high ideals for the purpose of character building. Thomas and Matthew Arnold were conspicuous, as educational leaders in England during the nineteenth century. Schools and colleges are more numerous than ever. The work of education is receiving the moral and financial support of our noblest and richest men. There is not another work of greater importance, save the religion of Jesus Christ, than the cause of education. The nations of Christendom are united in their efforts to have an education made possible to all the people.

Religion and Education are not running counter to each other. A man does not have to be an atheist in order that he may be a good scientist. Even so agnostic a thinker as the late Herbert Spencer has said: "Religion and science are therefore necessary correlatives. As already limited, they stand respectively for those antithetical modes of consciousness which cannot exist asunder. A known cannot be thought of apart from an unknown; nor can an unknown be thought of apart from a known. And by consequence neither can become more distinct without giving greater distinctness to the other. To carry further a metaphor before used they are the positive and negative poles of thought; of which neither can gain in intensity without increasing the intensity of the other." Another recent and more forceful statement comes from the pen of M. Elie de Cyon, the Russo-French physiologist, who has published a book of essays entitled "God and Science." He says: "The Creator reigns and His Spirit governs, such is the conclusion of physiological investigations." And furthermore he says: "What psychological truth or what historical fact has ever been demonstrated by experimental proofs approaching, even at a distance, those which demonstrate the Divine origin of the Gospel's revelations? The culture of the entire civilized world and the history of myriads

brought out of ignorance and savagery to the light of faith and science reply, 'none.' ” These most recent conclusions by men of science have not lessened their faith in God, but rather have they come to realize the verities of God, as revealed in a process of scientific investigation. There is no need for alarm. The Gospel is the dynamic that moves men's hearts. And the men of science have not found its equal in anything contained in the material realms. Religion has made no concessions to science; science has made many to religion.

The ministry of education has served a noble purpose in the interest of the Church. The Church has fostered education. Her mission is to lift up humanity morally, mentally and spiritually. The individual is a soul whose salvation is the most important work to be accomplished by the Church. Jesus singles out the individual and imparts unto him the blessings of life and light. Nicodemus does not go away without gaining a clearer insight as to the way of eternal life. Thus the Church in almost every period of her history has been constant in her endeavor to impart knowledge. Through the influence of the Church Christianity and education blend into agencies of moral uplift and mental training both for noble living and for efficient service. Christianity seeks to penetrate the human heart and education enables a

man to give a reason for the faith that is within him. He is a wise man who learns to know himself. It was just this principle of self-knowledge which has exalted the individual and placed him on an equality with fellow-men of superior training. The Church has ennobled manhood, encouraged learning and made glorious every benign influence for the good of man.

Education makes possible an efficient ministry. There is not any other profession for which the need of education has a greater value than for the men who are ambassadors of Christ. The denominations of great leadership to-day are those who have laid much emphasis on the necessity of a trained ministry. Education should never be regarded as the prime requisite for the man who enters the Christian ministry. The call of God in an unmistakable manner is the first essential. But when a man is assured of this calling, then it becomes an imperative duty to him to fit himself for this high calling. His place of usefulness will largely be determined by his ability to discuss and take part in the solution of the social, moral and religious problems. He may have to spend years in preparation, but the importance of the office demands nothing less than the best. When a student went to President Barrows, of Oberlin, to ask whether it would be possible for him to have a college education in less than four years, Dr.

Barrows answered: "Yes, my boy, it is possible but the length of time should be decided by what you wish to be. Remember that when God intends to make a squash, he takes six months, but when He wishes to make an oak, He takes a hundred years."

A well trained ministry means a larger and more effective service. As the pulpit, so the pew is a trite saying, but it is expressive of the truth. A well trained ministry does have an influence in raising the intellectual standard of those who occupy the pews. The Evangelical Association occupies no mean position among ecclesiastical bodies. Her missionary operations are assuming commendable proportions; her ministry and people are self-sacrificing; and her various institutions are doing a splendid work. But one of the most promising phases of the Church's operations is her educational institutions. These institutions have been founded especially in the interest of those who desire to fit themselves for the Christian ministry. As a consequence, our young men are being trained not only to preach, but they are trained in the doctrines of the Church, and thus they have a desire to remain loyal to the Church of their choice. The young ministers of our educational institutions are going forth to do a great work for the Master, as a result of the training received at our college and seminaries.

These institutions are giving to the Church a better trained ministry and the educated ministers are giving to the people efficient service both in preaching and in the pastoral duties.

Let the Evangelical Association stand by her educational institutions. These are the institutions in which are trained the noblest young men and women of the Church. Here they are educated for their respective vocations in life. Under the direction of competent professors they get a larger vision of humanity's needs and of the good that they can do in the world. The teacher follows up closely the work which has been begun by the minister on his field of labor. Thus the teacher in our educational institutions continues the work of training our young people which has had such a splendid beginning under the leadership of the Christian ministry. Through our educational institutions the minister and the teacher join hands with the students and these students are inspired to get knowledge and with it all to get understanding; for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. To minister to humanity and to honor God should be the highest purpose of Christian education.

Schuylkill Seminary is moving forward. The dream of the past is being realized. The present is secure and the future augurs well. The sub-

scribed endowment of \$65,000 is being paid up rapidly. There is a faculty of ten and last year there was an enrollment of a hundred and sixty-one students. Improvements have been made this year to the campus and buildings at an expense of over \$5,000. When we have a deficit, we collect it from our friends. We have nearly doubled the attendance during the past quadrennium and the earnings of the institution had an increase of almost \$10,000. This is our motto: "Progress under God." And we are inspired with the words by Victor Hugo when he said: "What is the grandest thing in the world? The midst of the ocean in a cloudless night. And what is grander than that? The starry heavens. What is grander than the starry heavens? The soul of man."

III

THE RELATION OF EDUCATION TO CHRISTIAN SERVICE

Delivered Before the Ministerial Association at Reading, Pa.

THE aim of education should be a preparation to qualify the individual for some noble service. True education seeks to unfold to a man the possibilities of himself. It was Socrates who said: "Know thyself." This knowledge of self is not to be self-centered, other than the individual may know his capabilities and exercise them for the uplift of fellow-man. Just in proportion as a man is conscious of his powers or limitations for service will he be able to perform well a certain work.

Knowledge of self is then an essential condition for the individual's highest efficiency. The educated man is none other than the self-informed man. He does not prate about his ability to do marvelous things, but modestly keeps busy doing his best as he appreciates his capacity for service. Self-consciousness of our limitations has a good effect on our nervous system and gives us poise of mental equilibrium. The educated man performs a service for which he believes himself fitted.

Education cannot be too strongly emphasized as a necessity for efficient service. We must, however, have the education that makes the man and not only the scholar. The knowledge of a science is fundamental but the art with which to make this practicable is just as important. President Roosevelt says: "Educational establishments should produce highly trained men of course, but in a country like ours where the educational establishments are so numerous, it is folly to think that their main purpose is to produce these highly trained scholars. Education should not confine itself to books. It must train executive power, and try to create that right public opinion which is the most potent factor in the proper solution of political and social questions." An education that unfits a man for service is of no positive influence to the individual nor to society. And in so far as educated people learn to do a work, to that extent does an education become a blessing not only to themselves but also to society.

An education is advantageous to the individual that aspires to do things. In every profession men and women are being trained for service. A superficial knowledge of a profession will not suffice. We must have a knowledge of the fundamental questions in our respective vocations. This is a "Strenuous Life." We are being educated to accept nothing less than

the best of ability men and women can produce. Consequently the educated man will take rank with those who are qualified to perform a work and he will find himself fitted for leadership in his particular profession.

Intelligence and not brawn leads the van of civilization. Men are studying how to lessen the drudgery of humanity instead of tolerating it. The genius of man has revolutionized the methods of industries by the use of steam and electricity. There is a general transition from the old to the most improved methods in all industries. These recent achievements have produced new and more exacting conditions. Men have to measure up to present requirements or be replaced by those who are able to meet the situation.

Education is most effective under a divine influence. Christianity has made possible the true development of the mental and the moral life of humanity. There is nothing superior to the Christian life in education. It is said that in 1806, only one student in Yale University was found with enough courage of his conviction to sit down at the Lord's table to partake of the communion. Now 55 per cent of the student constituency in this country is by public profession of religion in the membership of the churches. Our centers of learning are also sources where students are impressed with the

significance of keeping in touch with Christ, if they are to render the highest possible service.

Education has failed of its noble purpose in men who have disregarded the supremacy of God in the creation of the universe. Tyndall, Huxley, Darwin and Spencer were men of genius and renown in philosophical research, but these men would have done a greater work in the interest of philosophy and science, had they accepted the belief of God, as the First Cause in the origin of things. The recognition of God in creation does not stifle in men the idea of originality, but it does enable men to distinguish clearly between the true and the false and thereby remove from their minds all mysticism and superstition. Clear thinking is not interrupted through divine guidance, but instead it is much accelerated.

When the scholar recognizes God in creation, then his basis for intellectual investigations is founded not on an indefinite idea but in a real personality. Hence the scholar's argument will not be composed of a hypothetical postulate but the reality of things will have their explanation given through the infinite God.

When education is separated from Christianity, it is divorced of its most vital power. Education in itself never could have evolved mankind from a condition of ignorance to its present moral and dignified intelligence. Numerous in-

stances might be cited to prove the assertion. China is a glaring example. Her statesmen are thoroughly trained, but China, until quite recently has made little or no progress in civilization. Japan within the past half century has been brought into touch with the Christ influence and her progress has amazed the world.

Education independent of Christianity has never met the requirements of elevating humanity into the most civilized conditions. An educated man without the refining influence of the ethical is a cold, rigid and selfish being, but with a Christ touched heart he is amiable, sympathetic and most helpful in his moral influence. A trained intellect, with the Christ power giving it culture, makes a man or a woman the most beautiful object in all God's creation. As Emerson says: "Neither years nor books have yet availed to extirpate a prejudice then rooted in me that a scholar is the favorite of heaven and earth, the excellency of his country, the happiest of men."

The real danger to society has resulted invariably from those men who have fancied that they in themselves understood thoroughly the destinies of humanity. With these men reason was the final arbiter in the explanation of causes and effects. They scorned the idea of Providence in the affairs of men. Accordingly mankind must work out its own destiny irrespective

of divine assistance. It was Voltaire who boasted in his day that within a hundred years from his time, the Bible would be an exploded book, chiefly interesting to antiquaries. To-day the Bible is printed on the very site of the house where Voltaire then lived, and the Bible is published in nearly three hundred and fifty languages and dialects and at the rate of about eight copies a minute by all the Bible societies of the world. Voltaire's prediction has failed to be realized. Humiliation has always come to those men, who, in some form or another, have sought to eliminate God from their declarations of principles and beliefs. No positive good has ever resulted from men of such teachings, but much harm has often been the result.

Disaster invariably has been the outcome when men have declared reason a sufficient aid with which to assuage all forms of social evils and crimes. What buffoons men make of themselves when they refuse to be guided by any higher influence than their own intelligence. It was Rousseau, the French philosopher, who said that all the evils that afflict humanity arise from various artificial arrangements, such as the home, the church and the state. Accordingly he would do away with these institutions and have men return to a state of nature, that is to simplicity. Savages he declared were happier than civilized men. He would have, if pos-

sible, dealt a death blow to the three most sacred institutions of any kingdom or commonwealth. There is only one influence combined with that of education, that has kept sacred the home, the church and the state, and that one hallowed and blessed influence, has been and is the religion of Jesus Christ. You can't have a nation without the home, the church and the state. And these institutions maintain their stability just to the extent that righteousness has sway over them. A nation perpetuates itself through the domination of integrity in the social life of its people and comes to destruction through the negation or disregard of Christian virtues.

The very stability of our own government was not secured alone by war. The truth lies deeper than war. War was the result of a conscientious people who had through educational and religious influences, been taught not to tolerate injustice, but to overthrow it at the cost of their lives. This bold assertion of their rights had been taught to them through the agencies of the school and the church until these principles of knowledge and truth had become nerve and fibre of a robust manhood and womanhood.

Education and religion had preceded the organization of this government by a hundred and sixty-nine years. It may not have been without a well founded reason that for several genera-

tions the Puritan people were being led and trained through intelligence and the rights of religious liberties to make possible for us a nation whose prestige is great among the nations of the earth. We do well to remember that our lofty standard of civilization has been obtained through a Christ touched intelligence.

The social and moral reforms of our nation have been championed by intelligent men and women whose indignation against social evils has been equaled only by a determination, if possible, to overthrow these entrenchments of wickedness. It is quite pertinent to speak of temperance reform in this day. I hope not to be accused for want of material to finish this paper, as the orator or minister has often been, when he finds himself at his wits' ends, and suddenly becomes grandiloquent on the temperance question to the astonishment or embarrassment of his audience. This I hope is not my position just for the present. It remained for a woman of the past century to boldly champion the cause of temperance reform, a woman who was well educated and of recognized leadership in an educational institution of higher learning. She endured the criticism of society on behalf of a rum cursed nation. Hers was a life of sacrifice for the betterment of those whom she sought to help. Her brilliant intellect was touched by a heart of love for God. It was she who in the

span of one brief life had organized a temperance movement among women half a million strong for the ultimate overthrow of the liquor traffic. It was she who paraphrased the golden rule in a unique style when she said: "The golden rule of Christ will bring the golden age of man." She it was who approached the ideal in no uncertain degree, of the relation of education to Christian service. I have not mentioned her name, for I have too much respect for your intelligence and besides, her name is enshrined in the hearts of all those who labor and pray for temperance reform and she is now enthroned with God in the heavens.

The hope of the republic is centered not in men who are in politics for mere gain, but in men whose interest has been secured for the elevation of good government and the consequent overthrow of political corruption. Too often have men in public life been the servants of what may be called the "spoils system" instead of the people. They have used their prerogatives of office to plunder public interests instead of to conserve them. This class of politicians has done a positive harm to the cause of good government. But so long as this republic has men of strong Christian character and with a thorough training in the principles and fundamentals of statecraft we need not despair.

It may be too soon to speak at length of our President as the Christian scholar in public life. This college bred man is exemplary among men of intelligence and Christian manhood for his devotion to good government and the equal rights of all concerned. He has set the standard so high for all that is good and noble in public affairs that this nation is entering into its privileges and enjoyments of good citizenship such as it has not realized for many years. President Theodore Roosevelt would seem to combine in his characteristics the statesmanship of a Thomas Jefferson, the fighting qualities of an Andrew Jackson and the fearless honesty of an Abraham Lincoln. Intelligence and Christianity are so thoroughly harmonized in him that he is one of the unique men among the civilized nations of the earth. The destiny of this nation is safe under the peerless leadership of this man who has the moral courage to give every man and woman a "square deal."

Educated men are of inestimable value in religious work. It is but reasonable to argue that a trained man, consecrated to Christian service is capable of doing an efficient work. No other man of the past century appreciated more fully the importance of arousing men of scholarly eminence to renew their vows to Christ than Dwight L. Moody. It was upon Mr. Moody's first visit to Europe that he met the

Rev. F. B. Meyer. The evangelist's five-weeks stay at York was instrumental in having Mr. Meyer reconsecrate his life to Christ. To-day Rev. F. B. Meyer takes rank among the men of pronounced scholarship and Christian faith in the Church of Jesus Christ. The awakening of that rare and beautiful spirit in Henry Drummond was not a small gift to a lofty style of thinking in the Christian life. To Mr. Moody must be accredited the exercise of good judgment in having these men renew their allegiance to God.

There is some apprehension by Christian people that the graduates of universities and colleges are too few who engage in Christian activities. As a consequence religious work may not interest the ablest men and women for Christian efforts in the furtherance of Christ's kingdom. This apprehension is to some extent true. This is a commercial age. The possibilities for making money are great. Men and women of ability are in demand for commercial pursuits and they are well remunerated for their services. If men and women have an insatiate desire for wealth and fame, there are opportunities innumerable. Nevertheless Christian service is arousing men and women of ability for the evangelization of the world.

The religious movements of our present century suffer not for lack of leadership. Men of

genius in leadership are consecrating themselves to God. It was John R. Mott who successfully organized the student volunteer movement that is now world wide in its influence. The Christian Endeavor is an organization of over three million members, the president of which is the Rev. Dr. Francis E. Clark. General William Booth, the commander-in-chief of the Salvation Army has organized his armies of the Cross to bear the banner of Jesus Christ to every nation of the globe. Mott, Clark and Booth are courageous Christian men and under their leadership the hosts of Christendom are marching on.

The missionary movement of the present century is both educational and religious and it is gradually assuming larger proportions. To properly organize and speed this work there is a constant demand for men of large capacity for leadership. Just as nations in their struggle for supremacy have produced men capable of marshaling the armies to victory, so the Church will furnish men equal to the demands of training and organizing Christian workers for the evangelizing of mankind. Nations have not yet decided to cease from war. For the construction of battleships is a most momentous question at present. However, a man of prominence in the affairs of this government argues that these additional men-of-war are for the preser-

vation of peace. Not all the law makers concur with this certain gentleman in making such excessive expenditures for the cause of peace. But lest I digress on something irrelevant, let me say that the future indicates a united missionary movement in which men of great ability will be in demand to superintend the thousands of workers who shall spread the Gospel of Good News until the kingdoms of this world shall have become the kingdom of our Lord and Master. These generals of missions will be in a position to shape the destinies of humanity more truly than have those leaders who led their armies in the struggle for renown or territorial acquisition.

Christian service has attracted some of the ablest men ever given to any work or profession. It has interested men of genius and fine scholarship such as no other profession can boast of. Among these heroes were Chas. G. Finney, Girolamo M. F. Savonarola, Martin Luther, Geo. Whitefield, Robert Moffat, St. Francis of Assisi, Bishop William Taylor and John G. Paton. No other equal number of men possibly have performed a work of such vast importance in the interest of mankind, as these missionaries of the Cross. So long as the cause of missions shall engage the attention of Christian people these men will be an inspiration for

the furtherance of Christ's kingdom in the evangelization of perishing souls.

A just criticism of what has been prepared on this subject may be made with regard to its generalities. Let me then be more specific. Every thinking man ought to have an ambition to be a man first, and then aspire to do something worthy of his manhood. To be and to do should be characteristic of every life.

Let the individual choose his own profession and place in life. We will not question the wisdom of his choice. This does not enter so much into the merits of the discussion. Suppose this man, for illustration, has decided to enter on some business career for the attainment of his purpose. His own ambition, however, is not only to gain prominence in business circles but he purposes to make money with which to promote the interests of charity and other benevolent institutions. This is a laudable ambition and is worthy of admiration.

His idea furthermore is that the money which he makes and gives towards noble ends is to be as a substitute for a personal service on behalf of human beings. Let me be more definite still. Does this man with his wealth render as great a service to others as he might have through the gift of himself? By a fair comparison we find that this man has an equal opportunity in some personal service to do a work commensurate

with the possibilities of his wealth. Is it not logical to argue that the gift of himself will more truly work out a greater good to humanity? There is no more beautiful example than a man's willingness to offer himself as his best gift for a service. You can purchase brains to carry out your ideas, but this method may not always bring the desired results. Thomas à Kempis says: "Seeking myself, I lost myself, but seeking thee, O, God, I found both thee and myself."

It may be said that to the extent that music, art, literature, and culture of whatever description, elevates and ennobles mankind, it is worthy of appreciation and patronage. "Education," says Plato, "is the fairest thing that the best of men can ever have." It has been my privilege to meet certain men of rare intellectual accomplishments and I was at once impressed with their scholarship. It made me feel the significance of Plato's statement just given that education is the fairest thing that the best of us can ever have.

Then again it has been my privilege to come into the presence of some pious person whose life was like a sunbeam piercing me with its gentleness and graciousness of a Christian influence. There was something taking hold on me and my whole being for a while was under that dominating power of righteousness. You

can oftentimes get away from some other influences less wholesome, but I find it almost impossible to shake off the impression that a good man makes on me and I know my experience is not exceptional. To my mind nothing surpasses or equals the attractive power of a sublime Christian life. Virgil makes a beautiful comparison in his *Æneid* when he sings of the influence of a good man on an ignoble crowd. At the request of Juno King *Æolus* had let loose the winds for the purpose of destroying the Trojan fleet. When Neptune, the king of the sea, comes to the surface of the waves, these billows at his command became quiet. As Virgil says: "And as when a sedition has perchance arisen among a mighty multitude, and the minds of the ignoble vulgar rage: now firebrands, now stones fly; fury supplies them with arms: if then, by chance, they espy a man revered in piety and worth, they are hushed, and stand with ears erect; he, by eloquence, rules their passions, and calms their breasts."

The people of ancient times realized to a certain extent, as we do possibly more fully, the real grip and sway of a true Christian character. It is this quality of goodness in men that makes them towers of strength in every walk of life.

The real strength of every individual then is determined by the true and the good that he may

possess. His disposition to impart the blessing of goodness to others is for him his noblest service. The great plan of redemption had in it the idea of dispensing the blessings of service toward mankind. Christ declared, "I came not to be ministered unto, but to minister." This enunciation of Christ's willingness to be of service found responsive hearts everywhere. Humanity was willing to listen to this Teacher who would not spare Himself that He might be of service to a sin cursed people.

The great revival, which has just closed in Philadelphia, resulted in bringing thousands of souls back to God. Among the important features of the revival were not necessarily the preaching and good singing, but that which appealed to the thinking public was that these revivalists thought it not beneath them to go into the slums and places where crime plays havoc with men and speak of Christ's power to save them from their sins. This was the kind of service that touched men's hearts. This was doing a genuine good in the interest of a sinful humanity. Such a service of good works will always result in blessings to sinners.

Education and Christian service are inseparable when the highest results are to be obtained. The adage is "knowledge is power," but it is a still greater power when supplemented with the Christ power. The man in the

profession of the law, or of medicine or of teaching or in whatever capacity he may be engaged can only make his true impress on people when his life and professional career are in fullest sympathy with Jesus Christ. Results are the criteria for the estimation of a man's life. To the extent that an education enables a man to make others better it will be fulfilling its highest mission. When education is used in the interest of Christian service, then it becomes ideal in its operations. Then the individual in his chosen profession works out his true destiny. Then though his years be few or many, he will not have failed in some good work. Then as the poet says:

“Live long, if not in years, in noble, worthy deeds;
Live unto God, earth's millions strive to save
In words of duty and of love be brave;
That life is long which life's great end fulfills,
Which blesses all, assuages human ills;
Short is the life that trifles time away,
And fails at last of an eternal day.”

IV

THE PERSONALITY OF JESUS CHRIST

*Delivered at the Summer Assembly of the Indiana Conference
Branch of the Young People's Alliance Held at Oakwood
Park, Indiana, August, 1913*

WE STOOD beside the Niagara Falls last summer and watched that mighty volume of water drop a hundred and sixty four feet into the chasm beneath. Then we took a trolley car and went around the loop and in coming up along the gorge on the American side, we watched the struggle of the water in its mad effort to plow its way along the narrow channel. Huge boulders have thrown themselves across the pathway of the waters, but these cannot resist the attacks of the current. Then great volumes of water pile themselves up and like an avalanche, they plunge, they rush, they roar and they hasten with grim determination to conquer every obstacle and to speed on into the placid Lake of Ontario. What a chasm! Precipitous rocks mount high above you. The thunder of the waters, the magic of the scenery, and the depth of the gorge have united in rugged grandeur, it would seem, to show forth the wisdom and majesty of God.

You instinctively feel as though Niagara Falls is one of God's master strokes in the crea-

tion of the world. But with all the magnificence of this great cataract, it has no comparison to a personality. The sublimest thing in all the world is a personality. God created the world, and this universe is a thought of the Jehovah. Man is a thought of God and furthermore God made man in the image of Himself. God is an incomparable being. He made man in the prototype of Himself, therefore, man is the most glorious object of all creation. The Psalmist has beautifully expressed this thought in Psalm 8: 3-5: "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? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." This expresses the glory of personality.

The meaning of personality. What is personality? Personality is always understood to be embraced within a being having will and intelligence, viz: a man in distinction from a lower animal. G. Campbell Morgan says: "Four things are contained within the realm of personality, namely, will, intelligence, power and capacity for love. A person is a being who can be approached, trusted or doubted, loved or hated, adored or insulted. These essential parts of personality are limited in human beings; the

will has its limitations and the intelligence has its limitations." This is not true of God. He has infinite being. He has personality with unlimited conditions while we have personality with finite conditions. But this does not hinder us in having in finite form what God has in absolute form. From this brief definition, we get a fairly adequate idea of the meaning of personality, and of its significant relation between the Divine and the human. Too much emphasis cannot be placed on the fact of personality. About personality centers all that is really vital to man both now and hereafter. Literature, history, science, philosophy and theology center around personality. Personality is the one supreme object of interest both in heaven and earth.

We come now to the consideration of the personality of Jesus. Is it strange that the character of Jesus should engage the attention of scholars both of ancient and modern times? Who is this Christ? is the question ever of vital concern to the doctors and scholars of renown. What are His credentials? Is He the Christ, the Son of God? Can this fact be demonstrated clearly and to the satisfaction of all who would know Him? This is the question for consideration. The life that a man lives is the highest testimony of his character. Jesus says that a man's life consisteth not in the

abundance of things which he possesseth. Eloquence is not an indication of character, although a man cannot be truly eloquent without a good character. Cicero understood this fact. He realized that if he was to influence the Roman state, he would have to be a man of principle and honor. It is said that John Milton purposed in his college days at Cambridge to live the pious life in order that his character might be the expression of a noble manhood. No one can read *Paradise Lost* without gaining a nobler idea of life and significance of right living. Milton says: "A good man is the ripe fruit our earth holds up to God."

The powerful argument in support of Christianity is in the character and life of Jesus Christ. We are unable to study His boyhood with much satisfaction, but the glimpse we get of Him at twelve years of age is that of respect for learned men and His profound reverence for the will of God. At thirty years of age, he presents Himself for baptism and then His public ministry begins. Was there ever such a noble type of manhood as Jesus displayed? Surely His ancestry did not contain anything of the superhuman qualities of a divine nature. His father followed the ordinary trade of a carpenter. His mother was a plain though Godly woman. The atmosphere of that hill town of Nazareth had nothing in it to foster

high ideals and to develop any special strength of manhood.

His environment was not especially conducive to a stainless life such as Jesus lived and yet He builded for Himself a character that for depth of piety and stainless perfection, the like of which the world has never known. Henry van Dyke says: "The highest type of human piety, the excellence of a beautiful soul, has never been reached among men without repentance and self-abasement. But Jesus never repented, never abased Himself in shame and sorrow before God, never asked for pardon and mercy. Alone, among His followers who knelt at His command to confess their unworthiness and implore forgiveness, He stands upright and lifts a cloudless face to heaven in the inexplicable glory of piety without penitence. Moral perfection of this kind is not only without a parallel; it is also without an approach. Men have never attained to it, and there is no way for them to climb thither. We can only look up to that perfection, serene, sinless, unsurpassable, and feel that here we are in sight of something which cannot be expressed except by saying that it is the glory of eternal spirit embodied in a person." This is the incontestable argument of Christ's life. Listen atheist, agnostic, and skeptic. Jesus was the only man that ever lived in this world without sin. Since

this is true, then Jesus must be the Son of God. Paul has expressed this truth aptly when he says: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Jesus was the unique teacher among men. It is in this capacity that He evinces not only the knowledge of a physical world, but the eternal wisdom of Jehovah. "How knoweth this Man letters, having never learned them?" was the astounding question of the doctors. Nathanael exclaimed, "Rabbi," which means teacher, "thou art the Son of God, thou art the King of Israel." The woman at Jacob's well, when she had ended her conversation with Jesus, ran to her friends and in astonishment said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" On another occasion when Jesus interrogated His disciples as to His Lordship He said: "Whom say ye that I am?" Peter, the spokesman of the twelve answered, "Thou art the Christ, the Son of the living God."

Have you ever considered, and you have, what wonderful adaptability the teachings of Jesus have for the present age in which we live? Could any other man save Jesus Christ have uttered such a profound truth and yet have stated it so plainly as this. "Therefore, all things whatsoever ye would that men should do

to you, do you even so to them; for this is the law and the prophets." When you have studied the law and the prophecies, you have pretty well covered the whole teaching of the Bible. There is nothing left unsaid except the practical and doctrinal teachings of the Bible. It may be unnecessary to state that a doctrine is a teaching or a precept and a precept is a commandment respecting moral conduct.

Jesus has here emphasized the great truth of the social relation among fellow-men. Is there any other one thing more fundamental to-day to the success of a community, state or nation than the fraternity among men? To me this truth is marvelous. The Greek knew the foreigner as a barbarian. The Roman put his captive in chains and subjected him to slavery. But Jesus, though a Jew by birth, declares a universal brotherhood. Had Mohammed or Buddha or Confucius ever taught such a great principle for the development of human kind? Could anyone, but the Son of God, have grasped in one master thought the great teaching of the law and of prophecy and have expressed it so uniquely? The mightiest weapon of defense in support of the Lordship of Jesus is His infallible wisdom in the enunciation of every great principle whether it be moral or intellectual. Where in all history has any man approached even in the remotest sense anything of the wis-

dom and profound teaching of Jesus Christ? History gives us no other such an instance.

This is the twentieth century. This is the most marvelous age in the history of the world. Invention has revolutionized commerce. Man has annihilated distance by the use of steam and electricity. A man can travel in the "twentieth century limited" from New York to Chicago, a distance of almost a thousand miles, in twenty hours. Men not only soar above the clouds in the *æroplane*; but the Metropolitan Life Insurance building of New York projects up into the air seven hundred feet so that some of the occupants of these office rooms at certain times, live above the clouds. The *Imperator*, the mightiest dolphin of the deep, is nearly a thousand feet in length and she can cross the Atlantic in less than six days. Edison, the wizard of electricity, has for his latest invention an instrument for making the characters of a moving picture display talk, while they are going through with the performance. Let no man display his ignorance by declaring that we have arrived at the acme of achievement, whether on land, sea or air; for the genius of man has not yet reached its limit in any of these realms. It was Napoleon who said: "The word impossible is not French." But let us turn back from this seeming digression of the subject and pause a moment.

Is there anything of material force or product of man's genius that has in it anything comparable to the teaching of Jesus Christ? What is it that gives poise to men and women under every condition of life. It is their implicit faith in Jesus Christ as the Son of God. He is the anchor of men's souls in every crisis and storm of life. It is the influence of His supreme personality that has ever inspired men in the leadership of this nation to espouse the cause of justice and righteousness in administering the affairs of this republic. Our civilization is not so much the result of man's genius as it is the symmetrical and harmonious development of a thought born in the mind of Jesus Christ. "All things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets." America's civilization, Germany's civilization, England's civilization and the civilization of the nations of Christendom are traceable to that sublime thought of universal brotherhood as enunciated by Jesus to the multitude on the mountain side.

The physical man of Jesus is an interesting study. Great masters have been dominated with the thought that the physical appearance of Jesus was that of an emaciated, pale, wan man. But this view is false. Jesus had the expression of symmetry and physical perfection portrayed over His whole being, for how could

this have been otherwise? Physical perfection can only be realized in a sinless being. Hoffman, the artist, has presented Him perfect in form and comeliness, perfect in beauty. It is said of Him, His visage was so marred more than any other man, but this was the marring of beauty, not of homeliness nor decrepitude. G. Campbell Morgan says: "The marks of anguish were evident upon His face and the lines of sorrow ploughed deeply into it; but when the young ruler met Him, fell before Him, and said: 'Good Master,' the exclamation was most probably drawn from him by an overwhelming sense of the beauty and the majesty of the appearance of Christ. Before the surging sorrows of His public ministry rolled over His heart, there is very little room for doubt that He was the most perfectly lovely Man the world had ever gazed upon." Any other conception of Christ dishonors Him. In Him was life, and in Him the life was light; so that men might know by looking at the Christ, all the beauty and all the glory of the Divine ideal.

We must not think of Jesus as an effeminate man. Jesus was a strong Man physically. He never could have endured with heroic fortitude the fearful hardships brought upon Him by His strenuous life, if He had not had a strong physical body. To us this is significant, as it must be to every man. We like to think of Jesus as

a strong Man physically. There is dignity in strength. You and I want to feel that Jesus was a Man with iron in His blood, whose strength was equal to every task and to every hardship.

The character of Jesus is a most sublime study. Has any other man save Jesus ever been the subject of so much thought for the artist, the poet, the essayist, the philosopher, the theologian? On one occasion when Charles Lamb and the literati were discussing the character of Jesus, and when Charles Lamb was interrogated as to his estimation of Christ, he said: "If Shakespeare entered the room we should rise, but if Jesus Christ entered we should all kneel." This expresses the attitude of scholars toward Christ. The wise men of the East laid their wealth at His feet. Whatever is high and noble to-day in art and literature has been inspired by Jesus Christ.

Man alone is capable of appreciating the personality of Jesus. The Apostle John says: "In Him was life and life was the light of men." Jesus is not only the source of life, but He is the inspiration of life. The life of Jesus Christ became the light of men. No lower form of life can know God. The plant grows from natural conditions; the flower blooms with no consciousness of its beauty or odor; the natural world has its origin and explanation in Him; but man

alone can know and appreciate God. In man His life became light, consciousness, knowingness. Man was created to look up into the face of God, and to know Him, to understand in some measure the mystery of His being. Jesus has become the light of the world through His life which He gave to men. Nicodemus went by night to have a talk with Jesus. He was wonderfully impressed with the personality of Jesus. He said: "For no man can do these miracles that thou doest, except God be with Him." The personal contact with Jesus convinced the Jewish ruler that Christ was the Son of God. No man can have fellowship with Jesus and come away without realizing that he has been in communion with Him, Who is the light of the world.

The personality of Jesus is a fact, it is the greatest fact in history. Search literature, search science and search philosophy, and you will have to agree that Jesus stands forth unique and unchallenged by any man. The great Sir Isaac Newton said: "I seem to myself to be like a child picking up a shell here and there on the shore of the ocean of truth." Yet of him David Hume said: "In Newton this island may boast of having produced the greatest and rarest genius that ever rose for the ornament and the instruction of the human species." There was William Ewart Gladstone,

the grand old man of England. Of him Bishop Wordsworth said: "No man ever heard Gladstone speak in his student days at Oxford who did not feel that he would rise to be prime minister of England." He was a scholar, statesman and Christian. And yet Gladstone will be remembered not only for his brilliant achievements as a scholar and orator, but more especially for his noble manhood and sublime Christian character. And there was Alfred Tennyson, one of the greatest poets England ever produced. His "In Memoriam" is the noblest poem of the past century. When he was dying the good pastor said: "Truly, Lord Tennyson, God hath taken you, who made you a prince of men." But these men, though they were great, are no comparison with Jesus Christ. Jesus stands alone and incomparable. Let no man doubt His Lordship. Jesus Christ is, was and ever shall be the Prince among men. Henry van Dyke says: "The result of all criticism, the final verdict of enlightened common sense, is that Christ is historical. He is such a person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth, nor Hebrew legend. The artist capable of fashioning Him did not exist, nor could he have found the materials. A non-existent Christianity did not spring out of the

the grand old man of England. Of him Bishop Wordsworth said: "No man ever heard Gladstone speak in his student days at Oxford who did not feel that he would rise to be prime minister of England." He was a scholar, statesman and Christian. And yet Gladstone will be remembered not only for his brilliant achievements as a scholar and orator, but more especially for his noble manhood and sublime Christian character. And there was Alfred Tennyson, one of the greatest poets England ever produced. His "In Memoriam" is the noblest poem of the past century. When he was dying the good pastor said: "Truly, Lord Tennyson, God hath taken you, who made you a prince of men." But these men, though they were great, are no comparison with Jesus Christ. Jesus stands alone and incomparable. Let no man doubt His Lordship. Jesus Christ is, was and ever shall be the Prince among men. Henry van Dyke says: "The result of all criticism, the final verdict of enlightened common sense, is that Christ is historical. He is such a person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth, nor Hebrew legend. The artist capable of fashioning Him did not exist, nor could he have found the materials. A non-existent Christianity did not spring out of the

air and create a Christ. A real Christ appeared in the world and created Christianity.”

But this address on the personality of Jesus would be incomplete if we did not present Him as a personal Saviour. I don't believe any one of us can so fully understand the Christ until we learn to trust Him by faith and prayer. To me Jesus is the most real person in the whole world. There is royal fellowship with Him. Two years ago in Reading, Pennsylvania, W. D. Smith died. This man I knew well. He was one of God's men. He stopped making money when he was fifty years old and then devoted the rest of his life to giving it away. He founded the Children's Home in Reading; he was the president of the Reading Hospital during the latter years of his life. I stood by his side when he gave \$7,000.00 toward the campaign fund of \$200,000.00 for a new Y. M. C. A. building. I shall never forget the expression of joy on his face when he did it. Noble man of God was W. D. Smith. Young people hear me. Have you an ambition to build a noble character in life? I know of a young man, who on the eve of his graduation from North Western College, walked slowly down along the tracks of the Chicago, Burlington and Quincy Railroad in the attitude of prayer. This young man prayed quietly that God might direct his steps and enable him to work out a destiny, however humble.

No man has ever gone wrong who followed Jesus Christ. No man ever rose to his highest and noblest life without Jesus Christ.

To-day the most potent force for good among men is the personality of Jesus Christ. But the way to know of His power is to learn of Him. Better said, the way to know Him is to love Him. Henry van Dyke says: "We must trace the power of His life in the lives of our fellow-men, following and realizing His triumphs in souls redeemed and sins forgiven, until we know the rapture that thrilled the breast of a St. Bernard, a St. Francis, a Thomas à Kempis, a Samuel Rutherford, a Robert McCheyne; the chivalrous loyalty that animated a Henry Havelock, a Charles Kingsley, a Frederick Robertson, a Charles Gordon; the deep devotion that strengthened a David Brainerd, a Henry Martyn, a Coleridge Patteson. We must become the brothers of these men through brotherhood with Christ. We must kindle our hearts in communion with Him, by meditation, by prayer, and by service, which is the best kind of prayer. No day must pass in which we do not do something distinctly in Jesus' name for Jesus' sake." To Him we owe our fealty, to Him we owe our salvation, to Him we owe the best within ourselves, and to Him we may bring our every trial, hardship, and care. And with loving kindness He will wipe away all tears

from our eyes. Let us follow Him wherever He leads us and as Richard Watson Gilder has so beautifully expressed this thought in verse:

“If Jesus Christ is a man,—
 And only a man,—I say
 That of all mankind I cleave to Him,
 And to Him will I cleave alway.

“If Jesus Christ is a God,—
 And the only God,—I swear
 I will follow Him through heaven and hell,
 The earth, the sea, and the air.”

V

THE HERITAGE OF FRIENDSHIP

*Delivered at the Dedication of the Frederick H. Schoedinger
Alcove of North Western College, Naperville, Illinois,
January, 1915*

WE ARE assembled on this occasion to do honor to the late Frederick H. Schoedinger, an alumnus of North Western College. Though he has passed beyond more than two years ago, the influence of his noble life still abides with its blessings of precious memory. He was always concerned about his friends, deeply interested in their welfare and delighted with whatever progress they might make in life. It was not so much his own achievement that gave him satisfaction for he was even more gratified to see his friends succeed in their chosen professions. This true friendship of his has bound us to him with an unfaltering devotion to his life and character. Alas! our friend is gone from us, but we do not question the ways of Providence. We bow in silence and submit ourselves meekly to the wisdom of Him, who doeth all things well. There is no doubt in our minds but that the life beyond the grave is the enlargement and fulfillment of God's design in us. Our desire is to speak of our lamented friend, pay a fitting trib-

ute to his memory and present a memorial to his Alma Mater, thereby perpetuating his name as worthy of honor in the promotion of Christian education.

This address must be characterized by lofty sentiment. You would not be interested to learn of personal incidents concerning our friendship. Even at this time many such circumstances have faded from memory. The message we have to bring has a significance in this particular that we desire to emulate the noble characteristics of this man's life. We are not concerned so much as to a man's ancestry or his achievement, as we are in his private life, his esteem of his fellowman and his relation to God. These are the three cardinal principles by which we form a just estimation of every man.

There is a charm of exquisite beauty in a noble life. What more lasting impression can any man make than to follow the higher and truer impulses of his life, by keeping sacred his manhood and by reaching forth to seize every opportunity for the development of character? No man can live his largest life whose only ambition is a selfish purpose to gratify every desire without regard for his fellowman. From such selfish impulses as these no man has ever builded for himself a sublime character. The law of development is by a process of growth and expansion. There must be an un-

folding of our natures so that they may become responsive to the higher impressions made possible to us through the communion of our spiritual selves with God and man.

No achievement is comparable to friendship. Material things have their value, but they cannot equal in their importance the intellectual and spiritual influences of our personalities. It is not what we have selfishly achieved for ourselves, but rather what we have done to make happy the life of another man that places a value upon our characters. Cicero has given us a fine estimation as to the value of friendship. "As to the value of other things," says Cicero, "most men differ, concerning friendship all have the same opinion. What can be more foolish than when men are possessed of great influence by their wealth, power and resources, to procure other things which are bought by money—houses, slaves, rich apparel, costly vases—and not to procure friends, the most valuable and fairest furniture of life?"

Friendship is the relation between two independent men who deal with one another on an equality and who are able to contribute to one another, something that adds to that man's life. One may have more heart than intellect, nevertheless friendship is always an element of the heart. A man gains our confidence more truly through his affection than he does through any

other gift of his nature. Nothing surpasses in its importance to us the loyalty of a true friend. The friendship of David and Jonathan is a classic in sacred literature. David and Jonathan had pledged themselves to die if necessary rather than permit ambition or position to separate them from each other. This verse expresses the thought forcefully. "And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul." Jonathan suffered the wrath of his father to wax strong against him; but he had covenanted with David to befriend him in the hour of severe trial and he remained steadfast to David even though Saul aimed a javelin at the head of his son. It was a covenant relation that bound David and Jonathan together with cords of love stronger than those of steel.

Friendship is a heritage that every man will do well to prize. Let no man think that he can gain for himself a legacy that can be compared to this true devotion of self in the interest of others. When it comes as a natural response on the part of him who seeks the good of his friends, how beautiful and sacred is such a friendship. It inspires your soul and creates within you a strong desire to prove yourself as worthy of the confidence and the esteem of such a friend. The most exalted type of friendship was personified in Jesus Christ. He said:

“Greater love hath no man than this, that a man lay down his life for his friends.” We are bound to Him through love, through sacrifice and through death which is the highest kind of sacrifice. It was that tragedy enacted on Calvary that comes down to us through the centuries with the appeal of a sacrifice made on our behalf as an evidence of His supreme love for us.

Pagan literature records instances of friendship that are worthy of emulation. Horace wrote an apostrophe, to the ship when his friend Virgil was setting out for Greece: He sang:

“*Et serves animæ demidium meæ.*”

Virgil had befriended Horace by introducing him to Mæcenas who was then the confidential adviser of Octavian. This act of friendship by Virgil made possible the beginning of a famous career for Horace among Roman poets. Was it singular for Horace ever afterwards to hold Virgil in such high estimation? Such is the heritage of friendship. It is a prize to be coveted but no man shall ever know of its reward whose heart does not beat true to the loftier and purer sentiments so essential to true friendship.

The character of a man is always regarded as of more significance than any other accomplishment of his life. To live in deeds not years, is

the standard by which we judge a man. To put into life the best of ourselves is what merits the applause of men. Henry Drummond passed to his reward while young in years and yet his life was full of labor and his name is secure in history. Our friend is gone, but we shall not forget him; not that he achieved greatness especially, but his genial spirit of friendship abides with us and will abide forever. He had a magnanimous spirit and he always remembered his friends. Christmas never passed but what he sent some little gift to those whom he held in high regard; but he is remembered for a principle that is more significant than the mere presentation of a gift. He had a genius for friendship that was a deep and strong sentiment in his life and it was this that drew us to him. He made you feel that you were a part of his life. He wanted you to do your best, to be your best, and to make the most of life in order that you might accomplish all that was possible for you to enjoy. Nor was this friendship partial; it was a trait of his character, a gift of his manhood. As Rev. J. H. Breish has well said: "He had a large capacity for friendship." This thought expresses the judgment of all who knew him by intimate association.

The Christian college is ideal for the cultivation of true friendship. In connection with the high educational standards, the Christian col-

lege is a center of influence for the moral and spiritual development of the highest and noblest ideals known to manhood. In such an institution the work of education is a pleasure even to the dullest; for he is among friends who will come to his rescue when the situation becomes difficult to him. There is not that snobbish spirit that looks with scorn upon the man whose lot in life may not be so fortunate as that of the other fellow. There is common cause among the students for mutual helpfulness. Here it is that friendship is fostered and in such a center of influence men covenant to share of life's sorrows and joys against every circumstance that may befall them. It was that beautiful life of Arthur Hallam spent with Alfred Tennyson during their student days at Trinity College, that became such an inspiration to Alfred Tennyson. When Hallam met an untimely death in the English Channel, Lord Tennyson wrote "In Memoriam," which was one of the noblest poems of the nineteenth century. Our friend often spoke to me of these noble men and he found much pleasure in commenting upon the sacred friendship formed between Tennyson and Hallam.

Among the students of North Western College there is an atmosphere of fellowship that refines and gives charm for the development of true manhood. This warmth of sympathy be-

comes a chain whose links are welded together by the sweet influence of Christian fellowship. Here we come in contact not only with a strong Faculty of Christian men and women, but we have the privilege of associating with a student body composed of splendid men and women. In such a college Christian education trains the intellect, moulds character and prompts every student to make the most of himself in order that he may heroically meet every moral responsibility and duty of life. Under such influences as these you must realize your best self if you are at all susceptible to those subtler and loftier sentiments of mind and heart. It is reasonable to suppose that not anyone of us, whatever may be his attitude toward the moral and the intellectual can escape from the spiritual influences of such a Christian student body. Such an influence becomes a heritage in every student's life to make him the better man because he comes in touch with those who desire him to realize his better self whatever may be his position in life.

This reference to our departed friend is pardonable without a doubt on this occasion. He brought to this college the refinement and culture of a splendid home training. He came from an environment of no mean consideration. There was written large in his manhood the principles of a manly man. Upon his brow

there shown forth dignity and strength of character. It was but natural that we should be drawn to such a man. As William A. Averill remarked: "It was always a great delight to me to spend an hour in conversation with Fred." His friendship was not a mere sentiment, it had a deeper significance than this. He gave you his confidence, his sympathy, his love, and he made you feel that he had locked hands with you for the achievement of all that was possible for friends to attain in the sphere of happiness. Do you wonder that we can't forget him? No. Such a friendship is a heritage that inspires you, making you feel that there is nothing more sacred and beautiful in life than to enjoy the fellowship of a noble friend.

There is a wealth in friendship that is unsurpassed by anything in human attainment. Friendship is a virtue of the heart and soul of man. There is something majestic, and inspiring in the cultivation of friendship. The spirit of friendship does not spring from a soul of base motive, but rather does friendship emanate from a soul of exalted purpose. As Emerson says: "What is so great as friendship, let us carry what grandeur of spirit we can. Let us be silent—so we may hear the whisper of the gods. Let us not interfere. Who set you to cast about what you should say to the select souls, or to say anything to such? No matter

how ingenious, no matter how graceful and bland. There are innumerable degrees of folly and wisdom, and for you to say aught is to be frivolous. Wait, and thy soul shall speak. Wait until the necessary and everlasting overpowers you, until day and night avail themselves of your lips. The only money of God is God. He pays never with anything less or anything else. The only reward of virtue, is virtue: the only way to have a friend is to be one." Nothing is more expressive of the inner life than for a man to bestow upon another his love for the happiness of his friend.

The heritage of friendship abides as a perennial blessing. The thought of a noble friend never fades from your memory. You are made to feel that life is not one lonely struggle; but you are comforted when you think that he who was your friend is still with you in spirit and tender affection. Who knows but what our friends though gone from us may still wait for our coming with prayerful meditation? Friendship constantly prompts us to high ideals in order that we may meet the expectations of those who have reposed their confidence in us. This is a heritage of friendship that makes strong our natures against the ignoble things of life. As Hugh Black has so beautifully expressed the thought, "When we give up our selfishness and isolation even in the most rudi-

mentary degree, a beginning is made with us that is designated to carry us far, if we but follow the leading of our hearts. There is an ideal toward which all our experience points. If it were not so, life would be a hopeless enigma, and the world a meaningless farce. There must be a spiritual function intended, a design to build up strong and true moral character, to develop sweet and happy life, otherwise history is a despair and experience a hopeless riddle." It is the realization of a better self, inspired by the thought that you are not left alone to achieve this purpose that gives comfort and courage for every duty in life.

But we are here to-day to speak more specifically of our friend. We are concerned to learn of his attitude toward his college during his student days. He loved his college. When a student of this institution, he took active part in all that pertained to the advancement of the best interests of the college. He was a successful editor of the *College Chronicle*, an honored member of one of the literary societies and a strong advocate of athletic sports. He frequently spoke of his college and had an ambition to see North Western College become one of the best colleges of this country. Had he lived, he would have given his college loyal support for the advancement of her educational work.

He made an enviable record for himself in his brief span of years. Upon the completion of his work at North Western College, he pursued special courses of study at the University of Chicago, and then he entered the Law School of the Ohio State University, located at Columbus, Ohio. After graduating he entered upon his profession as attorney-at-law. He was a successful lawyer from the start and had he lived he would have risen to be one of the leading lawyers of the State of Ohio. He had the ability, he had the ambition and he had the capacity for leadership.

It occurred to me recently that it would be a fitting tribute to his memory to present some gift of a substantial character to his Alma Mater. This thought came as an inspiration to me. I accordingly wrote his brother, Mr. F. O. Schoedinger, of Columbus, Ohio, and stated to him my desire to honor my friend. He immediately answered my letter and said that the Schoedinger family would contribute \$500.00 with which to purchase an alcove of books to be placed in the library of North Western College and also give an additional sum of \$200.00 to be put at interest in order that new volumes may be added occasionally to the alcove.

We do ourselves credit to honor his memory. He loved his church and had strong admiration for the ministers of the Evangelical Associa-

tion. He loved the companionship of friends, and of books and of scholars. He had a fondness for good literature. Seldom did he fail when Christmas came to send some good book to his friends. I believe that if he could speak to us on this occasion that he would approve of this gift to his Alma Mater; but he is not with us and I was his friend. I knew him as few men did. I am here to speak in his honor. And on behalf of his brothers and his mother whom Fred loved so dearly, I present this alcove of books on the subjects of sociology and economics to the library of North Western College with the hope that these books may perpetuate the name of Frederick H. Schoedinger as a worthy and noble son of North Western College.

His heritage of friendship will ever abide with us and in Tennyson's "In Memoriam" we have found these lines which express our parting thought:

"Dear friend, far off, my lost desire,
So far, so near in woe and weal;
O loved the most, when most I feel
There is a lower and a higher.

"Known and unknown; human, divine;
Sweet human hand and lips and eye;
Dear heavenly friend that canst not die,
Mine, mine, forever, ever mine.

"Strange friend, past, present, and to be;
Loved deeplier, darklier understood;
Behold, I dream a dream of good,
And mingle all the world with thee."

VI

THE DYNAMICS OF EDUCATION

Delivered at the General Sunday School and Young People's Alliance Convention Held at Lomira, Wisconsin, August, 1915

THE training of a child is one of the most important tasks ever entrusted either to parents or teachers. Every life passes through certain processes of evolution. There is a gradual evolvment of the moral and the mental capacities of every child which, when properly controlled and directed, will shape the character and the destiny of that life. There must be a moral basis for a strong character and heroic living. Goodness is the essence of a noble life. Education is a process by which the intellect is made dynamic for achievement and service. There is no higher work and there is no more inspiring task than the training of a child for the duties and responsibilities of life.

The training of a child surpasses any material achievement. The achievements in science and invention are expressive of what education has done in the training of men and women whose high standard of intelligence has made them geniuses in the realm of the material world. If this is the most wonderful era in the history of the world it is but expressive

of a people highly educated in the arts and sciences. But the development of the mind is basic to all achievement in whatever field it may be realized; for a human soul far outweighs in its importance anything of a material character. It, therefore, follows that there is no work so significant and far reaching in its results, as that which seeks to train a child in his moral and mental attainments.

Every life possesses great possibilities for development. There are latent powers in every child that are potential to his moral and intellectual growth. It becomes our moral obligation to have the child trained to his highest capacity for his physical, moral and mental attainments. He deserves to have the opportunity to demonstrate his ability to achieve in whatever craft or profession he finds himself adapted. This is his moral right and no opportunity should be denied him in his ambition to make the most of himself for time and eternity.

It can be observed how education may become potent by a careful survey in the training of a child. The processes in the development of a life have a physical basis of no uncertain origin. We need to anticipate even the birth of a child if we would understand something of his present and future growth. Some one asked Dr. Oliver Wendell Holmes when the training

of a child should begin and he said: "A hundred years before it is born." The ancestry plays no uncertain part in the growth and development of the child. Many children are born into the world who through some unfortunate circumstance are at a disadvantage in life. It means much to be well born. Noble parents beget good offspring. Although Weismann, the scientist, has demonstrated successfully that the evil habits of parents are not transmitted such as the desire for strong drink and other evil inclinations. But blood does tell and children of good parents are inclined to become pure, clean and noble in their ideals of life.

The greatness of a man can invariably be traced to parents of no ordinary ability and character. There were seven generations of scholars whose ancestral lineage gave birth to Emerson. And like the River Nile which rises way up in the mountains of Abyssinia and flows down through Egypt and changes a desert into a garden so the best life blood of these seven generations of ministers and lawyers became the heritage of Ralph Waldo Emerson and he became one of America's greatest philosophers. The ancestry of Wendell Phillips, the American abolitionist, was composed of scholars and men noted for their learning. Jonathan Edwards was a brilliant preacher and theologian in the early history of this country and his ancestors

had come over in the Mayflower. Henry Ward Beecher, reputed to be one of the most powerful and resourceful preachers in America, whose voice was raised against slavery both in this country and England with mighty appeal for the emancipation of the negro, was the son of Lyman Beecher, famous preacher of the old South Church of Boston, Massachusetts. John Quincy Adams was the son of John Adams, and both father and son respectively were presidents of this republic. It is quite unnecessary to multiply these illustrations to demonstrate that ancestry does have a potent influence in the development of a life.

The proper physical development of a child is essential for his health and a strong body. It is wholesome for the child to live close to nature. He is of the earth, earthy and he needs to have a chance to grow. It is a mistake to make a house plant of the child. What he needs is fresh air and plenty of it. It was my privilege to hear the Reverend Dr. F. W. Gunsaulus preach in the auditorium in Chicago. He preached from the text recorded in Mark 4: 28, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Among his illustrations he spoke of the child and of his necessity for growth. He spoke of our public school system and of the eagerness of both parents and school authori-

ties to have children go to school at the earliest possible age. He emphasized that the most important business to the child is to grow and become strong in his physique. Better have a boy enjoy outdoor life until he acquires good health and a strong body than to have a weak body all his life because he was sent to school too young.

The emphasis of training is properly placed upon the child. The training of a child is undoubtedly of greater importance than his education of maturer years. His character is determined by that kind of teaching which makes the first impressions upon his life. Even Hannah of Sacred Writ had vowed to God that she would consecrate her child to the service of Jehovah if He would bless her with offspring. And no other prophet nor judge in Israel ever lived such a blameless life. From the age of ten years to eighty and five Samuel remained firm in purpose to live a pure life and to honor God. His whole life illustrates what a hallowed influence a devoted mother can bring to bear upon a child and how effective such a training can become in the development of a heroic character.

It is the mother who wields the most powerful influence in the home. If she is of bad temperament, careless in her household duties, negligent as to the care of the children, they will

grow up with some of those unwholesome influences clinging to them all their lives. As Julia Richman has said: "If the mothers of to-day are not what we would desire, because they lack the power of home making; if these mothers and more especially the mothers of the working classes, are not real home makers, can we look to them to develop daughters who shall be home makers for the next generation? I have said especially the mothers of the working classes because these undoubtedly are the most numerous. Lack of system, bad temper, ignorance of all that is helpful, ignorance of the existence of anything better, despair of attaining what to them seem only 'for their betters,' as they put it, any or all of these create the cheerless atmosphere, the unattractive surroundings in those sunless, uncomfortable habitations that it were mockery and sacrilege to call home." The mother more than any other person has the power to shape the destiny and create the proper environment about the lives of the children. For several years I passed the home at the outside gate of which the mother was occasionally heard to profane and cry out in most harsh terms at her seemingly incorrigible children. This was not discipline; it was unpardonable harshness as exercised by a mother who was a vixen. Gentleness and firmness can-

not fail to bring the best results and win the affections of the child.

The environment of the home is a factor of the greatest importance in the education of the youth. Many fathers in my educational experience have come to me and said: "We are unable to do anything with this boy at home. If you can discipline him, we are willing to entrust him to your care." The fact is that the father was so absorbed in his business that he neglected to give the proper attention to his boy and he became incorrigible. The boy was the victim of gross negligence and his home environment was even injurious to his training and development.

The home is a school. It is the most sacred school on earth. It is in the home where we get the first impressions of right living and right thinking. Show me a noble man or a noble woman and then go with me to the home of either one of these persons and I will point out to you a home where the environment has been in most instances conducive to high ideals. In this school the purpose of the wise parent is not to give happiness but character. The over fondled child is not necessarily going to be the bravest to endure the hardships of life. The Spartans taught their children to endure hardships without a murmur and they were noted for their valor and physical achievements. Wise love teaches heroism to the boy and to the girl,

so that when they go out into life they may be able to endure hardships and not whimper. Children trained in the home are prepared to enter upon life's duties with a sternness of character, and skill in the performance of duties without which they cannot successfully meet the responsibilities and be able to perform some notable task in life.

The one dominant and crystallizing influence in the training of a son or daughter is love. No moral suasion, home environment, nor rigid discipline can be substituted for genuine affection as may be imparted by the parent to the child, or by the teacher to the pupil. Love is the supreme gift by which we may hope to win and keep strong the affections of children so that no power on earth can break them. Dr. Martin G. Brumbaugh describes a pious old minister, with a keen insight that we should strive to imitate, who was deeply concerned in the welfare of a fatherless grandson. He took the boy with him when visiting the poor of his rural parish in the valley of the Alps. The boy was enraptured by the beauty so lavishly displayed on mountains and glen. When they entered the poverty stricken houses of the poor, and the boy saw how impossible it was for the children of these homes to enjoy God's beautiful pictures, he was led to say: "Grandpa, when I am a man, I mean to take the side of the poor." A noble resolution this. He

kept it and the world knows the result. That boy was Henry Pestalozzi, a father to orphans, the founder of universal education. He rightly enjoys the high tribute paid him by his biographer: "He lived like a beggar that he might teach beggars to live like men."

But this educational process of a child broadens when he becomes more self-assertive in his desires and ambitions to know and show a mastery of the conditions about him. We have two boys in our home and they are just now passing through the tree climbing, grotesque Indian and cowboy daring periods. They have climbed every tree about the home, played Indian with a vim and made an effort to be genuine cowboys. These boys are not precocious any more so than are other boys of like ages. But they are boys and as such they are intensely human. They have not yet arrived at that age when they prevaricate, however, some signs are gradually becoming perceptive and even though they are the sons of a preacher, they will be no exception to the rule. The only boy who never told a lie was George Washington, but he was an exceptional boy and even this story of him is without foundation.

Psychologists contend that there are distinct periods of development through which everyone of us pass in our mental and physical growth. There is the age of physical progress. The boy

sooner or later reaches that combative stage when he feels as though he can whip every boy in the community. And a certain amount of this virile strength is not to be despised. The Boys' Scout organization is proving a blessing to thousands of boys who are organized and drilled and who are taken on scouting expeditions across the hills and through the forests. Every boy has the instinct of a hunter, even though he may never become a Nimrod. He feels that it is a manly art to know how to handle a gun and to be able to hit the mark. During this period of his life, he needs leadership and the Boys' Scout organization is meeting with great favor everywhere; for the boys of every community can thus be organized by men of character who can give the boys such an environment and leadership as to make them strong manly men. Whatever may be our peculiar ideas as to these periods of the boy's physical development, the common sense judgment is that boys will be boys and as such they are susceptible to those native instincts implanted there by God and nature. The question of his training is most easily solved when the boy is guided wisely through these periods of development by such methods as are best adapted to meet his physical demands and moral training.

The period of adolescence is most important in the training of youth. These are the years

when ideals are formed, the character shaped, and the destiny of life determined. The home may have been all that could be desired, but the training of a boy does not end there; he must be guided in the selection of a school or college where he should not lose all the splendid ideals implanted in his life by his parents. It is just as essential to select an institution of learning where the morals are known to be above reproach, and more so, as it is to choose a college whose reputation is founded on athletics and fraternities. As President Wilson once observed: "These are the side shows which have swallowed up the circus." No educator would go on record as opposed to athletics, but they are only a means to an end—and they should never be the chief end. The fraternity is not to be despised but in so far as it makes men snobbish and cultivates the spirit of aristocracy, it becomes a menace to true democracy and social equality. And it has to be demonstrated as to whether these social standards are proving themselves vital to the highest interests of the college. Our professor of mathematics when he decided to leave his position in one of the colleges of Pennsylvania said: He did not care to remain longer at a college where the football team celebrated its annual events by getting beastly drunk. Many of these so-called "college ideals" are a bane to education

and they do not develop manly principles as is often vainly boasted. And thus it becomes a most serious problem for a boy to choose the right college in which the instructors, curriculum and all the subsidiary complements are wisely chosen and arranged for the training of mind and character. For character is more fundamental than intellect in all the pursuits of life.

Efficiency in educational work is essential. This is an age of keen competition. Educational institutions are standardized and the college whose equipment does not fully measure up can have no just claim for existence. As Evangelicals we cannot afford to neglect any opportunity in making our educational institutions among the best in the country. And for what these schools claim to do in the preparatory, collegiate and theological work, I believe and know that they are as good as the best. For out of these halls of learning have come ministers, missionaries, teachers, editors, bankers, statesmen, inventors, explorers and educators who have made and who are making a name for themselves in their chosen profession of human activities. Upon this mountain top of high privilege, I call upon you Alliancers to plant yourselves deeply in your trenches and with redoubled efforts let us make the educational institutions of the Evangelical Association storm centers of opportunity. The very genius of our own glorious

church is going to be made secure against heterodoxy, atheism, liberalism, Christian Science, Russelism and what not by making our educational institutions the centers of learning to which shall gather Evangelical young people from the four corners of the earth. Nothing is too good for an Evangelical. He gets the best thing there is in religion when his heart is regenerated through Jesus Christ. Efficiency in education requires educational institutions of high standard. We, as leaders of these centers of learning, call upon you to join with us in pushing forward the work of Christian education. Less than sixty years ago the Evangelical Association could make no boast of an educational institution. To-day the Church is making commendable progress and her schools are mighty centers for training and the development of Christian character.

The educated person becomes resourceful in his ability to achieve great things. Anybody can be an ignoramus; but it requires a person with moral stamina to be satisfied with nothing less than the best possible training for some chosen profession. The slogan for us as Alliancers should be first, last and forever, a better education for social activities, for useful citizenship, for artisans, for the professions, and especially the Christian ministry. A finer manhood and womanhood than produced in

Evangelical homes can be found nowhere else in the world.

But we have not been sufficiently aggressive in our educational pursuits. The Dunkards of Pennsylvania are not nearly as strong as we are numerically and yet they have twice as many educational institutions. And the first citizen of the Keystone State, Hon. Martin G. Brumbaugh, who still promises as the Governor to make local option possible in rum cursed Pennsylvania, is a Dunkard. This generation is distinctly ours and we ought to seek education, talk education, give for education, live for education, digest education, dream about education until we, as Evangelical young people shall become so thoroughly saturated and inspired with educational ideals as to crowd our halls of learning with young aspirants after knowledge. As in the days of Athens' greatest glory, the streets were filled mornings with lawyers and clients who were seen wending their way to the Areopagus, the court of great renown on Mars' Hill, so may the Evangelical young people be seen on the highways at Naperville and at Reading respectively wending their way to North Western College and Schuylkill Seminary. In these centers they can be trained for the home, the state and the Church. For in these schools they will have good instruction, splendid environment and exalted ideals with which to make them a power for righteousness.

This is the era of achievement. The late editor, William T. Stead, of the *Pall Mall Gazette* who went down with the Titanic said that some men are so great that they think in hemispheres. Some men are colossal in their achievements and they project corporations of astounding proportions. Twenty years ago Henry Ford was an ordinary mechanic, but today he is a national figure and he built and sold more than three hundred thousand automobiles this past year, and his company declared a dividend of \$48,000,000. Secretary Daniels, of the Navy, has invited Henry Ford and Thomas A. Edison, two men of great attainments in their respective pursuits to act as a new Naval Advisory Board of Invention and Development of the Submarine, as a means of defense in time of war. Only men trained to their highest efficiency can hope to receive recognition in this age of keen competition. If we as a denomination are to keep pace with the ever increasing intelligence of the average citizen, then we need to cultivate the genius of a forward movement in educational pursuits; look with discontent upon our past efforts; lay hold upon the present with a strong determination to have our Evangelical young people trained to take their place among the professions with credit to themselves and to the Church of which they have every reason to be justly proud. The present is

insistent in its demands for great educational efficiency and we must rise to meet the opportunity to train and become schooled in the arts, sciences and in every branch of learning.

The future of the Evangelical Association is made secure through her young people. So long as the religion of Jesus Christ endures, just so imperative does it become for every soul to be regenerated by the spirit of God. The miracle of regeneration is just as vital a doctrine to-day as a means of salvation as it was when John Wesley and Jacob Albright preached the Gospel in the eighteenth and nineteenth centuries respectively. Let us as ministers never let go our hold on the doctrine of regeneration. This new life is the mightiest principle of Christianity. It follows then logically that the spiritual is the dynamic whence springs every motive to love Jesus Christ and to honor God. With a young people thus consecrated the work of education becomes both a delight and a power for good. A consecrated and trained young people will enable the Evangelical Association to become even more glorious as a Church and her institutions will prove their mission of beneficent blessing to humankind. For the regenerated heart and the trained intellect can make a human soul, under the blessing of God, earth's supreme agency in helping to bring Christ's Kingdom to the hearts of men.

VII

THE EQUILIBRATION OF THE INTELLECTUAL AND THE EXPERIMENTAL IN EDUCATION

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EDUCATION is the subject of paramount importance whether in the development of the individual or the nation. There is no work of greater value than the training of the mind by which a man is made potential for the realization of his highest good. In this education of the individual there is involved not only his highest efficiency, but his education will determine his thinking, his aspirations and his moral life. Education, therefore, is a most significant work, for human destiny is determined by those intellectual and moral concepts which govern a man's character. It is not ancestry nor environment that serves as a basis of human development; it is the teaching whether scientific or ethical that becomes fundamental in the development of the individual or the nation. A man's concept of life is the principle by which he is governed and made either a noble citizen or the bane of civilization.

Education is not always conducive to the highest ethical results. Its propaganda may have concealed under the guise of education some ul-

terior motive by which an organization or a doctrine is promoted. Here the work of education is suborned to perpetuate some tradition or peculiar teaching. Some of the most terrible wars have been fought in the name of Christianity. Men have had to suffer martyrdom because they dared to oppose a false conception of the hierarchy and cry out against some of the awful practices as upheld by a priest craft for the sake of private and pecuniary gains. Under this scheme of an ethical teaching the individual is not an independent being, but he is an instrument for the preservation and perpetuation of an organization in which his rights are not an integral part; but they are subverted for the benefit of the institution and he is not considered as of great importance. The thought of personal equality is foreign to those who wield the power of leadership. In this organization the individual has no supreme rights but he must be docile to accept beyond question whatever mandate may be enjoined upon him.

The development of the intellect does not preclude the possibility of irrational results. There is no instrument of power more destructive to social institutions than the education which emphasizes the intellectual with no regard for the moral. Rationalism in France erected a statue to the goddess of reason, and the French Revolution broke forth with its awful penalty of

retribution. The apotheosis of reason is a dangerous god whom all men will do well to shun. Reason is indispensable in the development of an individual although without the potential influence of the ethical there can be no symmetrical growth and moral refinement in a human life.

Empiricism as a doctrine is not especially in advance of rationalism. Both of these philosophies have assumed extreme positions in the discussion of the rational and the material. Materialism is not the final word in the solution of all things. John Locke in his essay entitled the Human Understanding, did much to arouse a new viewpoint in the acquisition of knowledge. "Nihil est in intellectu quod non antea fuerit in sensu" is an oft quoted sentence of Locke. It is a statement, however, which gives preëminence to the realm of sense and declares that there can be no knowledge of anything which was not first in the sense. A criticism of this teaching is not attempted in this address, but it is our effort to indicate the trend of educational development at different periods by able thinkers. Professor Eucken, of Jena, discredits the philosophy of Locke when he says that in this intensely materialistic age in which we live we should still go apart for a while to communicate with the unseen and through Him we can form the ideal with which to interpret the

material world. It is this equilibration of the intellectual and the experimental which augurs well for a more intelligent solution of mind and matter by the scholars of modern times.

This is a highly scientific age. Life is governed by scientific laws. In fact some educators inform us that the ethical is not so essential as the hygienic. There is no necessity for a Mediator between God and man. All pains and ills can be cured through a better knowledge of hygiene. Thus, right living is based upon scientific laws. Religion is a matter of good health in a sound body. It harks back to the Latin proverb: *Mens sana in corpore sano*. No one could raise any objection to the logic of these arguments. The mental and the physical are correlated in such a way as to form a close relation in their function. And even as a man's thinking is conditioned by his physically sound body, so a man will find it an easier task to be a Christian when he has escaped all the evil effects of bad habits. But, Christianity is something more than good health. Nor does it always follow that the more robust a man is the better will he be as a Christian. If it did, then prize fighters and athletes would be the most religious because they are invariably muscular and rugged. A partial truth is fallacious in the enunciation of a question. It is well known that some of our best Christians

are among those who have to suffer intensely on account of some affliction over which they have had no control. Good health is not Christianity; but let us not disparage science and its wonderful achievements in every sphere of investigation. However, science had not made Christianity possible, but Christianity with its message of life and light has inspired men to observe and experiment in every realm of nature until discovery and invention are making this age the most marvelous in the history of the world.

The scientific idea comprehends every field of investigation or study. Theology, ethics, history, psychology, sociology and what not when studied must be examined and deliberated upon according to scientific principles. If Herbert Spencer's idea is correctly stated, then God is not a person, He is a rational principle, a mysterious force permeating all space. The scientific idea of God eliminates personality and crushes out all hope for human sympathy and the compassionate love of a personal God. Ethics is studied scientifically. By this we mean that ethics is regarded by the scientist not only as the science of the good with the moral influence predominating from some superior source, but this teaching on morals can be best explained by the law of cause and effect. A post-graduate student of an English university,

writing recently in a magazine stated the problem thus: "There is an equal proportion of good and evil in the world." We might infer from this statement that the science of morality is a problem in mathematics. Then good and evil are quantitative equivalents and not qualitative principles or characteristics. Thus all preaching and moralizing is of no consequence; for it is never possible for the race to ascend to a higher plane of morals. The same quantity of good and evil abides, therefore, the proportion of good people to bad people will always be the same. This teaching is accepted and advocated by those who claim Christianity is losing its hold on the people because the number of churchgoers is not as great as it was years ago. What an absurd statement! Is the religion of Jesus Christ a problem to be scientifically demonstrated or is it a work of grace operating in our conscience with such a refining influence as to regenerate not only our souls, but with sufficient power to redeem the human race from the lowest depths of depravity to a high state of moral perfection and human happiness?

In every branch of learning the scientist seeks to sustain his argument by projecting some theory of natural causes in explanation of his hypothesis. Thus sociology, a most helpful science in the discussion of social problems seeks

the redress of human ills by some ingenuous method. Social evils cannot always be corrected by a scientific study of the causes nor by legislation. We must often seek to elevate our social ideals by high standards of morality. It has been maintained that the infamous liquor business was not a menace to the working man and what the business needed was better regulation and good results would accrue to the state and the nation as a result of such traffic. The liquor business is doomed, however, and no efforts at regulation can ever save this accursed thing from the pit of hell.

The new sociology has a message by which it hopes to banish the poverty of the working classes. It attempts to inspire a new social spirit among all men. Give the laboring man a better wage and the question of poverty will have been solved. There is an unfair distribution of wealth is the argument. The employer should be willing to share the profits of his business with the employees, and this new social propaganda will bring to the laboring man his just dues. If sociology shall have accomplished this high mission of just profit sharing between employer and employee, it will have performed a service of incalculable value to those who are employed in the great industries of our country and whose labor produces an immense proportion of the wealth of this nation.

But the equal distribution of wealth theory will not be a cure for every social injustice. The problem of poverty is not the only question of social grievance. The estrangement among men lies deeper than the principle of poverty. Our new social propaganda must be characterized by a spirit of higher purpose than merely man's humanity to man. The underlying principle is deeper than the social spirit of equal justice and no sociological teaching can accomplish this great task of moral betterment and social improvement which does not emphasize this great cardinal principle as enunciated by Jesus Christ as follows: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." And any social propaganda which seeks the redress of "social ills" of whatever description by scoffing at the Church and the teachings of Jesus Christ is a menace to our civilization whence spring anarchists and every form of wickedness.

Every branch of learning in this highly scientific age is discussed by men whose thinking is governed by the dominating influence of the materialistic. In the new psychology much emphasis is placed upon the material quality of the soul. A noted professor from abroad stated recently in an address to students in one of our American universities that the soul is a cell.

The inference is that man evolved from the lower animal and thus the hypothesis is easily developed. If the soul is a cell, then it is explained that a man can do his thinking from any part of his organism. When this theory is attacked as running counter to the teaching of the immortality of the soul, the question is easily evaded by saying that this is a problem for the theologian to solve. That evolution is a process in every species of plant and animal life is not questioned. But evolution is not a producing cause. As Borden P. Bowne says: "In the scientific sense evolution is neither a controlling law nor a producing cause, but simply a description of a phenomenal order, a statement of what, granting the theory, an observer might have seen if he had been able to observe the cosmic movement from its simplest stages until now. It is a statement of method and is silent about causation."

There is no attempt in this address to pass criticism on any of these theories as evolved by scientific thinkers. But we must not pass unnoticed the tendency of the scientific spirit to ignore the spiritual and to question the Lordship of Jesus Christ. Auguste Comte said that the three stages of human development are, namely, the theological, the metaphysical and the positive. In his positivism theory he holds that any attempt on the part of philosophy to

explain causes as both efficient and final, to be useless and unprofitable. This insidious philosophy of positivism has not wielded a wholesome influence to our thinking. It is just as inconsistent for the scientist to ignore the omnipotency of God in creation, as it is for the minister not to give due recognition to social and scientific influences so important and helpful in bringing to pass better moral conditions for the promotion of Christianity. There is a happy mean between these extremes of the intellectual and the experimental. There is a God whose marvelous manifestations are as evident in the realm of nature as is His compassionate heart in the glorious work of Christianity. Science and Christianity need not conduct a polemical discussion as though these fields of operation are diametrically opposed to each other. The Bible in no respect claims to be a book of science, but in so far as the teachings of the good Book directly or indirectly make reference to scientific laws, when the teaching is properly interpreted, it is found to be absolutely correct.

But my effort has been to show how futile and unwholesome is the teaching of the rationalist as opposed to the empiricist, and again how absurd it is for the philosopher or the scientist to be dogmatic and ignore with contempt any consideration for the Divine influence

as a potential force whether in the realm of nature or in the heart of man. It is these extreme views both of science and theology that have become a baneful influence to a more sane discussion as to the relation of God, mind and matter. That God is and that He permeates and transcends both the *nous* and the *cosmos* cannot be successfully denied and to accept the idea of Jehovah in the creation and preservation of the human race is the most rational concept ever conceived by the mind of man.

It may be necessary to become still more definite in the statement of the problem. To be exact the question may be stated thus: It is an effort to demonstrate the intimate relation which exists between the intellectual and the spiritual or between the mind and the heart. This is where the equilibration of the intellectual and the experimental becomes most essential, and without which no man can fully attain to his best self nor can he form the proper judgment of life and of the Eternal. A man whose education is purely mental is in most instances a dangerous citizen and a person whose religious experience is largely of the emotional is likewise lacking in mental equilibrium. It is the equilibrium of these powers of mind and heart in education that must be emphasized if the youth of this generation are to be truly

educated and made a blessing to every phase of human activities.

The spiritual is even more fundamental than the intellectual in the development of character. There is no higher form of culture than the training which regenerates a man's heart. Christianity is not a bane to education; it is a vitalizing force whose influence in the moulding of a character is incomparable. Through the teachings of Christ man's vision has been clarified and a new impetus has seized his manhood for the realization of a better self and the achievement of a noble service. Without Christ in the heart the educated man is likely to become an atheist. It is said that in Russia a larger percentage of students in the universities commit suicide than in any other country in the world. These centers of learning do not prove a blessing under atheistic sway, but rather are they positively injurious to the cultivation of high ideals so essential to the formation of manhood. Thus education can never be a mighty power in the man who does not experience the regenerating touch of Jesus Christ. For in Him there is life, light and immortality and through Him the educated man becomes a force for righteousness and an invaluable blessing to fellow men.

The regenerated man exalts Christ in education. It is then that the student who may have

been an atheist becomes a firm believer in God and he forms a just estimate of life and keeps sacred his manhood by a complete surrender to His will. The educated man who has accepted Christ in his life does not question His divinity nor His power either in the realms of the spiritual or the physical. But learned men who have not accepted Christ as their Saviour still question His Lordship. Dr. Josiah Royce, Harvard's celebrated professor of philosophy, says that undoubtedly Jesus was a great teacher. We can accept the parables of Jesus for He was unique as a parabolic teacher; but it is a refutation of a natural law to presume that Jesus even worked a miracle. Our knowledge of the law of cause and effect runs counter to any such a teaching as to believe that Jesus could interfere with such established laws in nature, and make them do His bidding. It is easily conceivable how impossible it would be for a learned Unitarian to ascribe to the Son of God His divine Sonship as the Creator of the universe and therefore the Christ who knows and controls nature's laws. How vastly different is the conception of Christ's divinity as expressed by that brilliant scholar and noble Christian, Dr. Henry van Dyke, who says: "His presence in the world is of such a personal kind that it necessarily brings with it the power of direct personal infinitely varied action. Out of this

spring those strange signs and wondrous works which we call miracles. Jesus never said that they were against nature. He never said that they were supernatural. He claimed only that they were proofs of a divine mission, because they were such works as could only come from God. Jesus did not teach the reign of law. He taught the reign of God through law. And in order that men might be sure, that the law did not bind God like a chain, but freely expressed His sovereign will, it was given unto Jesus to show men those rare works, unique works, unique and transcendent like strokes of genius which reveal, as if by flashes of light, the true relation between the sovereign God and the universe which He is making and ruling." Thus, the regenerated man enthrones Jesus and recognizes His sovereignty in the creation and control of the universe. He appreciates that no more rational conclusion can be inferred as to the world's origin and man's destiny than the firm belief in the divinity of the Son of God as the Saviour of man.

The purpose of Christian education is to enable men to know Jesus Christ. Not that the curricula of a Christian college shall be less efficient, not that the apparatus shall be inadequate, not that the faculty shall be less capable, but that the whole aim in every sphere of collegiate work shall be to inspire young men and

young women to recognize the Lordship of Christ in their lives. This is what we mean by the equilibration of the intellectual and the experimental in education. Christ in the heart will permeate a man's physical, intellectual and spiritual being so that his every instinct, motive, thought and purpose may respond so symmetrically and naturally as to enable the individual to conquer every passion and love God supremely. Christ in the life of John R. Mott, is making him a marvelous leader among men. When interviewed recently by representatives of a large business corporation and asked to become the president of the corporation at a salary of one hundred thousand dollars a year, he became greatly shocked. Presently tears rolled down his cheeks and the representative made an effort to console him by stating that he need not decide the question immediately and Mr. Mott replied that his answer was no to their request; but he regretted that his life in any way before God could persuade men to think that he might be tempted by a financial proposition to leave the service of Jesus Christ. Christ in education enables a man to form a just estimate of things both spiritual and carnal. His thinking is controlled by the dominating power of the heart purged from sin and as a result the very motive of his life is the abnegation of self for the sake of

others and an aspiration to achieve some good by which he may honor God and glorify Jesus Christ.

It is this transformation of heart and mind that makes the work of Christian education so laudable a mission. There is no higher service to which any organization can devote itself than the training of young people both in moral and intellectual attainments. To this task of educating the youth the Church of Jesus Christ is morally obligated, and there is no greater service that she can render in the kingdom of God.

The Evangelical Association has a glorious history. Her origin was in the consecration of a converted tile-maker, whose heart was kindled by a flame of love sent down from the throne of God. Her ministers have always been sure of one credential and that is they were called of God to be His ambassadors. Her laity and ministry have never doubted the authenticity of the Bible. Her one doctrine which has always been upheld as the cardinal principle of Christianity is regeneration by faith in Jesus Christ. If the future of our denomination is to be made secure, then education must be our slogan and with ever increasing fidelity let us educate our youth for the home, for the state and for the Church. But while we endeavor to make our institutions centers of great educational efficiency, let us ever keep high the standard of the ethical and

thus our Evangelical young people will be able to enjoy the environment of a moral and an intellectual development of the heart and mind.

To this end Schuylkill Seminary was founded and under God she is making progress in a most rapid way.

The enrollment last year was 170 students.

The endowment is \$68,000.

A new Administration building is a possibility with an offer of \$50,000 toward the project.

Another year will be added to the curriculum in 1916 thus giving two years to a college course. The Atlantic, the New England and the Pittsburgh Conferences have become affiliated with the East Pennsylvania Conference in the management of the Seminary.

These are the material assets of the institution.

Her spiritual assets are incomparably greater.

Here is where character is made. Here the students get a larger vision of Jesus Christ. Here heart and mind forces are equilibrated and the student receives both a moral and a mental training. This is our task and to this work we have heroically devoted ourselves. And our thought is beautifully expressed in the words by Richard Watson Gilder who says:

“Behold Him now where He comes!
Not the Christ of our subtle creeds,

But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.

“Ah no, thou life of the heart,
Never shalt thou depart!
Not till the leaven of God
Shall lighten each human clod;
Not till the world shall climb
To thy height serene, sublime,
Shall the Christ who enters our door
Pass to return no more.”

VIII

THE PSYCHOLOGY OF EDUCATION

Delivered at the Teachers' Institute of Berks County, Pennsylvania, at Reading, Pennsylvania, October, 1917

EDUCATION is based on psychology. Psychology deals with the phenomena of consciousness and therefore, education is made effective by a careful consideration of those psychic powers that are potential in human development. What we mean by psychic power is a term hard to define. Someone has said, "We make electricity and we sell electricity, but we cannot tell what that subtle substance is that we call electricity." We know that the individual thinks, wills and feels, but we cannot fully explain how he does it. From the vivid imagination of a George Stephenson came the locomotive, from the mathematical deductions of a Nikolaus Copernicus, there was evolved the idea of the solar system and from the aroused conscience of a Martin Luther sprang the Reformation. We do know, however, that these psychic powers are the main springs of human activity and that any system of education that fails to recognize these principles in the process of training is not worthy of the name.

It is not our purpose in this address to be

academic in the discussion of the psychology of education from the technical viewpoint as it is to emphasize the more essential principles in the development of the child, the man and the citizen. And it is the training of the child where the emphasis must be laid if we would realize the highest possibilities in our educational activities. Education is a laudable work and there is no service of greater importance to the nation than the training of the individual for efficiency in the crafts and in citizenship.

The problem is threefold and it must comprehend the individual in his physical, mental and moral development. The physical basis of a life cannot be ignored in the training of a child. Our complex civilization is highly organized. If a generation ago our boys came from the country where they had every opportunity to develop their muscles and inhale plenty of oxygen, our population to-day has shifted more to the large cities. In these centers of population the danger of pale faces and slender physiques is imminent unless we embrace in the school curriculum certain gymnastic exercises. An editorial in a leading Philadelphia newspaper recently read thus: "In the midst of anxious teeming days at Washington, Mr. Balfour, head of the British Commission, did not forget to play tennis. At the age of sixty-nine this extraordinarily able and versatile statesman is

even surer than he was a half century ago that soundness of mind and soundness of body are closely related, that to have a rapid-fire brain you must have a sound physical basis. Yet he is far from the robust, gladiatorial type. Like Theodore Roosevelt while at college he has had to build himself a physical organism able to stand the wear and tear of tremendous and constant pressure. Like America's virile, popular idol, too, he is an object lesson of rebuke to those who are tremulous about the working of the vital machinery whose lives might almost be circumscribed within the lid of a pill box."

He further says: "People who have always done little things in little ways cannot suddenly tower to a height and in a flash of inspired thought add cubits to the stature and attain sublimity. It takes a life to make a life. If you have set a cup on the roof to catch God's rain, though the precipitation be tremendous, it is only a cup full of water you will have at the end. If you bring a small and narrow being to the perception of God's universe and God's will, you will very soon be filled to overflowing and the surplus will run away to waste unregarded."

It is my impression that this physical basis is too much neglected in elementary education. The first business of a child is to develop physically. He needs to grow; and to grow and to

grow. It is the incumbent duty of the parent to see that it is no sin of his if his child does not develop a strong physique. And this responsibility does not end here. The schoolhouse and the teacher should make possible such an environment as not to stanch the growth of the child. The care of the physical life of a child is most essential to his development. Far better is it to keep a child out of school until he is seven, provided he is not strong physically, than to crowd him in his early training at the expense of a weak body and ultimately a physical wreck for life's battle. Herbert Spencer says: "He that with men is a success must begin with being a first-class animal."

Our educational propaganda must recognize the new conditions imposed by the strenuous physical requirements for service in our present age. We dare not develop a race of weaklings. Every borough and district high school should have a well equipped gymnasium, and why not a swimming pool? The University of Pennsylvania requires of every undergraduate the ability to be able to swim a hundred yards before his graduation. This age requires men of muscle as well as brain—men who have wrought out by careful observance of nature's laws, strong, virile physiques and who have iron in their blood. Huxley says: "A man so trained in youth that his body is the ready servant of

his will, and does with equal ease and pleasure all the work that as a mechanism it is capable of—whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order, ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind.”

The mind in its development is governed by certain laws. There is possibly no other science in which the laws of cause and effect are measured with such accuracy as those of the mind in determining conditions of human development. It is not within the scope of this address to study mind psychologically. However, we may make mention of certain principles which are not technical and therefore easily grasped. It is most interesting to study the gradual unfolding of the child mind. The processes are simple and not complex. We have first the reflex, instinct, and impulse movements which are almost entirely dependent upon the nervous system. The child feels, hears and sees without much intelligence as to what the objects are which may arrest his attention. As James says: “The object which the numerous inpouring currents of the baby bring to his consciousness is one big blooming, buzzing confusion. That confusion is the baby’s universe; and the universe of us all is still to a great extent such

a confusion, potentially, resolvable and demanding to be resolved, but yet not actually resolved into parts." Thus the things learned and understood are more concrete than abstract. We proceed from the known to the unknown. Objects are used with which to present a picture to the eyes or a sound to the ear and the world to the child mind is concrete, objectified in every particular and made interesting by numerous objects engaging his attention.

The training of a child is made dynamic through the individual and personal contact. It was Frederic Wilhelm Froebel who in the last century organized the first kindergarten at Blankenberg. He laid great stress on the early training of the children in those pursuits which were both attractive and playful and of such a character as to make learning a delightful occupation. It was he who invented a series of employments, which, while they are in this sense play to the children, have nevertheless, as seen by the adult a distinct educational point of view. This object, as Froebel himself describes it, is "to give the children employment in agreement with their whole nature, to strengthen their bodies, to exercise their senses, to engage their awakening mind, and through their senses to bring them acquainted with nature and their fellow-creatures; it is especially to guide aright the heart and the affections,

and to lead them to the original ground of all life to unity with themselves." And Froebel's ideas of the kindergarten while they may not have been so enthusiastically received by his own countrymen, have become popular in Australia and America. This personal touch of the preceptor is most vital to the child whose training should be carefully guarded both mentally and morally. Those first years of childhood will determine the ideals of the adult. Even though the mother may act as the preceptor of her own kindergarten, after a few years she must intrust her children to others for instruction. She will do well to ascertain the character of the person to whom she may entrust the care of her loved ones.

The child and his training is a subject of great importance in our present educational progress. The child is too important to neglect him in any state of his mental development. It is remarkable what progress is being made by those who believe that much valuable time is lost by our neglect to train the child in those early years of his life. Mrs. Winifred Sackville Stoner has written a book entitled, "Natural Education." She asserts that the first five or six years of the child's career are largely wasted. There is no necessity to wait until the child has become ten or twelve years old before you may begin to teach him mathematics, history, Latin, German and French. Mrs. Stoner

began to teach her infant daughter, Virgil, by crooning her to sleep with a rhythmic verse as follows:

Arma virumque cano Troiae qui primus ab oris,

in a very soothing way so that the baby was soon lulled to sleep. Dr. O'Shea, of the University of Wisconsin, says that Mrs. Stoner holds that a child can just as readily learn Latin verses as any other sort and in due course can associate the meaning with the words and phrases without difficulty and certainly without strain. Before Winifred was a year old, she was in her baby ways, reciting lines from Virgil's *Æneid*. Her mother invented a ball game, in the playing of which they would scan Virgil. The mother in throwing the ball, would call out, "Arma." Winifred in returning it would call "Virumque;" and so they would go on until a number of lines of the poem had been repeated. Mrs. Stoner's methods are pronounced sound and rational and they emphasize in a remarkable degree the progress that can be made by giving closer attention to the early training of the child.

The purpose of education is to teach the individual to know himself; to appreciate his mental powers and his capacity for service. The science of learning is built upon certain psychic laws characteristic of the mind. Theo-

ries and abstract principles have their significance, but the art of application is highly necessary. Education is a means to an end—that end may be summarized thus: the conservation of life and the promotion of human welfare.

It is not without great significance that our education now is laying stress upon the concrete. The child may well be taught to love nature at an early age and a training of a practical kind is not without good results.

The rural district school may well supplement its efforts of scholastic training by giving attention to a small plot of ground adjacent to the schoolhouse for purposes of horticulture.

Superintendent, Professor Eli M. Rapp, of the Berks County Schools is aggressive in his efforts to have the children of the rural schools learn the art of cultivating the soil at an early age and it is this progressive policy that has made him one of the front line county superintendents of the state.

This is the education of a most fundamental character. We have been laying too much stress upon the idea of education that makes simply for professionalism. Our education is in great danger of training men and women to be snobbish in their ideals, with narrow toed shoes and high collars for the men and short skirts and low cut waists for the women.

We need an education that teaches us to do as well as think. There never was a time when it was more commendable to know something about the farm than to-day. The national crisis which is upon us is forcing every man to cultivate his own vacant lot and not to despise the art of farming. This war will serve more than one noble purpose. If it makes us cultivate the soil more intensely and become more thrifty in our methods of living and practice in the art of economy, it will have subserved a splendid mission. The art of husbandry is first in the conservation of a people and should ever be regarded as one of the noblest vocations made possible to human endeavor.

Back to the soil is the war cry. Some of us have lived so close to the farm from early boyhood that the smell of clover seed has not altogether disappeared from us. That is no reproach. Seventeen of our presidents of this United States came from the farm. No better men in business, railroad presidents, artisans of every description and professional men have ever been found than those who have come from the farm.

The psychology of education embraces not only a study and development of the mental life; but the art of application is just as significant. Knowing a thing is always valuable in itself, but the art of doing accentuates with splendid

emphasis the ability to apply what has been learned. It is this concrete application of applied knowledge that conduces to life's greatest blessing and usefulness of the individual. It makes us democratic in our common lot of life. We are coming to recognize how important it is to be able to perform our task as a citizen and not to despise the humbler vocations as beneath our dignity.

An intelligent citizenship ought to be one of the supreme aims in education, and the basis of good citizenship must necessarily be founded on education. You cannot hope to have a man realize his position of responsibility to his home, to the community and to the state unless he has been trained in some of the principles that are fundamental to mental and moral development. For a century it had been the policy of the autocracy and nobles to hold back all knowledge from the peasants of Russia. In 1893 at the World's Fair at Chicago, a Russian minister in his address said that a hundred and ten millions of his people were still to be reached by the schools. Even now it is said that there are ninety millions out of the hundred and forty million Russians who cannot read nor write. Men had been exiled to Siberia for teaching the people how to read.

It is not strange that such great confusion should result in the sudden transition from an

autocracy to a republic. The average peasant of Russia does not have the slightest conception of what it means to be a citizen of a republic. No wonder that the first impulse of the soldier was to disobey the orders of his commander, break ranks and go home for the purpose of securing a tract of land and there take up his habitation regardless of the affairs of the state. Confusion and consternation reign in Russia, not because she has become a republic, but her people have not been trained to appreciate the exalted privileges of citizenship in a republic. This crime of keeping the masses in ignorance is traceable to the dethroned Czar, and when the new republic struggles through her maze of perplexities, as she surely will, Russia through the instrumentality of education will take her place among the republics of the world, as an enlightened, law-abiding, noble and great people.

An education that seeks to lay constant emphasis upon the purely mental does not comprehend the individual in the fullest capacity of his psychic power. A personality is not supposed to be all intellect. He is an emotional being with a capacity for feeling and sympathy. President Wilson says: "A man follows his heart rather than his head. We are governed very much more by emotions than by reason." An education without a due appreciation for a

sense of the moral and nobler aims of life is highly destructive to the best interests of the community and the state. If we are simply bound through blind devotion to textbooks and formulæ without due consideration as to whither our education tends, then we are merely professionals whose vision of the larger meaning of education is wonderfully circumscribed and distorted. It has been said that our educational activities do not seem to have any more effect upon the materialism of the age than the breath of a zephyr might have on a November cyclone.

The true aim of education must be democratic rather than aristocratic. If there is one inalienable right to which every individual is entitled under heaven, it is the moral right of an education. If predestination, once espoused by a religious people, taught that some men were born to be damned and others were born to be saved, is false; then it is just as preposterous to think that the masses should be kept in ignorance, while the aristocrats are alone to enjoy the blessings of an education. A newspaper reporter had been sent abroad by one of the New York papers to interview Lord Tennyson and William E. Gladstone. The reporter stated that he found Lord Tennyson, the poet laureate of England, almost consumed by egotism and that his attitude was cold, distant and unbearable. But to his surprise, he found Gladstone

the great premier of England in jean trousers and blue flannel shirt chopping up a huge tree in a forest some distance from Hawarden Castle. And Count Leo Tolstoy he found in the field, plowing in peasant garb, although a man of great wealth. There is a charming influence about the greatness of a Gladstone and a Tolstoy whose democratic principles of simplicity did not militate against their astute wisdom in their respective positions of leadership in both England and Russia.

Jesus Christ was the unique teacher. One of the greatest tributes ever paid Jesus Christ was that the common people heard Him gladly. He came down to the level of the people and the multitudes sought Him out as One whom they could approach and trust. Jesus understood the genius of education in its propaganda of enlightenment. If knowledge is a good thing for the individual, it follows as a corollary that it ought to comprehend the masses in its widest scope of usefulness. Then will it be possible to elevate the individual to a rational basis of thinking, train him for citizenship and inspire Him with an appreciation for justice and uprightness of purpose.

The education for a true citizenship dare not neglect the social advantage of human attainment. The trained man is not to set himself apart from the community as though he bore no

definite relation to it. There is what we may call a community interest. We cannot be unmindful of the general good of fellow-man. Jane Addams has distinguished herself for real service which she has rendered to the congested districts of Chicago, by providing schools for the ignorant and homes for the orphans. Education must assist to socialize the community while at the same time it seeks to promote the arts and sciences and technical trades, requiring the skill and training of the scholar and artisan.

The ideal citizenship must seek to conserve the individual and recognize him as a unit in every phase of civic life. The opportunities of a free citizenship have always been an incentive for great achievement. Hence it is that history chronicles the achievement of nobler deeds and of more radical and more humanizing changes under republican sway than under monarchical institutions. Dr. Lorimer says: "The world is more indebted to Athens, with its constitution originally framed by Solon and rendered more popular by Clisthenes, and with its Pericles, Socrates, Phidias, and Demosthenes, whose philosophy, poetry, art, and eloquence have served as models for all succeeding peoples and ages, than to the France of Louis XIV, where paternal power reigned supreme and displayed its refinement of taste and elegance of

culture; and the names of Miltiades, Themistocles, and Leonidas, with the battlegrounds of Marathon, Thermopylæ, and Salamis, are entitled to greater honor than the Turennes, Condes, and Vaubans, or the bloody fields of Zusmarshausen, Lens, Blenheim, and Malplaquet, where they defended the policy of their sovereign.”

History has demonstrated that the citizen who enjoys the privileges of civic and moral freedom has always wrought out for himself a great measure of usefulness both to himself and to the state. This beyond a doubt is the ideal of a civilization and the conservation of the individual is a moral duty not to be ignored by any nation. However, the present struggle in Europe is an attempt to crush out the personal and moral rights of the individual. David Starr Jordan says: “The great war is a backfire of privilege, an effort to hold humanity back by setting men against each other. The effort to maintain inherited privilege against the onrush of democracy, the effort to hold men as masses instead of units, will go on until civilization ceases to be impossible, to exist half slave and half free. The weapon for freedom is the ballot box, its security is education, its heart is the free school. The war system strives to smash the ballot box, to close the free schools, to turn it into a barrack or a morgue.”

The moulding of a life is one of the most admirable tasks ever entrusted to any person. The education of this age must be psychic—that is it must comprehend the student in his physical, mental and moral development. He should develop a strong physique, an intelligent mind and a keen sense of the moral and lofty purposes of life. The ability to perform a work is just as essential as a knowledge of the principles involved in the study. Our education must be adaptive and efficient. As David Swing says: “Persons who are to transform the world must be themselves transformed. Life must be full of inspiration. If education is valuable, the age must double it; if art is sweet and high, we must double its richness and might; if philanthropy is divine, we must double its quantity and tenderness; if religion is valuable, double its truths and hasten with it unto more firesides; if man’s life is great, let him count more precious all its summers and winters. The one duty of life is, lessen every vice and enlarge ever virtue.”

IX

THE NEW ERA OF CHRISTIAN EDUCATION

*Delivered at the General Young Peoples' Alliance Convention,
Lawrence, Kansas, August, 1919*

A NEW era has dawned in history. Empires have fallen and new republics have sprung into existence. Oligarchies have given way under the pressure of new ideals, inspiring the minds of the common people with a determination that they will have a voice in the government and no longer suffer repression and untold hardships in their economic and social life. People are seeking for the knowledge that will enable them to throw off their burden of misery and poverty and come into the enjoyment of the freedom of speech, the rights of suffrage and all the privileges of a free citizenship. Under this new ideal that now grips the conscience and intelligence of the common people there is destined to come a larger liberty for those who for centuries have known nothing better than to slave for the preservation of the autocracy of government and the plutocracy of wealth.

This new era into which we have come and are sweeping forward with great rapidity has been inaugurated and will be made secure

through the power of Christian education. The ideals of military regimes have wrecked civilization and entailed untold suffering and swept millions of souls into eternity. And there is no other agency that can save us from our crisis into which we have come save the education of the masses in those higher social, moral and intellectual standards of citizenship. It is the desire of the people to share in the economic prosperity that is causing so much social unrest. Plutocracy can no longer hoard its millions and not be rebuked by those who cry for bread. This is the real crux of the situation and there is no power on earth that can stay the ambition of the common people to know the truth and the reason for their poverty and wretched unhappiness. They are bursting the bands of their fettered ignorance and their cry is for life, knowledge and happiness.

Christian education is the heritage of this republic. Our estimated wealth makes us the richest nation in the world, it is not however wealth alone that makes us a great people. The strength of our civilization is deeper than anything of a material character. The dynamic of this republic is Christian education. We are not likely to have the scourge of Bolshevism inflict itself upon us because the masses of this great republic are educated. Next year we shall celebrate the tercentenary of the landing of the

Pilgrims on the shores of this North American continent. It was these Pilgrims who really became the founders of a new civilization; for they planted upon these shores the two mightiest institutions of any nation, namely, the school and the church. And so long as we shall seek to educate the masses in the principles of honesty, justice, righteousness and the equality of all men, shall we abide to perpetuate and conserve this nation and make her destiny worthy of those who fought and died to make us a free and liberty loving people among the nations of the earth.

This is the age of universal intelligence because it is the age of universal training. Every child born into this republic is supplied with the means of an education. Neither nationality, nor color, nor wealth, nor poverty can deny to him the privilege of being educated for the duties and responsibilities of life. This republic spends \$350,000,000 annually to employ seven hundred thousand teachers to teach twenty-one millions of pupils in our public schools. The United States Government spends fourteen millions annually for the exclusive purpose of teaching arithmetic in our public schools. Our government makes it obligatory upon the commonwealths that every child shall be kept in school until he is sixteen years of age. This American republic, with all its multifarious

activities and with all its heritage of knowledge from previous generations, makes education the prime requisite for a child in preparing him to know something about the physical, social and religious environment into which he has been born and in which he must live.

Christian education is the nerve and sinew of our civilization. It is not the property of a class as was the education of Greece and Rome whose learning did not touch the common folk. And because it was the property of a class; when the worn out fabric of the western empire was struck by the northern hordes, it crumbled and buried learning in its ruins. Their civilization had no solid foundation; but our system of education will stand the test, because it seeks to touch every child whether native or foreign born and give to him the privileges of the public school. Thus he is trained mentally to grasp those elementary principles of knowledge so essential to his own welfare and happiness.

Education has made us a great nation quickened under the influence of Christianity. It is not our immense wealth which gives us the inspiration for invention, the development of the arts and sciences. It is our indefatigable efforts to give to every child the privileges of a free education that makes our republic resplendent. It is this genius of our education that gives

every man the power of initiative and makes him a marvel among the races of men. His development physically, intellectually and morally makes him a super man among men. It is said that the nations abroad were amazed at the splendid physiques of our American soldiers, their intelligence, and brilliant achievement upon the battlefield. Many of them were trained on our gridirons and in college halls so that in physique and intellect they were able to contend with the ablest in battle and win the laurels in a mighty conflict for civil and religious liberties.

Education and Christianity are the ideals of our civilization. We know of no other agencies that are so fundamental in the training of the mind and the moulding of the character as education and Christianity. There is nothing in all the field of human endeavor superior to those influences which develop the mind and heart of man. And so long as we shall maintain the public school and uphold the principles of justice and righteousness as taught by Jesus Christ we cannot fail as a nation. Upon these ideals we are destined to abide and be instrumental in training the youth of the land in the noble principles of a splendid citizenship. Our civilization will change, but it cannot fail because it is founded on knowledge and righteousness.

The emphasis in our era is on Christian edu-

education. Christianity is the supreme force in education. There is more demand for an education under religious environment than ever. Education without the Christ touch is detrimental to the best interests of society. The Interchurch World Movement of North America has embraced in its program a survey of the purpose, scope and content of all religious education. The leaders of this great movement recognize the necessity of making Christian education efficient by a careful study and coördination of educational activities as carried forward by the Church of Jesus Christ. Christianity is the dominant power that guides men in their ambition to organize and make effective every educational agency in the training of men and women for the vocations of life.

Christianity through education will yet redeem the world. The education of pagan civilization lacked coherence and the dynamic of a great personality. Under the inspiration of Jesus Christ a new era has dawned in education. Men have caught the vision for a new and determined effort to have education become a masterful and potent agency in banishing ignorance and in disseminating knowledge. It was my privilege recently to hear Dr. Sydney L. Gulick, of New York, Secretary of the International Commission and a pioneer educator of Japan, who spoke of the necessity for an international educational

propaganda. His knowledge of the Chinese and Japanese nations makes him an authority on questions of this character. He advocates that in common justice to Japan and the Chinese republic, the United States immigration laws should be changed on a new square deal basis. Education henceforth should comprise a study of the customs and ideals of all the nations. The ultimate aim of education is to foster a world's citizenship and to promote the fraternity of mankind.

Marvelous achievements in commerce and science are rapidly being made. We were accustomed before the war to think in millions, but now we think in billions. The Secretary of the Treasury issued the following statement of the total cost of the World War and of the public debt of the United States respectively June 30, 1920: the estimated net war expenditures April 6, 1917 to June 30, 1920, were \$33,455,000,000; the public debt of this nation June 30, 1920, was \$24,330,889,731.20. Achievements in science are no less amazing. Lieutenant Commander Albert C. Reed, the American with his aeroplane, and Major G. Alexander Scott, the Englishman with his dirigible, have both flown across the Atlantic. The telephone enables us to talk with a friend three thousand miles away with as much ease as though we spoke face to face. And there is electricity, that subtle fluid

which like magic transmits our messages from continent to continent, turns night into day, and supplies power for every conceivable form of transportation. The x-ray, one of the seven modern wonders of the world, has revolutionized the possibilities of surgery. Our knowledge of the laws of sanitation and dietetics, has increased the average age of human life.

The new educational propaganda is breaking down the estrangement between capital and labor. The gulf between the plutocrat and the proletariat is being bridged by a better understanding; and the men who control our large corporations must be willing to share the profits with those who produce their wealth. The interests of the corporation must reach beyond the employment of men if greater and better results are to be obtained both by the employer and the employed.

The laboring man will not henceforth permit corporations to pile up immense wealth while he is paid a low wage, and his family cannot be properly fed and clothed. There is something radically wrong when there are thirty thousand millionaires in this republic. Fifteen per cent of our population own all the real estate of the nation. The social unrest is being aroused by those who through the study of their own needs and distressed conditions will not tolerate

longer the avarice of corporations and of usurped wealth.

But in this period of the renaissance of social and economic ideals, we have no reason to despair for the higher and nobler purposes to be wrought out for the advancement of learning and the social betterment of the people. These new civic and moral problems demand the best of talent and men of superb character. This has never been more conspicuously true than in this age of tremendous possibilities for achievement and in this land of opportunity where no limitation can be set to the young man who has the courage to forge ahead and realize a destiny. The Scottish boy who began life by earning twenty cents a day, by his own genius and purpose, forged his way forward until he became the steel king of America, the wizard of finance, the author of many books, the founder of libraries, in almost every great city in this republic. This man, Andrew Carnegie, died recently and his wealth is estimated to be \$280,000,000.

No other era in history is comparable to this age in which we live. It is true that Egypt founded cities, established libraries, built the pyramids, and encouraged the arts and sciences; Greece was the center of art, literature and philosophy; Rome became famous for military conquests and the compiler of a system of laws; but the culture of these nations did not lay em-

phasis upon the training of the individual as the work of greatest importance to any civilization. Christian education has always emphasized the fact that the training of the individual is of great significance in the development of a people. It is this Christ touch of human intelligence that enables a man to develop his mental powers and become the master of himself through the light that emanates from the Son of God.

This new era of Christian education has inspired men to heroic effort in every sphere of human endeavor. The intelligence of man has developed to a high state of perfection under the inspiration of Him who is the source of wisdom and matchless power. We have made wonderful progress in the development of the arts and sciences. Man has turned the desert into a garden, changed the wilderness into a paradise, made the ocean a highway for commerce, caused the rivers to furnish power for a thousand mills as they go laughing to the sea. The study of the earth's crust becomes a science under Dana and Lyell, the famous geologists. In painting and sculpture Raphaël and Michæl Angelo have produced masterpieces that both instruct and create the spirit of reverence in womanhood and manhood for the highest ideals of life. Literature records no truer ideals of life than those master poems written by John Milton, Robert

Browning and Alfred Tennyson. Thus in whatever realm man has devoted his ability to achieve, he has shown an incomparable mastery under the benign influence of Christianity.

This new era of education demands men of character. Education is detrimental to the best interests of society unless it is guided by the high ideals of Christianity. We need men who have the courage of their convictions. And such an one was the statesman who recently went home to God. His character was above reproach. This heroic man may well be classed with George Washington and Abraham Lincoln, who were two of the greatest men this republic has ever produced. There is no star in our political firmament that will shine with a more brilliant luster than the name of Theodore Roosevelt. His life was a span of three score years, but his influence will abide as eternal as the hills. Across the record of his life may be written three words, namely, service, sacrifice, God. Unsurpassed in service, made glorious through sacrifice and true to his God; this man was transformed and translated beyond and he, one of the greatest among men and yet humblest among all, was the Christian Theodore Roosevelt. Such men as a Theodore Roosevelt this age demands. And such men as these our ideals in education must uphold, if we are to develop and make secure a great civilization.

A new ideal in education is service. Our new education must fit a man for the duties of life. It must not train for a life of leisure so much as for the stern problems of our complex civilization. This is our task in education. He who was the greatest of all said: "I came not to be ministered unto but to minister." Our boys who lie sleeping under the soil of Flanders Field caught their inspiration from Him and they entered into the service of their country and died that justice and righteousness might be vindicated in the earth. And it is this ideal born of God and encouraged under the influence of Christian education that is making of us a great people. Under such an influence Herbert C. Hoover and Charles Schwab respectively gave their service voluntarily to their country for the winning of the war. There is nothing higher in the aim of education than the training of young men and young women for the professions and with a desire to render a noble service for God and the nation.

In this new forward movement that is about to be inaugurated by our church, education will receive beyond question very serious consideration. If our schools are to meet the requirements of the high educational standards of the present, they must be thoroughly equipped, and heavily endowed. As Evangelicals, we are determined to emphasize the importance of

education as never before and make our denomination a real force in Christian education. Evangelical young people ought to be trained in our own educational institutions; then they will remain loyal to our church and be inspired to do their noblest in life. It is education that will give us prestige and make secure our efforts to build up a strong denomination for the furtherance of the Gospel of Jesus Christ.

If the Evangelical Association is going to keep pace with other denominations in her splendid work of preaching the Gospel and saving souls, then her educational activities must not lag at all. While our Church fathers did not stress the importance of education, they lived under conditions that were not favorable to education. To-day a different situation confronts us. We must provide adequate facilities for the education of our young people and we must make our schools centers not only of learning, but of Christ-centered influence and in which centers of learning our Evangelical young people will be inspired not only to get knowledge, but to get understanding; "for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

North-Western College, the Evangelical Theological Seminary, and Schuylkill Seminary are our three educational institutions located in America. On these institutions we should con-

concentrate as Evangelicals with no biased vision nor restricted policy and make them three of the best schools in this republic. Our vision of education must be enlarged and the necessity is upon us to rally our forces for the new and larger responsibilities in this age of a mighty sweep forward in all educational work.

We Evangelicals are often times inclined to be ultra conservative; but let it not be said of us that we are not bending every effort to develop the educational spirit and encourage our young people to rally for the cause of Christian education. Through the ministry of the Church we have been brought to the feet of Jesus, and in the halls of our institutions of learning let us train our young people for the vocations of life and for the Church. In this way we shall not lose the choice young men and women who oftentimes glide out of our midst into other educational institutions; for the reason that we may have failed to bring up the standard of our work to that of similar schools.

Schuylkill Seminary, Reading's Junior College, is uniquely located as one of the educational institutions of the Church. Reading, with a population of 110,000 people, is the fourth largest city of Pennsylvania, and her business men are loyal in their financial support of this institution. In 1916, when Mr. L. D. Krause said that he would give \$50,000 to

Schuylkill Seminary for additional endowment and the purchase of real estate, making the total sum \$100,000, provided we could secure \$50,000 in addition, Reading's business men rose to the occasion and in a two-weeks' campaign, we completed our task of securing \$100,000. Thus in this city which is the capital of Berks County and one of the three original counties in which Jacob Albright began to preach the Gospel of Jesus Christ, this institution is growing like the sturdy oak of the forest. Reading is one of the strong Evangelical centers of the Church; and when the Evangelicals shall have become reunited under the name of the Evangelical Church, then Schuylkill Seminary with its splendid location will become an educational mecca for the training of Evangelical young people for the various professions and business pursuits.

Her Alumni Association of three hundred and thirteen members is standing loyally by the institution. Every year it is customary for the graduating class to leave a memorial to the institution. These memorials not only add to the artistic beauty of the campus, but a conservative estimate of their value is about three thousand dollars.

In the professions of medicine, law and the ministry and in business the Alumni of Schuylkill Seminary are winning distinction for them-

selves and they reflect great credit on their Alma Mater. Under our regime fifty-seven of the graduates have entered the Christian ministry or more than one-fifth of the members of the Alumni have consecrated themselves to the preaching of the Gospel and the winning of souls for the Kingdom. It was to train young men for the Christian ministry for which the institution was founded and this work is moving splendidly forward under the inspiration of the Master.

A realization. Mrs. A. Lizzie Shreiner, the widow of the late Israel Shreiner, both of whom were once members of our church, has given five thousand dollars with which to remodel our dining hall in the main building of the institution. She said to me last week when she gave three hundred dollars, completing her gift of five thousand dollars, that she did it because she still loved the Evangelical Association. The new athletic field is now nearing completion at a cost of fifteen thousand dollars; and when completed, its base ball diamond, gridiron, and running track will compare favorably with the best athletic fields among the colleges of Pennsylvania.

A perspective. And the end is not yet. We purpose in the near future if not next year, to erect an administration building at a cost of not less than \$100,000. It is our ambition, and the

necessity is upon us to found a college in Reading, Pennsylvania, in which our Evangelical young people may be educated for the duties of the home, the Church, and the nation.

In this new era of Christian education it becomes my pleasure to extend the felicitous greetings of the faculties of Schuylkill Seminary and the School of Theology to the presidents and faculties of North-Western College and the Evangelical Theological Seminary. And while you men in the State of Illinois are building up strong educational institutions, we shall not hesitate to do our part in Pennsylvania to help make our educational institutions centers both for the development of intellect and character, and then to send our graduates forth as knight errants of the Cross to help lift up the fallen and the oppressed and thereby hasten the coming of the Kingdom of our Lord Jesus Christ.

X

EVANGELICAL EDUCATION

*Delivered at the General Conference, Cedar Falls, Iowa,
October, 1919*

GOD is supreme in history. He spoke and the world sprang into existence, life came into being, vegetation covered the earth, all forms of life both on land and in the sea were created by Him and finally man was made in the image of his Creator. Then the morning stars sang together, and the inhabitants of the earth clapped their hands for joy and civilization began its struggle for existence both by instinct and enlightenment as it ignored or followed God. But whether man was evolved by the process of animal development and at some time God implanted in this animal a personality, or whether at a distinct moment God made man in the image of Himself—man is the thought and plan of God. This is not an hypothesis which defies a successful explanation: this is a rational conclusion, verified by experience, reason and the Word of God.

The history of civilization has followed two distinct lines of development; the one has been distinctly pagan and the other has been under the leadership of God. Pagan civilization has always lacked coherence, leaving in its pathway

misery, vice, cruelty, torture of the weak and helpless and the disregard for those virtues that are the basic principles of life and happiness. Its mythic expressions in art and sculpture are not of high ideals, but rather of the low and base things of nature. Christian civilization, when it was distinctly such, had in it the ennobling qualities of relieving suffering, caring for the needs of the poverty-stricken class, and encouraging the highest and noblest instincts of human life. And these two ideals do not defy explanation; for they can be easily understood in the light of a revealed knowledge from the throne of God. Whenever a people have followed God, they have attained to the highest achievements in art, science and the pursuits of happiness.

Man by nature is so egotistic and arrogant that he no sooner accomplishes some work of merit than he begins to prate of his ability and look with contempt on things divine and exult in the imagination of his self-sufficiency. The Pharaoh of Egypt mocked at the rod in the hands of Moses and laughed him to scorn, but with it he smote the land with plagues and liberated the children of Israel. And there was Nebuchadnezzar, the builder of a mighty city and whose leadership was superb; but he was so self-sufficient that he cried out in a blasphemous challenge to Almighty God and said: "Is

this not the Great Babylon that I have builded?" A Belshazzar and his lords desecrated the sacred vessels with supreme contempt for their holy use, and drunken with wine they defied God, feeling that the walls of the city were impregnable. But Cyrus knew how to change the course of the Euphrates and conquer those who blasphemed the name of God.

But the decalogue received from God by Moses on Sinai was the highest ethical teaching ever produced by any nation of antiquity. Man by nature was so constituted as to need these ten teachings in order that he might intelligently be guided to know the true God and then to recognize his duties toward his fellow-man. These principles were basic in his life from his earliest existence, and the same God that wrote the decalogue was the Jehovah who had made man in the image of Himself and, therefore, man can never scorn righteousness without striking at those laws without the observance of which he cannot exist any great length of time. Human life is made possible on the principles of righteousness, and there is no other solution to it that science or philosophy has ever been able to discover or to postulate as a hypothesis that can satisfactorily explain it.

Life is conditioned by law and the ethical law of life is more fundamental to existence than the physical law. The ethical is not dependent

on the physical, for without the ethical the physical could have no basis for existence at all. Paganism illustrates this truth. The pagan nations of ancient and even of modern times have invented gods in the image of their highest ethical and mental conceptions. Paganism believed that as it adhered to some righteous principle it could endure and without it it would perish. Thus paganism proved intuitively that the ethical was the basis of its own civilization. And there is nothing deeper in life than the motive that impels man to lay hold through his powers of reason and imagination upon some principle by which he believes that his life is able to endure. The only difference between pagan and Christian civilization is that the one has invented a god as a necessary condition and principle for its own existence and Christian civilization recognizes that in the true God inheres all life.

It follows then as a corollary that if life is conditioned by the ethical, and if the ethical has its most logical explanation in those laws that were written by God then the individual or the nation that violates these principles will come to naught. It would not be difficult to prove this statement. Whatever of civilization that has endured in art, architecture and sculpture, has become permanent because it was inspired either by the ethical teaching of the sacred

Book or influences emanating from the beneficent teaching of Christianity. This is not a hypothetical assumption, it is a fact that can be verified in all history. Whenever the ethical has dominated a nation whose ideals of the right were inspired by the Word of God, the most beneficent achievements and influences have followed in the development of such a people industrially and morally. And whenever any nation forgot God, terrific judgment and chastisement followed as a consequence.

Whatever teaching a nation accepts as its philosophy is the determining influence of its destiny. There is no gainsaying this fact. The ideal inspires the teaching and not the teaching the ideal. If reason is apotheosized, then it becomes a god at whose shrine the people worship. This was true of France in the eighteenth century, when she sought to dethrone God and erected on a pedestal the "Goddess of Reason." But this blasphemous teaching hurled against Christianity was followed by penalties of retribution that were swift and sure. The "Age of Reason" was the bloodiest and most intolerable period in the history of France.

Christ in education is the demand of the age. Of what consequence is education unless it is permeated by the teachings of Jesus Christ? Genius may bring the world brilliancy, but it takes a heart to bring it warmth. Christ spoke

words of wisdom and He lived a life that was pure and as transparent as the light of the sun at midday. The emphasis in this day is on character, which is of greater significance than intellect, and the education that does not inspire the individual with a profound reverence for the Church, the Bible and God, is detrimental to the best interests of society and ought to be repudiated. We are not embarrassed so much by a lack of intelligence in this day as we are for the want of a higher appreciation of the things that pertain to the Kingdom of Jesus Christ.

The crisis that is upon the nations has been superinduced not by intelligence, nor material prosperity, nor efficiency for achievement, but by the base motives of the human heart. The deepest expression of a man and that which inspires him to act is some motive. It is the motive, whether base or noble, that drives us forward. Our World War was the result of a wrong motive that entailed such unspeakable suffering and snuffed out the lives of millions of men. And just as soon as the ideal of a vain ambition for glory of conquest and material achievement can be changed in the hearts of men, then just that soon shall we come to understand one another better. This, however, can be accomplished in no other way unless Christ

is enthroned in the hearts of the subjects and the rulers of the nations.

And the work of transformation can be accomplished in no other way so successfully as by an education that lays emphasis on righteous principles. Our philosophy of life must never deny God as supreme in creation and the redemption of the world. Such teachings as these our republic has ever upheld, and the hope of our civilization is based not on material resources, but on the principle that right is might. Jesus Christ is the hope of our republic. Christ in education is the panacea for all our social, industrial and moral disturbances. It is the Christ who has entered into our western nations, made glorious our civilization, permeated our literature, inspired and exalted our energies, sanctified our homes, glorified our natures, ennobled our ideals, sustained our souls and made us courageous for every great task whether in peace or in war. He is the foundation for a new internationalism among the nations. And to spurn the Christ in education is to ignore the most vital influence known to man.

It is Evangelical education that makes its appeal both to the intelligence and conscience of men. And there is no higher form of training than that which inspires a man not only to know, but to appreciate the ethical as worthy of practice in his social and moral life. And in

the history of the Church great men became the champions of an education which is based on the teachings of the Word of God. Such men were Luther, Calvin, Zwingli, Wesley, Otterbein and Albright, and their influence in Christian education has become world-wide as the founders of great denominations under whose patronage Christian schools and colleges have been established. And forth from these centers of learning have come a type of manhood and womanhood unsurpassed in character and standard of intelligence.

Education under the patronage of the Church is made effective for the training of men and women for the vocations of life. Christianity has become the inspiration in every noble work of education. Wherever the Gospel is preached there schools have been founded, and education has become the potent force in the training of the youth for every noble work of life. Denominations of great force and leadership have founded schools and colleges, and these institutions are among the best in the United States. Princeton University and Chicago University under denominational patronage are among the best in the Republic. One of the significant characteristics of Methodism is the great number of schools and colleges she has founded, and the educational propaganda of the Methodist Episcopal Church is comprehensive and effec-

tive, and it is her work in education that makes Methodism effective in helping to save the world for Christ.

No denomination has a moral right to exist that does not encourage Christian education. Education is a sustaining force in the home, the church and the state. It becomes especially so when it is influenced by the Church of Jesus Christ. The Evangelical Association can take no higher position in her mission to help evangelize the world than to encourage Christian education. Her ministry has always been true in preaching the cardinal doctrines as taught by Jesus Christ, and such a preaching has distinguished these men of God for their clear vision and unswerving faith in the power of the Gospel. It is such preaching as this for which the people clamor, and so long as these ambassadors of Christ remain true to their Lord, the Evangelical Association has a noble and most urgent mission to perform in helping to usher in the Kingdom of Jesus Christ. And just as our ministers have been true to their high calling of preaching the Gospel, they have encouraged Christian education in our own denomination. We dare not in our educational activities hesitate if we are to go heroically forward and become a denomination of great power and leadership.

Our educational institutions under the pat-

ronage of our beloved Zion can be made strong centers for the training of our young people in the ideals of Evangelical education. And by this we mean an education that shall ring true to the teachings of the Word of God. There ought never to be any consideration given to a teaching in our educational institutions that mocks at the divinity of Jesus Christ and that scoffs at the idea that God created the world and made man in the image of Jehovah. Let us repudiate a philosophy which teaches that prayer is nothing more than an ethical influence. We want to uphold the teaching of a supernatural Christ and that all enlightenment centers in Him, who is the final criterion, the court of appeal and perfect exponent of all the revelation of God. We want none of that naturalistic teaching as Henry William Rankin says: "By which Christ becomes a myth, or remains at best a visionary moral ideal, an academic crux, a purely genetic product of natural antecedents, the facts of whose career must be forced against all evidence into conformity with the major premise of a naturalistic universe. Such a universe is one in which God, if there is a God, carries on the world by an exclusively genetic method and never by acts of initial causality employs the first prerogative of a free agent. In such a universe the love of God for men gets no historical expression, or the expression is so

slight that it is easy with Spinoza to deny Him moral attributes altogether." God have mercy on our souls if any such teaching is ever tolerated in our schools. But let us make our educational institutions centers of power in which our young people, under the inspiration of Christ, shall be trained in mind and heart for the Church and the nation.

The church of Jacob Albright has a definite mission to perform in advancing the cause of Christian education. There is a need and there is a demand, as so ably presented by our senior Bishop in his message to the General Conference, to have at least two colleges and two theological seminaries under the patronage of our church. In this epoch-making period in the history of our church, as founded by Jacob Albright, let us put across an educational program that shall make our educational institutions centers of power for learning and character-building and the influence of which shall rise like a sweet incense to the throne of God. Ye ambassadors of Christ and spiritual sons of Jacob Albright at this General Conference assembled in the name of our Master, the responsibility is upon us to plan for a larger educational program to meet the needs of our own church and to keep pace with the new and larger tasks assumed by the Church of Jesus Christ in this twentieth century.

Schuylkill Seminary, Reading's Junior College, under the blessings of God is going forward nobly and heroically. The last quadrennium has surpassed in every respect all previous records. This institution is no longer an experiment, it is a realization. Up through various difficulties that have tried men's faith and vexed their souls, Schuylkill Seminary is moving steadily forward. And like a ship on the troubled waters she has weathered the storm, and since the clouds of difficulties have broken away she finds the sailing comparatively smooth and delightful.

THE ATTENDANCE

During the quadrennium there was a total enrollment of seven hundred and twenty-two students. The Alumni Association now numbers three hundred and fifty-nine and of which number sixty-nine have consecrated themselves to the Christian ministry, or one fifth of the total Alumni are preaching the Gospel of Jesus Christ.

THE FINANCES

In 1916, at the session of the East Pennsylvania Conference held at Pen Argyl, Pa., a campaign was inaugurated by the ministers of the conference to raise one hundred thousand dollars. Mr. L. D. Krause offered to give \$50,000 provided we could secure an additional \$50,000.

After the ministers had subscribed \$5,000 toward the campaign on April 25, 1916, we inaugurated and practically completed in ten days a campaign in Reading to secure the \$50,000. We expect and have the assurance that by November 1, 1919, the \$50,000 will have been fully paid up and thereby enabling us to obtain the \$50,000, as offered by Mr. L. D. Krause. The munificent gifts by this ideal citizen and noble Christian man of Schuylkill Seminary now total \$75,000, or the largest single contribution made by one man to education in the history of our Church. During the quadrennium a deficit of \$4,500 accumulated and we liquidated it in six months. Our financial demands are heavy and many, but by the coöperation of the church and kind friends we shall be able to meet them and finance the institution.

NOTABLE IMPROVEMENTS

The \$5,000 as given by Mrs. A. Lizzie Shreiner for the remodeling of the dining hall has enabled us to construct a new dining hall and have it completely furnished in the main building of the institution. The opening of the dining hall was made worthy of mention by giving a reception to the Rotarians of Reading and by the presence of Bishop S. C. Breyfogel, who graced the occasion with a masterful address. The new Athletic Field is now constructed at a

cost of \$15,000 and the new running track, grid-iron and baseball diamond will meet the demands for athletics.

THE RELIGIOUS LIFE

When we took hold of this school, we said that by the grace of God we would uphold in this institution the high ideals of righteous living and sound doctrine as embraced by the fathers of the Evangelical Association. In this school Christ is enthroned as the highest ideal in moral and religious conduct, and He is our infallible guide for sound doctrine and sane teaching. The Young Men's Christian Association, the weekly prayer meetings and Bible study wield a potent influence that cannot fail to assist us in building a noble manhood and womanhood. And each year meetings are conducted under the auspices of the Y. M. C. A., and invariably believers are strengthened in the faith and souls are converted to God.

THE RENAISSANCE OF EVANGELICAL EDUCATION

We are on the threshold of a new and larger program for the Evangelical Association. We are about to take higher ground in things spiritual, and the great financial drive for missions and education will receive special consideration. The Schuylkill Seminary is an educational institution of our church, and through her trus-

tees, Faculty, Alumni Association and students she has sent her accredited representatives to make the appeal with the hope that the members of this General Conference will authorize and coöperate to found a college in Reading, Pa. The opportunity is upon us and the Reading citizens say that they will do their share to assist us to establish a college in the grand old Keystone State. And what greater monument can we erect on the soil of Pennsylvania, made sacred by Jacob Albright, who first turned its clay into tile, and whose lips God later touched with a live coal from off the altar and changed this faithful tilemaker into a mighty preacher of righteousness, than to found in this historic state of our church, a college in which shall be trained young men to preach the Gospel of Jesus Christ and to become the messenger of the Cross to the ends of the earth. The conviction that it can be done grips our soul and by your coöperation and the grace of God, we can and we will found a college in Reading, Pa.

UNANIMITY OF PURPOSE

In this twentieth century, after a world war has changed the geography of the nations, made and unmade empires, forced new industrial and social problems for immediate consideration upon the nations and the Church of Jesus Christ let us as Evangelicals rise to a man to

allow no opportunity to pass for the enhancement of learning and the salvation of men. Let us lay ourselves upon the altar of sacrifice and under God stand together to make our School of Theology, Schuylkill Seminary, Evangelical Theological Seminary, North-Western College and all the benevolent institutions of the church centers of mental and moral uplift, the like of which cannot be surpassed by any other denomination. This is the burning appeal of the church and this is the call of God and, brethren, this is our day and generation in which to make Christian education in our own denomination a marvelous influence for the enlightenment of men and the glory of God.

XI

EDUCATION—CONSERVATIVE AND PROGRESSIVE

*Delivered at the General Conference, Detroit, Michigan,
October, 1922*

EDUCATION is fundamental to life, achievement and happiness. Knowledge is potential and the only way a man can learn to know himself is by a process of education. In this process of mental development man becomes conscious of his ability to acquire knowledge and to gain a comprehensive idea of the world in which he lives and enjoys the fellowship of men. Education is essential to man if he would conserve his life, and develop his mental powers to their highest capacity for human attainment and the enjoyment of social and moral happiness. Education not only develops the mind, but it also enables the individual to conserve his physical strength in order that he may intelligently use it for his own good and in the interest of his fellowman. He does not follow blindly every whim or caprice of social and religious teaching, but he thinks for himself and acts only after his mature judgment has carefully analyzed the data under consideration.

Learning is indispensable to the life and hap-

piness of man. He can never realize his highest good unless his mind has been trained to think and to act intelligently upon the various problems which confront him in his social and moral development. Ignorance breeds crime and every conceivable form of superstition and moral degradation. The arena of the world's tragedies is in those centers where the masses are denied the privileges of an education and where the people follow blindly the leadership of those who seek to plunder their fellowmen. This is not true of an enlightened people. Our high type of civilization is based upon the individual who is trained to become an intelligent citizen, to have respect for law and to express with the ballot his preference for those who make our laws and control the destiny of this republic.

Education conforms to the natural development of a human life. It is not a process of revolution but of evolution. Mental development is contemporaneous with physical development. And just as the child develops physically into the man so the mind evolves gradually from the concrete to the more abstract problems of thought and mental attainment. In this process of mental growth the individual learns to have an appreciation of the world in which he lives and to have due regard for the human rights of others. This is a process of mental develop-

ment that inspires and makes potential the work of education.

Christianity has inspired all that is noble and heroic in education. Jesus went everywhere teaching the multitudes how to live and upon what basis life could find its highest expression in physical and mental development. The program of education that disregards the sovereignty of God in the universe is not conducive to the normal development and the greatest happiness of man. The contrast between pagan and Christian education is easily recognized. The education of Christendom is Christ centered, while the education of paganism is vague and lacks the inspiration of a great personality giving it moral force and divine guidance such as we have in Jesus Christ.

Education conserves while it enables the individual to use his mental powers for their highest and most efficient service. Man is a thinking animal, therefore as he thinks intelligently, he develops his mental powers to their highest capacity. He becomes a potent influence in whatever profession he may seek to devote himself for personal and moral good. We train our youth in the schools of this republic for an intelligent and efficient citizenship. Our material resources are incomparable to any other nation, but these resources would remain undeveloped without our great system of education which

makes us an efficient people in the development of science and commerce. Thus education is basic to the individual, for without it he would be a pagan content with the crudest forms of occupation and the lowest ideals of human achievement. It is education that conserves man's powers and makes him a moral dynamo in every work of human endeavor.

But while education is a process which seeks to conserve man's physical powers, it also makes him efficient in his ability to perform any task. The dark age of the world's history lasted for a period of a thousand years. While to the Church belongs the credit of having conserved all that was valuable in ancient learning, there was no progress made in intellectual achievement worthy of mention. To conserve learning is not sufficient in itself. It is unscriptural to light a candle and place it under a bushel.

The Renaissance initiated a new era in art and literature and beyond question this new era in the world's history was inspired from heaven. There was a divine influence that began to reawaken the minds of the scholars of that era. Men searched the archives for whatever they could find of value in literature, history and philosophy in order that they might translate this material for the benefit of future generations. Then followed discovery and in-

vention in the wake of this new dawn to civilization. The awful deeps of ignorance, woe and depravity were broken up and gradually serfdom gave way and men, instead of being driven about as dumb beasts, began to assert their moral and civil rights as human beings.

Education under Christian influences has become a power for good in our modern era. Despotism has given way to the nations where the people are educated and will no longer tolerate the rule of autocratic sovereigns, and as a consequence empires have become republics. The printing press invented by John Gutenberg initiated a new era in intellectual attainments. Knowledge through the publication of books could be made possible to the masses who were eager to learn of the achievements in art, science and literature. A man of faith receives a vision from God, and the Church which had so long kept the knowledge of the Word of God from the people, could not restrain this man of God from preaching righteousness as he understood the truth borne so deeply into his own heart and through the faith of Martin Luther a new era was made possible to Christianity. It was education through an aroused conscience that was breaking up the ignorance of the masses and giving them new ideals in civic and religious liberty.

Progressive education can never reach its

highest attainment without the Christ influence. There must be a moral and religious basis to education. A normal being is a moral being. Without a high state of morality there can be no true development. What of our genius for invention, our commercial progress, and our mastery of the sea and air if our education lacks the high ideals of noble living? Our progress in every sphere of human endeavor is marvelous; but underlying these achievements, there is a moral basis that gives stability to our thinking and inspiration for every noble task. Our ideals control our destiny. Our progressive age is made possible by our aggressive thinking. But progress in commercial and scientific achievement can be of little value unless such progress is founded upon a true basis of right thinking. The foundation of a human life is moral as well as physical and the physical life of a man unless established on ethical principles cannot endure against the fierce strain of temptation.

Education finds its highest expression under the inspiration of Christianity. We cannot attribute our high state of civilization to any other cause than that of Jesus Christ. We are not superior in our natural endowment of physique and mental capacity, as compared to the people of other nations. Having these gifts of human development in a large degree, we have

become what we are through the sanctified influences of the Church and the Word of God. To the extent that we permit these hallowed influences to control our thinking, shall we abide to perpetuate a sound basis upon which to train our youth of the land for holy living and good citizenship; and any program of education that ridicules the Divine, and minimizes the importance of Holy Writ is destined to fail and go down in reproach. This was true of rationalism in France in the eighteenth century, and it will be true of any nation that spurns the teachings of Jesus Christ, as the Son of God.

This is a progressive age. The genius of man has accomplished marvelous things. The achievements of antiquity have faded into insignificance as compared to those of our Christian era. Man has literally made the desert to blossom as the rose. He soars through the air like a bird on the wing. He talks across the continent with as much ease as a man holds converse with a guest at his fireside. The ocean liner is a floating palace bearing its human cargo to another continent and while en route its passengers may talk to friends whom they left behind. If Alexander the Great were living to-day, he would not have to lament the fact that there were no more worlds to conquer; for there are realms of nature which man in this

enlightened age believes are still to be conquered.

The purpose of progressive education is not only to make man efficient but also to give him a strong moral basis in the development of his character. Our education must be based on the standard of Christian ideals. Education without Christianity has invariably been destructive to the best interests of social and moral achievement. There is not one teaching in pagan philosophy that has stood the test of the ages. Materialism has had its influence; but its teaching is discredited and this is true of idealism, although there is a semblance of truth in both of these philosophical theories. What philosophical teaching in this age rivals or is comparable in its influence to Christianity? And when men of science would seek to project a theory that runs counter to the sacred teachings of Holy Writ, let us beware. We should be prepared in our thinking to welcome any new discovery made in the laboratory; but nevertheless let us hold on to the truth as verified both by teaching and experience in Holy Writ.

Our education must be Christian if the highest purpose is to be conserved. Man is essentially a moral being although sin has depraved his nature. He cannot attain to his highest efficiency without the ethical ideal that must control his thinking. If the Christ influence

means anything to education, it provokes the noblest ambition in men to strive for the truth in science and the attainment of the best in human achievement. Jesus never condemned the man who went in search of the truth; for His command was if you would know the truth, learn of me for I am the way, the truth and the life. What teaching of Jesus has the scientist ever been able to explode or what philosophical teaching has supplanted any truth that Jesus has taught concerning man and his destiny? Have not the world's greatest scholars weighed the mighty words of Jesus and have they not acknowledged that He is the Christ, the Son of God? Human experience has battled with the words of Jesus for more than two thousand years and men in their hours of greatest ecstasy as well as in their moments of deepest sorrow have cried out, He is the Christ, the Son of God.

These are the deductions of men who think and therefore our conclusion follows: Christ in education is our noblest ideal and moral force in the conservation of truth and our guide in the rational and most progressive ideals in the advancement of learning. Let us not be driven about by every wind of doctrine or ism. Weigh the truth and test it out. This was the Socratic method in the attainment of the truth. And who would say that the Athenian philosopher did not come to believe that the soul is immortal

through the careful analysis of facts and the persuasive voice of conscience convincing him beyond a doubt of the immortality of the soul? But a greater personality than the Athenian sage has appeared in history. He is the revealed Son of God giving us the assurance of God both by His immaculate character, and by His infallible teaching in such a compelling way that neither human experience nor the most advanced thinker of any age has been able to supplant the incontrovertible teachings of Jesus Christ.

It therefore follows as a collary that Christianity is an essential element in education and that the Christian college is an absolute necessity in the field of higher education. In our program of efficient education we are endeavoring to train to the utmost capacity the students in our colleges and universities; but we dare not lose sight of the significance of a trained heart as well as a trained mind. You can never have a man with a trained mind who can truly be a great blessing to humanity unless his heart has been touched by the infinite love of Jesus Christ. His influence to be potential must emanate from a heart touched by the Son of God; this wisdom of God is essential to every trained mind and happy is that man who finds it. It therefore follows that the Christian college is a potent influence in the training of men and women for

life's vocations; for ideals determine our thinking and as a man thinketh in his heart so is he. If this be true, the Christian college is an imperative need in the work of education to train men and women not only for the professions and citizenship but also in the principles of righteous living.

Schuylkill Seminary, Reading's Junior College, is a Christian institution. If any progress has been made worthy of mention, it is because Christ has been honored in the leadership of the school. Faith in taking hold of the work of the institution twenty-one years ago at Fredericksburg, Pa., was the substance of things hoped for and the evidence of things not seen. But faith is a high characteristic of any man, and when faith is undergirded and overshadowed and permeated by the cogent influence of prayer, no one can foretell what God will bring to pass in the work of any educational institution where His name is honored by faculty and students.

It would appear that this institution is under the favor of God. Even though a man lacks the high quality of faith, there is enough material evidence at his command to convince him that this institution actually exists at Reading, Pennsylvania. But that which is more inspiring is the fact that hundreds of students have attended this institution in recent years and the

citizens of Reading are proud to say that we now have a junior college; but we want the trustees of Schuylkill Seminary to establish in our city a Christian college in which students may be educated under Christian influences. "Now faith is the substance of things hoped for and the evidence of things not seen." No one doubts that this institution is in the will of God and therefore to Him all things are possible.

And Schuylkill Seminary is destined to become a senior college. In harmony with the recommendation of the General Conference of the Evangelical Association held at Cedar Falls, Iowa, which recommendation reads as follows:

Resolved, That we, the members of the General Conference of the Evangelical Association, do hereby recommend that just as soon as the trustees of Schuylkill Seminary shall deem it wise to found a college in Reading, Pa., such plans shall be adopted so as to make the proposed college a realization. And furthermore, we pledge our coöperation and prayers to make Schuylkill Seminary a college for the advancement of Christian education, both within and without our own denomination.

With this authority delegated to the trustees of Schuylkill Seminary, they are planning to secure a charter by June of 1923, and thereby be able to establish a college at Reading, Pa.

The trustees had for years planned to erect

an administration building in order to meet the growing demands for better building facilities with which to conduct successfully the work of this institution. Accordingly the trustees decided that a building of latest design in school architecture should be erected on the campus of this institution, and on September 15, 1921, we dedicated the new administration building of Schuylkill Seminary at a cost of \$155,000. It was just nineteen years from the date that this school had been opened at this new location at Reading, Pa. Prominent educators at the dedication of this new administration building stated that this is one of the best designed and well constructed college buildings in Pennsylvania.

THE \$300,000 CAMPAIGN.—A big financial responsibility had been entailed in the erection of this new administration building. Then the necessity of increasing the endowment to the sum of \$500,000 before a charter could be secured with which to establish a college in Reading, compelled the trustees to put on a campaign to raise \$300,000. At the time there was a financial depression through which this country was passing and the prospects for a successful campaign for this sum of money were not any too encouraging. However, Bishop S. C. Breyfogel, Dr. J. W. Klein and the president of the insti-

tution, with the assistance of fifty of Reading's prominent business and professional men determined to undertake to raise these funds for the institution, and after much prayer and faith in Him whose divine guidance we craved, this campaign was closed impressively with prayer June 9, 1922, and the munificent sum of \$300,000 had been secured.

A COLLEGE TOWN.—Reading is an ideal city in which to establish a college. It is the fourth city in population and the third city in its manufactured products in Pennsylvania. The citizens of this metropolitan center are unanimous in their desire to have a Christian college established in their city. To have contributed the major portion of the splendid sum of \$300,000 for this purpose is an indication of how deeply interested the Reading business men are to have this college.

FINANCIAL RESOURCES AND EQUIPMENT.—Previous to the campaign for funds the institution had a campus of thirteen acres, but as one result of the campaign six additional acres were added, and thus there is a campus of nineteen acres. There is no more desirable location for a college than this campus of nineteen acres at Reading, Pa. If we compute the financial resources of this institution our summarization is as follows:

1. Campus of nineteen acres valued at	\$225,000.00
2. Buildings valued at	225,000.00
3. Endowment paid up and subscribed ..	375,000.00
	\$825,000.00
Total	\$825,000.00

ATHLETIC FIELD.—In addition to these resources the trustees have encouragement to believe that an athletic field covering a city block and enclosed with a wall nine feet in height can be acquired for this institution. When this new athletic field, which is reputed to be one of the finest in Pennsylvania, is made possible, then this proposed college at Reading will have a campus and athletic field of twenty-five acres of very valuable city property and of unsurpassed location.

THE ATTENDANCE.—During the three years since our last session of the General Conference the enrollment totaled 672. In the twenty-two years the number of students who did work at the institution totals 3,242. This year's enrollment is the largest at the opening in the history of the school. Our junior college curriculum now embraces three years of the senior college work. The enrollment of students in the freshman, sophomore and junior years of college work is very encouraging and this enrollment justifies our judgment in planning to establish a college at Reading, Pa.

TEACHING FORCE.—The faculty has been strengthened, and we now have sixteen teachers

on the teaching staff of this institution. The academic work done at this institution is thorough and both the colleges and professional schools accept our credits upon presentation by Seminary graduates for advanced work in their institutions.

THE ALUMNI.—The membership of the organization is summarized as follows:

a. Vocations not indicated	382
b. Lawyers	5
c. Physicians	13
d. Ministers	72
	472
Total	472

The Alumni are loyal to the institution and be it said to the credit of this organization that of the \$300,000 secured in the recent campaign \$25,000 was given and secured by members of the Alumni Association.

THE CHRISTIAN SCHOOL.—If this institution is of any consequence, it is because there is a strong Christian influence that permeates and dominates the teaching and social life of the institution. The college Y. M. C. A. Secretary of Pennsylvania says that Schuylkill Seminary has the most active Young Men's Christian Association among the schools and colleges of the Keystone State. Here souls are often born into the Kingdom and lives are consecrated either for the ministry or for some phase of Christian work.

A PERSPECTIVE.—Achievements would seem to indicate that progress has been made. Our purpose in promoting the work of this institution is to conserve the faith of our fathers, while we are prepared in mind and heart ever to move forward cautiously. For under God education can be both conservative and progressive so long as His Word is accepted as the infallible guide and the leadership of Jesus Christ is honored in every educational advancement in the training of men and women for citizenship and the vocations of life. To this end Schuylkill Seminary was founded and to these high ideals she now stands dedicated, and through Christ we pray that a college may speedily be established in which Evangelical young people may be trained for their good and to the glory of God.

XII

EDUCATION—DEMOCRATIZED AND CHRISTIANIZED

Delivered at the First General Sunday School and Evangelical League of Christian Endeavor Convention of the Evangelical Church at Reading, Pennsylvania, August, 1923

EDUCATION is recognized as of paramount importance in training the individual for service in the home, the community and the nation. There is nothing more fundamental to a man in preparing him for life's duties and responsibilities than the trained mind. There is not anything higher in his life, save the spirit, than his mental endowment, and to the extent that he is educated does he become efficient for service and moral attainments. This is not a theoretical idea, it is a fact beyond contradiction. Education is the basis of our civilization. Our resources are a means to an end, but they would be of little consequence without a knowledge with which to master these and commercialize them for service.

We are a great people, because we have emphasized the necessity of having the youth of our republic trained for the various crafts, arts and sciences. We are not a nation of idealists, but we have developed a people capable of remarkable achievement in invention, discovery

and science. Our method of education does not make of men mere machines, but rather does it develop the genius of initiative and self-confidence. It is this power of initiative by which we have made great progress in the development of this republic.

Our system of education is democratized and is founded on justice, righteousness and equality of opportunity. It is the training of the masses as against the select and the "elect" as sometimes called. God never intended that a few should enjoy the blessings of knowledge while the majority should be kept in ignorance. Such a system of education is a crime inflicted on humanity. Russia is in the throes of a mighty revolution, due to the lack of education among the masses. Ruled by a Czar they understood not how to govern themselves when they had overthrown an autocratic power. It is a crime for any ruler to deny the privileges of an education to the people of his domain. It is not strange that men, who have assumed the leadership of Russia are inclined to encourage plunder and destruction of the vast resources of this realm for their own selfish purpose. If the people of Russia had enjoyed the privileges of universal education, there would not be this condition which causes such unrest, famine and crime.

It is essential to train for civic efficiency in

our work of education. The individual must be trained beyond the aim of merely earning a living, he must be fitted to take his place in society as an intelligent citizen. The aim is not self-culture simply for a life of ease, even though wealth permits, it is with the hope that such an individual will be ambitious to make himself of some consequence to the community, the state and the nation. The utilitarian view is too narrow in its purpose. Men must have a broader ideal than the bread and butter aim in education. He is a part of a great social group and as an individual he exercises an influence either for social uplift or for moral degradation.

But education must embrace the moral aim. Johann Frederick Herbart says that the aim of education is morality. This lofty conception by a great thinker of the nineteenth century is significant as an educational ideal. If education does not encourage the moral and the æsthetical it is a positive detriment to civilization. The training of the mind should always encourage moral-social uplift. There can be no higher purpose in education than morality, for morality lies at the base of human development. When the moral is eliminated, there can be no harmonious development of the individual and his education becomes a menace to society.

The ethical is fundamental to education.

Jeremy Bentham said: "The science of ethics is the greatest good to the greatest number." This definition is in harmony with the ideal of democracy—which means that not a select number shall enjoy certain privileges to the exclusion of all the rest, but that all shall share equal rights and blessings. If education teaches a class hatred it is destructive and deserves to be repudiated. In ancient times the great masses of the people were neglected and despised. Learning was for the priestly class and the royal families. This was true even of Greece and Rome. It was an aristocratic education and it was denied to the common folk and because of this undemocratic principle in education even Greece and Rome were overpowered by those northern hordes whom they had despised.

Our system of education is universal. It includes every child whether native or foreign born. It is an offense against the law if a child is not kept in school until he is fourteen years of age and then he must do some work in a continuation school for another two years. There is no race privilege recognized in our general work of education. We do not discriminate against any child whether native or foreign born, whether white or black. He is of necessity obliged to attend school in order that he may acquire the rudiments of an education. He

is further encouraged to supplement this elementary training with at least a high school education and if possible to acquire a college education. We, therefore, have an enlightened citizenship in this republic with men and women who are capable of leadership and judicious in the exercise of their privileges at the ballot box. As a result, we have the proper regard for law, justice and the practice of righteous principles.

Democracy is destined to triumph with such ideals and methods of universal education. Education though universal in purpose, is not sufficient in itself. You may have a trained mind with the ideals of a rogue or a knave. Education can make men efficient for service but in itself it does not give them ideals for character building and the making of a noble citizenship. This is where democratized education will fail unless it is influenced by the Christ, the Son of God. And how effective is education when under the influence of Christian ideals. We lament the loss to this nation recently of our Christian President Warren Gammaliel Harding who passed beyond; but Calvin Coolidge, formerly vice-president of this republic, has succeeded to the presidency. Upon taking the oath of office in the home of his father, he added this significant statement to the formal oath when he said: "So help me God." President Coolidge, a graduate of Amherst and

a descendant of the pilgrims, is a high type of an American citizen whose ideals of democracy are beautifully exemplified in his life and character.

Education has made great progress under the high ideals of democracy. This republic has a history of one hundred and forty-seven years. Here the arts and sciences are cultivated and education of every description is made possible to the rich and poor and high and low in life. There is no limit that can be set to the possibilities of a man who has the moral courage to achieve whether in business or in the professions.

W. I. King says that our wealth in 1920, was estimated at \$400,000,000,000. Our national debt June 30, 1923 was \$22,400,000,000 and we are reducing this debt at the rate of \$750,000,000 annually. John D. Rockefeller is still reputed to be worth \$300,000,000 even though he has given away \$1,000,000,000 for philanthropic purposes. Henry Ford is worth \$750,000,000 and has won the distinction of being the richest man in the world. He manufactures 5,100 cars a day and employs 50,000 men. We have perfected the aeroplane so well that recently Lieutenants Kelly and Macready flew from New York to San Diego, a distance of almost three thousand miles, in less than twenty-seven hours in a non-stop flight. The radiophone is our latest de-

vice for snatching audible sounds from the air and we can listen to music, orations and sermons produced in cities hundreds of miles away and the end of our achievements is not yet.

Christianity has fostered new ideals in education. Education and democracy are meaningless without the leaven of the Christ influence. The onward march of civilization has back of it a power that has come down from the throne of God. Christ founded the Church and the Church has encouraged education as essential in training the youth for citizenship and for Christian manhood. But we must renew our vows in this age in which we are living. Our ideals in education must be democratic and be kept free from the menace of social injustice. There is great unrest in this republic to-day. The struggle is on between capital and labor. We should foster the golden rule even in our educational activities. Education must become the vanguard in the readjustment of social wrongs and labor strifes. Business can be conducted on the golden rule basis as is practically demonstrated here and there. Arthur Nash, of Cincinnati, Ohio, has put his manufacture of clothing on a basis of the golden rule and his business has increased in 1918 from a total of \$132,190.20 to a total in 1922 of \$3,751,181.52.

Christianity challenges the highest ideals in human attainment. If civilization for four

thousand years made comparatively slow progress, for the past two thousand years, its progress has been phenomenal. Ignorance and superstition have given way to knowledge and faith in the eternal God. Then as the sun is the center of the solar system, so Jesus Christ is the Sun of righteousness, whose glory is more resplendent than the rays of the sun at noon day. A new inspiration for human attainment has been inspired by Him. Christ became the hope of what men previous to His coming had predicted and He has become the realization of the hopes of humanity for more than two thousand years.

Education Christianized covers every phase of human endeavor. Its teaching is not merely ethical with maxims that have no significance; it comprehends the depths of thought and the heights of the imagination. The astrology of the ancients gave to man but a faint idea of the heavens; but in our own era man is able to count the planets and to name the stars. The alchemy of the historic past has been developed into the science of chemistry in our enlightened era. Empedocles said that earth, air, fire and water, were the four great and only known elements. To-day the chemist says that there are eighty-nine elements.

Christianity has inspired men to realize their highest ideals both in the æsthetical and in the

ethical. In art, sculpture and music, men have painted, carved and written master productions for the inspiration of mankind and to the glory of God. None have ever surpassed Sanzio Raphael, the painter; Michael Angelo, the sculptor; and Alfred Tennyson, the poet. These men gave to art, sculpture and poetry, the lofty conceptions of the beautiful and the ideals that were divine. In music the oratorios of the Messiah by Handel and Elijah by Mendelssohn are among the sublime compositions of all time.

The conceptions of literature have been transformed through the Christ influence. The marvelous Teacher has inspired men to achieve their noblest ideals in the field of literature. The great writers of literature are the interpreters of life. John Milton says: "A good book is the previous life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." The cheap novel has been supplanted by *Les Misérables*, possibly the greatest novel ever written. "In Memoriam" is acknowledged to be the noblest poem written in the nineteenth century. "The Seven Lamps of Architecture" are voted by critics to be the choicest works in prose of the past century. And any present day attempt to minimize the pure and the good in literature by mercenary writers, who seek to corrupt good morals by

cheap magazine articles and books of questionable character, should be forever repudiated.

Religion is not antagonistic to science. The God who gave us ethical laws has likewise swung the world into space. He has expressed His concern for the sparrow and we are told that even the hairs of our head are numbered. Dr. Robert A. Millikan says: "The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the conscience, the ideals and the aspirations of mankind." And as we endeavor to understand the relations between science and religion, we are more than ever impressed that the same God who is immanent in nature also transcends all things. He has fashioned the stars, carved the landscapes and made glorious His work of creation. He rules and controls nature's processes and laws and endows every soul with the breath of life. It was Lord Kelvin who said: "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 it not antagonistic but helpful to religion."

But the methods of education are intensely practical in our day. The genius of education is to make it adaptive to every phase of human

endeavor. Education seeks to make a man of greatest usefulness to himself and then next to his fellow-man. There is a realistic movement in education that augurs well for the advancement of our civilization. In this twentieth century we are laying a greater emphasis upon a realism in education. It is an attempt to have the idealism of a former age become more practical and adaptive to things tangible and concrete.

We have come to substitute a pragmatic for a speculative form of philosophy. The educator has determined to have the student realize for himself his greatest efficiency in the performance of a task. Life is intensely real. Education must be more than the discussion of things theoretical. We must reduce our theories to a science as far as possible. The laboratories are, therefore, in demand as never before with which to test by experiment the elements and natural laws both in chemistry and physics. Demonstration must follow theory. And these methods of education are most promising in their results. Never has there been a more hopeful perspective in the field of education. It may be said that among the great aims of education are health, morality and happiness.

Education democratized is striving hard to lay the foundation for sanitary conditions in order to curb the rampage of every known dis-

ease. Health is wealth. There must be a basis established whereby human health can be sustained and prolonged if man's highest efficiency and greatest usefulness is to be obtained. And these conditions are being brought to pass. The average age of human life has been increased from thirty-three to fifty-five years. It is of great significance that the Rockefeller Foundation which was incorporated in 1913 by the State of New York and was endowed with an initial endowment of \$100,000,000, the gift of John D. Rockefeller, is doing such a great work in medical research to counteract every form of disease. The disease centers of the world are gradually being invaded by men of medical science and the causes for disease and their remedies are now being studied and applied. These campaigns against disease are being conducted through such agencies as the Rockefeller Institute for Medical Research, the International Health Board and the China Medical Board.

We have passed from the belief in magic to the study of the microbe. This is the age of the bacteriologist, pathologist and biologist. We revere the name of Louis Pasteur, the founder of bacteriology, and we just celebrated his centenary a year ago. He has done more for medical science and the promotion of public health than any other man of modern times.

It was General William C. Gorgas who achieved a notable control of yellow fever in the Panama Canal Zone. Dr. George E. Vincent says: "The spirit of modern medicine is scientific; it seeks to be openminded toward every truth, provided this can be rationally related to the great body of firmly established and organized knowledge about natural life and mind, about which all scientific men agree."

The democracy of education seeks the highest good for all. In spirit there is the desire to readjust social wrongs and to correct industrial evils. An editorial recently was written entitled, "The Wreckers." It spoke of those vast resources of this country, of how men in the early settlement of this country worked incessantly for results. It is not so in this day. The editor says: "We actually face a constantly expanding effort to reduce work of every kind to such a false minimum that a few shortenings of what is called a day's work will pave the way for such a plutocracy as has never been known. Of the fifty foremost business and financial leaders now living, twenty-four were born poor and seventeen in moderate circumstances—more than 80 per cent of them. Where are they now and because of what? Let a social worker who has no false respect for mere wealth answer: 'Work alone counts.' "

There is a crucial situation in this republic. Labor is at war with capital. Labor is demanding a day's pay for a day's work. But is labor willing to do a day's work for a day's pay? The statement is made that to get, not necessarily to earn, is the prevailing spirit of these times. To get without earning is not reprehensible according to a widespread code of morals. To work is more or less reprehensible according to this same damning code. This is the spirit. It is serious and of far-reaching consequence unless we shall watch carefully our standards of equity and justice. We are not beyond the possibilities of a revolution. Former President Woodrow Wilson says: "Democracy has not yet made the world safe against irrational revolution. That supreme test which is nothing less than the salvation of civilization now faces democracy, insistent, imperative. There is no escaping it unless everything we have built up is presently to fall in ruin about us; and the United States, as the greatest of democracies, must face it. It therefore behooves us to study very carefully and candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually."

Finally our education must be Christ-centered. It must be motivated by the spirit that is

distinctly Christian. We need not attempt to raise endowments and build fine buildings simply for the sake of rivaling secular educational institutions. We need this equipment for the sake of the highest efficiency in academic standards; but we must inspire the students in the Christian colleges with a love for the Christ and for humanity. Furthermore, we must create in them ideals for work, not leisure; for service, not selfish gain; and for righteousness, not the indulgence of social evils. Jesus subordinated every selfish ambition and personal comfort for the sake of his fellow-man. He, therefore, became the ideal in every (social, moral and intellectual) attainment. Without Him as our ideal in education, the training of men and women will be a failure. As the editor of the *Homiletic Review* has well said: "We seek not merely more knowledge for youth, we are anxious not about curricula, libraries, nor any other sort of educational machinery, save as these are the instruments of a spiritually minded humanity. In a word we seek education as contrasted with knowledge. We would use knowledge as a means; but we believe in education not from any pride of knowledge but we have discovered the tremendous thrilling fact, a veritable (goodness), that men can learn God's way of love and service and then education is simply the organiza-

tion of the means by which this way is learned. Unless education can mean to-day the definite purpose to enable young lives to find the fullness of their powers and to give those developed powers in complete efficiency to the task of building the divine democracy of social love and spiritual purpose, we had better cease to bother it." Such is the problem of education. And to this end was Schuylkill Seminary founded and to this end she has become a college.

The State Council of Education of Pennsylvania approved the application for a charter May 29, 1923, and this educational institution has now become Schuylkill College of the Evangelical Church located at Reading, Pennsylvania. The idea was ten years in process of development, but its realization is a fact. The laity and ministry of the Evangelical Church and the citizens of Reading have coöperated beautifully and this college is dedicated to the cause of higher education under the benign influence of Christianity.

The attendance for 1922-23 was 259 students. When we arrived in Fredericksburg in 1901, there were seven students who were ready to pack their trunks and take their departure. The graduating class numbered twenty-nine in June of this year.

The location of this college is unique. Its campus of twenty-five acres is unsurpassed in

natural scenery and civic environment. Its famous Mt. Penn rises in majestic splendor to the east of the college and the landscape to the north and the city to the west and south present picturesque surroundings for this new and promising college. Amidst this ideal environment we plan to develop a great college in a great city.

There has been a Providence in this school. We believe that it was in the will of God that this first General Convention of Sunday Schools and Evangelical Leagues of Christian Endeavor of the Evangelical Church should meet at Reading, Pennsylvania. We, as members of the former United Evangelical Church and of the Evangelical Association, have united in our purposes and our affections for kingdom extension. In unity there is strength. In love there is power. In Christian fellowship there is great joy. Schuylkill College with all the other educational, benevolent and missionary institutions of the Church is dedicated to the training of men and women for their highest efficiency and spiritual enjoyment in the Kingdom of God. And our watchword is "Forward."