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By President W. O. Thompson, D. D., LL. D.

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By Rev. O. A. Hills, D. D.

NEGLECTED ELEMENTS IN COMPREHENSIVE
EDUCATION

By J. Campbell White, M. A., LL. D.

Being the Addresses at the Inauguration of
Mr. J. Campbell White
as President of
The College of Wooster
at Wooster, Ohio
May 12, 1916
THE PLACE OF THE CHURCH COLLEGE IN OUR SYSTEM OF EDUCATION

BY

PRESIDENT W. O. THOMPSON

OF OHIO STATE UNIVERSITY

The characteristic feature of higher education in America as shown by the development of colleges has been a most interesting variety. The unity in this great variety has been that every college has been characteristically American. American ideals as to life, citizenship and public service have not been wanting in any college which has attained a position of strength and dignity. The variations in type have been due largely to the fact of the universal belief in freedom and the right to propagate and teach the truth. Whatever of provincialism or narrowness of view may have obtained in particular localities has been of brief duration, steadily giving way to the masterful influence of the broader ideas and bringing emphasis upon the central fundamental ideas of education in which all agree.

Historically speaking, the New England idea served as a model for the institutions founded in the west as the territory developed. It is common to say that this New England college was influenced largely by English ideals and traditions. It is worth while to observe that the New England type developed, so far as the form of administration is concerned, what is technically known as the close corporation; that is to say, a corporation with the power of self perpetuation. This permitted entire liberty to perpetuate the ideals for which the institution was founded, or to change them as the governing body might determine, having also the largest freedom to adapt the institution to the needs of the time as determined by those in authority. This type of institution, influenced greatly by its environ-
ment, was essentially a Christian institution for the obvious reason that New England was a Christian community. The institution was free from control or domination by the state, while its relation to the church was so informal as to leave its management entirely to the governing boards. In the early days this relation between the church and the college was so cordial as to bring from Christian people the needed support both in money and students. The government, being local, was in harmony with the general democratic ideas prevailing in the form of church government so universal in New England.

In some of the churches where the form of government was somewhat more centralized than in the Congregational churches there was a more formal relationship established which resulted in a certain denominational enthusiasm. Colleges came to be known as Congregational, Methodist, or Presbyterian as the patronage and support would seem to indicate. Princeton was a Presbyterian college although never formally under the control of the church. Similarly Yale was a Congregational institution. Washington and Jefferson was a Presbyterian college. In this immediate territory and in some other places where the historical "plan of union" prevailed, colleges like Marietta and Western Reserve were patronized and supported by Presbyterians and Congregationalists, the boards of trustees usually having representatives of both denominations in their membership. These institutions were never formally and technically church institutions. They were Christian institutions developed from the earlier type of college and supported chiefly by the denominations as suggested. The Methodist Episcopal schools were usually more formally related to the church and therefore, more strictly speaking, Church Colleges.

A somewhat later development provided for a church, or denominational college. This type of institution usually provided in its charter for a formal official relation to the particular denominations. It called for reports and usually a participation in the election of the trustees, or if not for their election, then for their approval for the fostering and supporting denominations through its organized body, such
as a conference or synod. This type of college grew out of the belief that the church could not be entirely true to her mission in civilization if she neglected to foster and support higher education. The further belief on this subject was that the church ought to exercise a reasonable control over educational agencies in which the children of the church were educated.

Another type of college is the State institution, an outgrowth of the popular belief in universal education and the duty of the state to provide facilities for the education of its youth. The development of the public school system led somewhat naturally to the development of the state institution for higher education.

Still another type has been developed on a purely private foundation, notably institutions like Leland Stanford Jr. University, where philanthropic and benevolent sentiment on the part of individuals has led them to found and endow the institutions where the idea of education was a central thought without limitation, interference or control, either church or state. While the Christian ideal cannot be declared to be the central organizing thought of the institution it should not be assumed that there was either indifference or antagonism to religious ideals. The emphasis, however, was based upon a broad and somewhat universal conception of education as the great function of the institution.

**Contrasts**

It would be a very pleasant task to point out the advantages or disadvantages of any one of these types of institutions and to direct attention to the results achieved as evidence of the beneficent effects of these colleges in American thought and life. The allotted twenty minutes for this address, however, will preclude any such review. It may be worth while, however, to draw a very distinct line in our minds for the moment between the state institutions on one side and the more or less private or church institutions on the other. The state institutions built on the belief in the duty of the state to provide educational facilities for the youth, upon the democratic ideals prevail-
ing among us and upon the current prevailing belief that education should look toward citizenship and efficiency, is naturally dominated by practical ideals. State Universities, therefore, put great emphasis upon applied science, upon the application of learning to ordinary business and are apt to insist that education shall be so practical as to have an immediate relation to the occupation and efficiency of our citizenship. Such institutions are apt to be sensitively responsive to public sentiment, earnestly devoted to the promotion of industrial and social efficiency, and somewhat slow to respond to the artistic, the aesthetic and the cultural in education. The fear of being sectarian has sometimes prevented them from open mindedness on questions pertaining to religion.

On the other hand, the institution on private foundation, whether of one type or another, has been free to develop its own ideals. If these ideals brought important emphasis upon a particular type of education or a particular theory of education, the institution was at entire liberty to propagate and defend its own beliefs and theories. The Christian institution, for example, has usually expressed the belief that some of the finest ideals in life are associated with religion. The belief has been expressed, therefore, that religion should permeate the educational atmosphere and that the development of life, apart from the beneficial influences of religion, is apt to produce a narrowness of view quite as undesirable as that so often attributed to the Christian institution. The oft repeated remark, which assumes the narrow or sectarian character of the church college and the baneful effect of its education upon the student, has not been justified or verified by experience.

**Basis for Christian Education**

In the discussions concerning education for the past generation, the opinion has frequently been expressed that the State should control all educational activities. This belief has probably been strengthened by the beneficent results of public education and by the spirit in which the work has been developed. The fine enthusiasm which
Christian men and women have shown in all public service, including education, has been most gratifying. One is less pleased when occasionally the remark is heard that we should abandon private education or that it should be limited to a narrow and somewhat unimportant sphere. When the spirit of toleration rather than approval that some persons show toward education on private foundations does not let us observe especially the more enlightened sentiment in American life. It is true that a great many educational projects have failed and that probably some others ought to have failed and that yet others will fail in the future. This, however, does not controvert the general proposition that education on private or ecclesiastical foundations does not make an important and valuable contribution to the American civilization. Nothing could be more un-American in education than a disposition to deny the right and propriety of individual effort, or of concerted effort on the part of the great bodies of our citizens known by the banners they float at the head of the great divisions of God’s army known as the church. These organized divisions are working with a unity much more profound than the characteristic uniforms by which they are identified would seem to suggest.

If one should attempt, therefore, to set out a basis on which the several types of education other than the state type should be justified, attention might be directed first of all to the fact that the fundamental American idea of freedom requires expression in some adequate form. Freedom is not a mere theory,—it is both a fact and a practice. The truth is we achieve our freedom from day to day through our devotion to principle. In the wide field of education there is nothing debated that is more serious than the question of freedom. Indeed, academic freedom is so much discussed that one would sometimes think the foundations were in danger.

Attention is here directed only to the important consideration, namely, that the fundamental freedom in American life which permits both the state and the church and the private individual to engage in education may not be limited without serious menace to the welfare of education.
At present we are holding both the state and the church responsible for the quality of the education they provide. We shall never cease emphasis upon that phase of it. It is worth while, however, to emphasize that the interplay of influences from both church and state has greatly modified and improved the educational situation. There is no doubt that the provincialism so often imputed to the private school has steadily disappeared through the modifying influences of public sentiment.

On the other hand, the type of indifference to religion not always successfully veiled in state institutions, has amounted to practical hostility as despicable as any bigotry in religious circles. Happily the response to public sentiment has steadily eliminated this element. In other words, the institutional life of the country has demonstrated the importance of freedom in education.

Another important consideration will be found in the attitude of the American public toward the value of Christianity upon education and life. It is not to be forgotten that this nation is essentially a Christian nation. It is more so than ever before. It is not likely ever to be less Christian than today. Any proper interpretation of the American attitude toward Christianity, therefore, will recognize the fact that the American people set a high value upon the softening and refining influence of the church. This is due to the fact that it is a great constructive religion and has in common with its fundamental conceptions many of the great constructive principles of education. No program of negatives has ever made much progress. The two most vitalizing forces in our civilization today are Christianity and education. There is a persistent belief in American thought today that these two forces are cooperative and not contradictory.

A third condition is that the church as organized Christianity has been the most effective influence in the support of all educational activities outside of state institutions, not to make mention of the very active support that Christian people have given to state education. The Christian, or church college, has usually reflected the best thought of the denomination with which it is affiliated. It
has also been the intellectual center furnishing strength and leadership for the church. The fear of sectarianism or of slavish bondage, ill-fitted and outworn doctrines is not well founded. The church colleges of America today represent an alert and progressive force whether judged from scholastic or theological point of view. It would be difficult to find a Christian college today that was lagging behind the progress of the church. The truth is that such institutions are usually supported by the most aggressive and evangelistic portion of the church, and are apt, therefore, to return to the several communities in their graduates the most wide-awake citizenship the church enjoys. The testimony warranted by the gifts to such institutions from men not personally devoted to the church should not be misunderstood or misconstrued. They are a part of the American testimony to the value and importance of the church in higher education.

THE OPPORTUNITY FOR THE CHURCH COLLEGE

What, then, is the opportunity and duty of the church college? First of all let it be clearly understood and assumed that it will stand for sound ideals in education and scholarship. No college can find justification for existence or expect to have public approval if it fails to hold up the flag. American ideals have centered around about the college as the one place in the country where appreciation of achievement and of scholarship should abound. The college is primarily an institution of education, not an institution of religion, otherwise it would have been a church and not a college. The primary accent, therefore, must be upon the promotion and development of the very best type of education.

In our expansive ideas cherished by a longing for bigness American institutions have not yet appreciated the importance of their limitations. State universities often act as if bigness were a virtue and littleness a vice. The church college, like the state institution, needs to recognize the limitations, due to the organizing principle of the institution, the educational facilities provided and the relation of each institution to other existing agencies in our
civilization. Nevertheless, these limitations do not require us to sacrifice anything of our devotion, due to the fine ideals for which the institution is presumed to stand. As already intimated, the church college where there is a fine blending of the Christian idealism with our educational effort, we may expect to see some of the beneficent influences in American life. I make the plea, therefore, for an unflinching loyalty to the best educational ideals of the day.

Second, the church college has the opportunity to demonstrate the importance and value of the freedom of religion. By this I mean the freedom to teach it unhampered by any adverse influence from state or sinister forces. There can be no doubt that the state universities of the country have made a most valuable contribution to American life in their persistent defense of the freedom of science. This is markedly true in the institutions of applied science, known as the colleges of agriculture and mechanic arts. On yonder hill stands an Experiment Station whose history is a part of the natural movement toward the development of the truth through scientific experimentation and verification. A brief review of the history of science in education will confirm the opinion here expressed that the struggle for the freedom of science has been greatly helped by the attitude of the state institutions. There is now in the American mind an appreciation of the value of science, both pure and applied, and of freedom in pursuit of it on the part of scientific men and university faculties.

On the other hand, there is no more vital issue before America today than the efficiency and freedom of Christianity. The great struggle of the world today on war has only served to emphasize this position. The state universities will never be the centers where the teaching of the highest form of religion will be the characteristic feature. If the church college fails to equip herself to demonstrate to the world the value of Christianity as a vitalizing force of civilization there will always remain a grave doubt whether the institution is worth building or preserving. The adverse sentiment toward religion in our public schools, the uninformed sentiment concerning the place of religion
in our civilization, together with a tendency to banish from certain circles any references to Christian doctrines unite to make it important that in some centers the truth concerning religion shall be free and unhampered. The church college has this opportunity as no other institution in the land can have. Let us grant that many other contributions are possible for the church college, but let us not overlook the fact that the freedom to teach religion is one of her most important opportunities.

A third consideration is that the church college above all others may be the institution of applied Christianity. I mean by this to suggest that in harmony with our fundamental belief that Christianity furnishes the remedy for human society a church institution may apply the theory of Christianity more freely than any other type of institution may do. Our economics, sociology and ethics need to be thoroughly Christianized. The generation just passed has changed its point of view fundamentally upon some of the economic and social problems of the day. The church college needs to be free to apply the principles of Christian ethics to all industrial and commercial problems. Whether the patrons of the church college, being Christian people chiefly, are willing to have our industrial conditions modified profoundly by Christian theory has not yet been fully determined. The state institutions in attempting to apply modern economics to industrial inequalities, and in their effort to plead for social justice may be somewhat hampered by political pressure. Their struggle for freedom will be heroic. The struggle of the church college not only for freedom to teach religion but for freedom to apply its fundamental conceptions in the solution of the problems of industry, or vice, of crime, of poverty and of society generally, will be none the less heroic. Religion must be left out of the realm of mere sentiment. We need courageous men and women in these days who recognize that Christianity may not be locked up in books and creeds, but must be expressed in the dynamics of flesh and blood in the solution of the problems of the modern world.

If it be true that Christianity is a religion of redemption we shall not be satisfied with a belief in the redemption
of the individual merely, especially if he has endured a life of injustice and misfortune. Christianity must bring enough of heaven to earth to establish justice and prevent the disorder consequent upon human passion and sin. When we recognize the beneficent improvements of applied science and the progress the world has made due to that fact, and then recall our belief in the fundamental importance of righteousness, we must renew our allegiance to applied Christianity as the next great onward step in the world’s progress. In this movement the church college has larger liberty and greater opportunity than any other institution, and let us hope that her friends and supporters will make her equal to the opportunity.

In the fourth and closing paragraph, let me suggest that the progress of the church college will bring us a proper perspective in our view of the individual as related to society. We shall never lose our enthusiasm over the superior individual. Let us never forget that the individual graduate of a college, scholarly, cultivated, refined and civilized, is the finest justification of the educational processes through which he has passed. Institutions, however, exist for society as truly as for the individual. We are hoping to see a just state, a happy community and efficient society. To bring about these results there must be cooperation of the state, the church and their institutions vitalized by the dynamic force of educated men and women. Educated men and women are to be not merely shining lights, but lights that so shine that others may be led to glorify our Father in heaven. It is this outreaching influence of the individual upon society and civilization for which we are pleading. He must get this inspiration through his education. The college should put into its graduate the ideals that will carry him to the uttermost part of the earth and make him the torch bearer of a better civilization. The church which nourishes and supports the college will appropriately be the recognized agent through which the college will find a large opportunity and expression.

Neither the church nor the college may be regarded as ends in themselves, but each will use the other as the means
through which the larger purposes of religion and education may find ample expression. It is quite true that the college needs the church. It is equally true that the church needs the college and that civilization needs them both. The spirit of cooperation between these two important agencies is vital if we consider the progress of the Kingdom of God and the welfare of civilization.

Wooster stands today as one link in a chain of colleges under Presbyterian management. She joins in a most cordial comradeship with a group of colleges under the management of other Christian denominations. Among these institutions there are fundamentally Christian conceptions prevailing in which they all agree. The spirit of cooperation and a wider intelligence has brought us to see that the fundamental ideas of education are common to all institutions of higher education in America. We have come to see that their work is supplementary and not antagonistic. Whether I should speak today as a Presbyterian or as a representative of a state institution, my convictions and my enthusiasm would find a cordial expression in the hope that Wooster may long abide in strength and be true to the ideals that led the fathers a generation ago to regard her foundations in the optimism of a Christian faith and of loyalty to the church.
Following Dr. Thompson’s address came the brief address of induction by the President of the Board of Trustees, Dr. O. A. Hills. His theme was

WOOSTER’S IDEALS

A brief statement of the influences which led to the founding of the College of Wooster from one, more or less familiar with the enterprise from its inception more than fifty years ago, and who has been a member of the Board of Trustees more than thirty years, will not be without interest, and may be of special importance in the beginning of a new administration.

The founders of Wooster had certain definite and germinant ideas, which seemed to them to justify the addition of another college to the already too numerous colleges of Ohio. If I recall them to your recollection it is not because of any fear that they may be forgotten, but the rather that with a new conception of their value and far-reaching influence we may be more heartily in accord with our new Head as he seeks to realize them in his administration.

Among the ideals of the founders of Wooster, as I gather them from the words of those who cherished them, I should put first of all,

A THOROUGH-GOING SCHOLARSHIP UNDER POSITIVE CHRISTIAN INFLUENCES.

The men who drafted the plans of this Christian College were able and learned men; but they did not know everything, and it was never in their thought that everything should be taught in Wooster that any person might wish to learn. They called their institution indeed a University, because of their hope that it might grow to be more than a college of liberal arts; but it was never their hope or aim to make it the peer of all the great universities of the land. The words of the first President of the Board of Trustees make it evident that the fathers desired that in thorough scholarship and perfect mastery by both teacher and pupil of all that is taught, their college might rank
with the very best of our American colleges. The Board of Trustees have not departed and will not depart, from this original ideal. They have discarded the ambitious and misleading name of University, and are confident that some poetic genius will in due time arise and give us a love-song for the College of Wooster which shall perpetuate the spirit and melody of "Dear Old Wooster U."

Meanwhile Faculty and Trustees are one in the conviction that Wooster’s ideal cannot be realized by our young people save in the mastery of a few things rather than the superficial and smattering knowledge of many things. We therefore, for one thing, discourage the subtle abuses of the elective system, and would have our young men and maidens choose not those lines of study which may give them the largest number of credits with the least possible exertion, but those which shall really add to their store of useful knowledge, and send them forth with trained and disciplined powers to become influential and mighty forces in the betterment of the world.

Another fundamental element in Wooster’s ideals is,

THE EQUALITY OF OPPORTUNITY.

We offer no special privileges in Wooster to the children of the rich, nor will we bar the door to any worthy son or daughter of toil. We believe all the children of the republic should be well educated, but are just as certainly of the opinion that money is thrown away in the effort to provide a college education for all our young people indiscriminately. Some will not take it. Many will make no worthy use of it. And for the far larger number the vast advantages of our Public School System are abundantly sufficient. But to make up the student body of from 700 to 1000, who in the fast coming years may be gathered in this white city on its emerald hill, we would cull out from our most earnest Christian households the choicest spirits, that we may here under devoted followers of Christ continue the teaching and training they have begun to receive at the fireside and family altar, and so fit them for positions of pre-eminent usefulness and leadership in the Church of God.
It is Wooster's ideal that no young man or woman shall here get forward by any adventitious aid, surreptitiously given or received; and we are in fullest accord with the wish and purpose of Wooster's greatest benefactor, whose memory we revere and whose ideals we cherish, that there shall never be in this college any caste or class distinctions, and every student shall stand on his own merits, and forge ahead by his own native powers. And we hope the day may speedily dawn when no worthy young man or woman shall stand at the doors of the College of Wooster, and turn away for the want of means to push them open, and enter in for the fullest enjoyment of all their privileges, and the freest opportunity to develop all his own native abilities. But we would have our college be to all such like that wise and gracious Providence, which lends its resources to help those who help themselves.

Again, pre-eminent among Wooster's ideals is

**Unswerving Loyalty to the Christian Faith and the Word of God.**

We are a Christian Institution. It was a wise provision of the founders that the College of Wooster should be owned and controlled by the Presbyterian Synod of Ohio. We are a denominational college, and are proud of the fact; but we are not sectarian. That this is not a matter of history alone, but of present reality, is evident from the fact that about one-fifth of our Faculty have come to us from other denominations; and a recent canvass of our student body disclosed the fact that thirteen denominations were represented in its membership. We have never exacted from any of our professors a pledge that their teaching shall conform to the distinctive tenets of our Presbyterian system, and are satisfied if their instructions keep within the great fundamental lines of the common salvation.

But in this wide field, where all sincere friends of our Divine Lord may stand and work together, we insist that some things shall be regarded as settled, where there is no call for searching after the truth because the truth has been given us. We will not tolerate in this institution
any “blasting at the Rock of Ages,” nor can we countenance any teaching, which under the specious plea of “academic freedom” shall unsettle the faith of immature minds.

We accept the statement of the first President of Wooster, who in his Inaugural Address said, “Real knowledge, of whatever kind, and true religion, are in ultimate and perfect harmony.” We heartily believe that the teachings of Geology and Biology and all the sciences are in fullest accord with the teachings of the Sacred Scriptures; and in the profoundest conviction that all earnest souls will one day come to see it so, we are most concerned that our young men and maidens shall go out from Wooster not only adepts in true science but thoroughly familiar with our Divine Revelation, confident that the Bible will win its way, and make for itself its own place. We would give it a fair chance, nor leave it in the hands that have been taught only to pick it to pieces, and have shorn it of all Divine Authority.

I may mention another and final element in Wooster’s ideals,—

THE SUPREME CALL OF OUR DAY IS TO A SERVICE OF LOVE.

We emphasize here the obligations rather than the privileges of Christian education. We crowd this eminence with noble buildings, and accumulate here increasingly generous endowments, that we may be able to teach and train our young people to live, not for themselves alone but for their fellowmen.

Our fathers planned here an institution, to which the Church might ever look for ministerial and missionary workers for this land and for the world. Nor was their aim circumscribed by these lines of Christian endeavor. They sought to meet the world’s needs for Christian lawyers and judges, physicians and educators, for earnest followers of Christ in all professions and avocations. The founders of Wooster foresaw the day when there would be need for men to plow the ground and reap the grain for the Lord of the harvest, to build the factory, and lay the rails, not for the enrichment of selfish men, but for the betterment of all classes, the multiplying everywhere of Christian homes and
the spreading everywhere of the Christian hope. The College of Wooster will come far short of her own ideals, if our young people go not forth actuated by the supreme motive of loving service for our common humanity, and to the glory of our common Lord.

These, my brethren, are some of the ideals of Wooster: and these, my brother, the Board of Trustees have reason to believe are your ideals too. We have therefore summoned you to the responsible position of leader in this Christian Institution.

It remains for me, therefore, as authorized by the Board, to take of you the prescribed pledge of faithful service:—

*Do you solemnly promise that you will faithfully, and to the best of your ability, fulfill the duties and do the work of President of the College of Wooster, as you shall answer to God?*

By the authority of the Board of Trustees I now deliver to you these keys of the College buildings, and the College Charter as symbols of your supreme authority over this Institution; and as the crowning act of this auspicious day I have the honor now to present to this great assembly, Dr. J. Campbell White, as the fifth President of the College of Wooster. May the blessing of Almighty God, Father, Son and Holy Spirit rest upon him and upon his administration, Amen.

We will now join in the Inaugural Prayer led by the Rev. Dr. J. Ross Stevenson, President of Princeton Theological Seminary and Moderator of the General Assembly.
NEGLECTED ELEMENTS IN COMPREHENSIVE EDUCATION.

BY

J. CAMPBELL WHITE

The purpose of education is to develop the whole personality so that it shall be both fitted and fit to live a whole life. But the purpose is seldom realized in any large way. With all of our multiplied machinery for calling out the latent resources of personality, most people go through life without ever discovering their own possibilities. Nowhere is there greater field for new achievement than in the art of making men and women of developed character and power.

True education is comprehensive in its aims, its methods, and its results. It includes not only the unfolding of the powers of intellect but also the development of the motives and the will, and the disciplined control of all these powers in the service of humanity.

The mere acquisition of knowledge is not worthy to be called education. There must also be the releasing of the moral forces of the personality so that its habitual drive shall be toward justice and righteousness and human progress. No education is adequate that fails to include the production of sound and wholesome personal character. "To prepare us for complete living," as Herbert Spencer says, "is the function which education has to discharge."

Judged by these standards, our boasted educational progress is deficient to the point of tragedy. President G. Stanley Hall says: "I can not find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralize."
Rabbi Hirsch puts it even more strongly when he says: "The greatest failure of the nineteenth century has been the failure of religious education. The eighteenth century closed with a belief in the efficiency of education, and the best minds of the day seemed to have dreams of universal education, and called it the universal panacea for all the social ills. We have largely realized those dreams and have discovered that the education of the head alone has not kept the promises which the philosophers of the 18th century believed it would keep. Education has not decreased the criminal classes, but it has made them more dangerous. In educating the head and not the heart and soul, the public schools are failing at a crucial point."

Two more of the strong tendencies of our times that imperil comprehensive education are specialization and vocational training. The field of knowledge has become so vast that no one person can comprehend it all in his curriculum, even though he devote his whole life to study. It is also necessary that men should concentrate upon a very limited field of investigation in order that the deepest secrets of nature and of life may be discovered. "But the problem which today confronts us," as Ambassador Bryce points out, "is how to find time both for these specialized studies, which have become so absorbing, and also for a survey and comprehension of the general field of human knowledge which is necessary in order to make the University graduate a truly educated and cultivated man, capable of seeing the relation of his own particular study to others, and of appreciating the various methods by which discovery is prosecuted."

The desire to turn education into cash has also led to undue haste in securing vocational training. The great danger in concentrating too early upon revenue-producing education, is that one will permanently neglect much study that is life-producing. Later on in life, as Mr. Carnegie suggests, "one may have plenty to retire on, but nothing to retire to." Many permanent misfits in life have resulted from deciding upon the special vocation before the general development of the powers was far enough
advanced to indicate any special fitness or adaptability. For its own greatest effectiveness the technical and vocational training should follow a thorough general course of instruction. Ultimately the person with the broadest educational foundation is certain to be most successful in any specialized study. Many students specialize before they have generalized and thus narrow their powers and their usefulness as much as they have narrowed their preparation.

The scope of education is well indicated by Nicholas Murray Butler: "Education is a practical adjustment to the spiritual possessions of the race, including the scientific, the literary, the aesthetic, the institutional, and the religious inheritance." "Education puts each new generation into possession of these race-acquisitions," says Dr. Coe, "thus enabling each generation to stand on the shoulders of its predecessor." It is too much to expect that anyone can come into possession of such vast accumulation of knowledge, even in its general outlines, without spending more time and spending it to better purpose than does the average student.

Two changes must be made to meet these conditions; students must plan to spend a longer time in preparation for life and educators must discover how to help students to use their time to better advantage. It seems reasonable that as the volume of human knowledge increases, people should be willing to extend the period that is devoted to study. The rapid increase in the number of students doing graduate work is one of the most hopeful present tendencies. From 1900 to 1915, the number increased in the United States from 5,831 to 15,569. When many representative business houses are offering special inducements to college graduates to go into their factories, when high schools are insisting on having teachers who have completed a regular college course, and when almost no teaching position is open in first-class colleges to those who have not earned their Master's or Doctor's degrees, it is evident that the educational qualifications demanded of leaders in every walk of life are rapidly rising and are bound to rise still higher. Nothing is gained and much
is lost by hurrying into life's larger tasks with incomplete preparation. The margin between mediocrity and marked success is comparatively narrow. It may be only the failure to go the last lap that keeps a man from arriving. Graduate study is sure to become increasingly popular as its great advantages are appreciated.

But before we ask students to take more time for their education, we must give them a better average result for the time they do invest. Both in our methods and in the content of our courses, it is much easier to follow the precedents of the past than to recognize our weaknesses and discover ways of improvement. It is manifestly important that no time be wasted upon subjects that do not yield an adequate educational return. Undoubtedly Mr. Abraham Flexner is right in his thesis that no educational system should contain anything "for which an affirmative case cannot be made out. The schools should teach Latin and Algebra, if at all, just as the intelligent physician prescribes quinine, because it serves a purpose that he knows and can state." No study can hold its place merely on traditional grounds. It must produce a result proportionate to the time and energy that it costs.

The other necessity is that some better method be found of teaching students how to study. It is doubtful whether one college student out of five really knows how to master a lesson scientifically. These matters have been left largely to chance instead of being given intelligent control. I doubt whether there is any way to reach the result desired without something approaching military discipline through at least the Freshman year, with assigned hours for study and with adequate and competent personal supervision of the actual process of study. Many students complete their four years of college work before they wake up to realize what such a course is intended to accomplish. To such, the necessity of a year or two of teaching or other sobering work, in the midst of their course, often doubles the value of the remaining years of study. Some education can be absorbed by living in the atmosphere of the class-room and the campus, but most of it has to be won by determined effort and rigid self-dis-
cipline. Until a person learns to live his life under intelli-
gent self-control, the college owes it to him and to itself
to provide such control.

Our whole educational system should be further
tested and strengthened by a continuous study of its actual
results in the terms of trained and effective leadership.
All problems await for their solution the advent of com-
petent leaders and the college is society’s chief factory for
producing them. Among the most important qualities
of leadership are accuracy, thoroughness, system, initia-
tive, and expression. How far do these results appear in
the graduates of our colleges?

Ruskin defines education as “the ability to weigh evi-
dence.” No one is competent to do this unless trained to
habits of accurate thinking and speaking. The scientific
method requires exact observation and accurate definition
at every point in its procedure. Carelessness in a single
particular is often enough to render an experiment utterly
valueless. Adequate methods of exposing inaccuracy and
building up habits of exactness in speech and thought,
would be of untold value to students.

Thoroughness must also characterize the work of
anyone who can fairly claim to be educated. It is a ser-
ious question whether a student is not really injured
rather than helped by limping through any assigned men-
tal work. If one is not acquiring the habit of thorough-
ness in college, it is all but inevitable that he is acquiring
the habit of superficiality and carelessness. It would be
far better, in its effect upon character, and upon ultimate
efficiency, for a student to master any one half of his
assigned studies than to squeeze through all of them with
a mere passing grade. The habit of mastering a subject
is one of the most valuable that any student can acquire,
and is one of the surest prophecies of becoming masterful
in one’s dealings with all the problems of later life.

A third quality that should characterize all educated
persons is system. No one can do his best in any direc-
tion unless he is systematic. “System, not spasm, is God’s
method.” He runs the universe on so perfect a plan that
men can figure out a hundred years in advance the exact second at which an eclipse of the sun will occur. If God were to manage the world with as little system as most people plan their lives, the sun would be liable to go into eclipse at almost any time! Worse than that, no one would know how to plan definitely for any undertaking. System in study, system in exercise, recreation and sleep, system in accounts and permanent records of all sorts, system in the distribution of time and money and energy, system in prayer and Bible study and personal influence of every kind,—in short, life by an intelligent plan rather than by momentary impulse,—this is a goal that all educated persons should be expected to attain.

A fourth quality that education should develop is initiative. Most men seem born to follow the leadership of some more forward-looking and dominant personality. “Men walk singly and alone,” says Bishop Brent, “only until the right voice calls them to follow. The world is greedy for leadership, so much so that it is easy to impose upon the credulity of the multitudes. A leader is one who goes before, who keeps in advance of the crowd without detaching himself from the crowd, but so influencing them as to attach them to his ideal selfhood. Obviously and of necessity he is a person who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires. He contracts the crowd into the span of his own personality. He converts them into a composite second self. He does not hesitate to say ‘Follow me,’ nor does he lose in humility in the invitation, in that, for the moment at any rate, he is the best available embodiment of the ideal that he lives to promote.”

It is true that many students develop a certain amount of initiative. This is one reason why college men succeed in business so much more rapidly than untrained men. But there is still much to be desired in the way of calling forth latent initiative. The question of how to do this most effectively is one of the most important that can command the attention of college teachers and administrators.
A fifth essential quality of leadership is expression. By this term I mean to include all methods by which personality may be effectively expressed. This naturally covers not only speaking and writing, but correct physical bearing. Unless attention is given to the development of the power of expression, it is entirely possible for a person to go through life like a sort of reservoir, containing a quantity of valuable knowledge, but giving out nothing except as it is forcibly drawn out. No man knows what he knows until he undertakes to pass it on to some one else. Truth does not become fully ours until we express it. And the more one expresses it, the more fully does it becomes one’s own. “Expression deepens impression,” is one of the greatest laws of human development. Truth cannot react with its full force upon character until an effort is made to propagate it.

Inasmuch as the English language is our chief medium of expression, far more attention should be given by most students to its mastery. Whatever other subject must be neglected, this is one that simply cannot be slighted without evident and conspicuous loss.

The study of expression should also include the proper use of the voice, correct physical habits of standing, sitting, walking, and breathing, correct manners and proper social forms. A person may know a great deal about many matters and yet be terribly handicapped throughout life, unless he knows how to express himself simply and naturally in any given situation. If, in order to graduate, all students were required to pass a fair examination in these qualities of accuracy, thoroughness, system, initiative, and expression, there would be fewer people raising the question of whether a college course really pays for all the time, money and effort that it costs.

There still remains for consideration the most important single element of a comprehensive education and also the one most seriously neglected. A College President was reported sometime ago to have appealed for money for “a dormitory for two hundred students three stories high!” It is the upper story of students that is of supreme importance. The development of the body is
essential and worthy of more care than it receives. The training of the mind is vital, and deserves the combined wisdom of the world. But the cultivation of character is of primary importance, and without it all other education is a comparatively small achievement. Bishop Spalding says: “Education is man’s conscious co-operation with the Infinite Being in promoting the development of life.” “Religious education,” says Dr. Coe, “is simply education that completes itself by taking account of the whole pupil, the whole educator, and the whole goal or destiny of man.” “The most truly practical education,” declares Thomas Davidson, “is that which imparts the most numerous and the strongest motives to noble action.”

There is no antagonism between scholarship and religion. On the contrary, religion stimulates and assists to the very highest scholarship. Vital religion sets free the mind as well as the soul of man. It provides the most powerful motives for thoroughness. It develops qualities of concentration, patience and persistence. It is itself the very spirit of truth, and therefore the best guide in the search for truth. It is sincere and honest and humble, and to such the doors of truth’s treasure-house open most willingly and widely. The Christian scholar has no fear of nature, or evil influences or the future. He believes that this is God’s world and that all of His laws are both constant and beneficent. He has discovered the secret of victorious living for himself and is therefore free from much of the internal conflict and unrest that must characterize those who have not found their harmonious place in the world, and the secret of deep and abiding personal peace.

There has been a close correspondence in human history between the growth of religion and the increase of intelligence. At the present moment, the nations and races that have any broad general education are those which have been most powerfully influenced by the Christian religion. In the Moslem world, with over two hundred millions of people, the Hindu world, with about an equal number, the Buddhist and Confucian world with about five hundred millions more, the percentage of illiteracy
is from 75 to 90% of the entire population. More than half the population of the world cannot read or write a word of any language. These people are in those areas least affected by vital religion. Japan may seem to be an exception to the general rule, having at present over 95% of her children of school-going age at school, but it was Japan's contact with the West that wrought this educational transformation.

True religion always and everywhere stimulates learning. Even the middle-aged and old men and women of the non-Christian world, when they become Christians, are generally eager to learn to read. A new educational system has been given by Christian missionaries to nations containing about one-half the people of the world during the past one hundred years. Even in Europe and America, nearly all of the great private Colleges and Universities were established on a Christian foundation. And our magnificent system of public schools is founded on the democratic principle of equal opportunities for all, which principle in turn rests on the Christian conception of the infinite value of every human life.

The human race is instinctively and "incurably" religious. No nation or tribe has been found that does not have moral and religious ideas, regardless of how low it may be in the scale of intelligence or civilization. Those nations that have risen to the highest point of intelligence, security, and stability, are those that have been most deeply influenced by moral and religious truth.

The highest conceivable goal of history is the reproduction in the life of mankind of those perfect standards of righteousness which characterize the all-wise God. There are severe limitations upon the possible increase of intelligence that is not accompanied by development of character. Obedience to natural law is the only way to command the forces of nature. In the phrase of F. W. Robertson: "Obedience is the organ of spiritual knowledge." The great law of spiritual intuition was declared by Christ: "If any man willeth to do God's will, he shall know what that will is." John 7:17. It is perfectly sure that the profoundest secrets of the universe can only be
understood or appreciated by persons of high moral character.

Every person's deepest need is for God. The supreme service that any human being can render to another is to help him to realize his possibilities in fellowship with God. The greatest problem that confronts the educators of the world is how to impart religious truth in a way that shall make it the organizing and controlling principle of human life. Scientific efficiency without spiritual control and direction is inadequate to insure either peace, happiness, or stable human progress. For the past twenty months the most scientific machinery that human ingenuity has been able to devise has been used for the mutilation and destruction of many millions of the best men of Europe. Scientific efficiency spells destruction, unless controlled by spiritual ideals.

All of our highest conceptions of God compel us to believe that He is at work through all possible processes in the education of the human race. So far as we can know, this would appear to be His main concern and His constant activity. The chief general agencies at work in promoting human welfare are trade, government, literature, education and religion. Religion is not only the most powerful of these forces, but should be the pervading spirit controlling them all.

From the first the human race has been subjected to the law of economic necessity. "In the sweat of thy face shalt thou eat bread." Gen. 3:19. "If any will not work, neither let him eat." 2nd Thess. 3:10. In man's struggle for existence, with its accompanying competition for personal advantage, many of the worst elements of human nature have been revealed. Yet we are bound to recognize the value of economic necessity in the discipline which it enforces upon the individual life. And it is becoming increasingly clear in the wider trade relations between individuals, corporations and nations, that the laws of justice and brotherhood are the only principles that can save us from mutual destruction. In the words of Mr. Outerbridge: "So irresistible are the unseen forces bringing to the surface more enlightened views as
more difficult conditions arise, that it suggests the question—whether the all-wise Creator is not using economic law and necessity as one of the greatest fundamental forces in uplifting the moral character and mental vision of humanity."

Commercial competition enters largely into the cause of the present war. If instead of appealing to armed force to enlarge national opportunities for commerce, the nations at war could have been led to invest a small fraction of the cost of the war in a comprehensive effort to extend Christianity over the world, it would have led to such an increase of the total volume of the world’s trade as is almost beyond calculation. It would thus have provided to all nations adequate opportunity for commercial expansion. It would have saved ten million men from mutilation or destruction and forty billions of dollars from utter waste. The war has already cost enough to evangelize the world twenty times over. It is the most tragic and terrible example of man’s blundering blindness and madness in seeking selfish advantage that human history has yet witnessed. The only possible way to prevent its recurrence in still more ghastly proportions is to extend everywhere the spirit of brotherhood, unselfishness and peace that Christ came to the world to promote.

The development of human government has also been a process that has greatly helped to educate mankind. The race has outgrown many forms of government. We seem to be coming toward a universal recognition of the main principles of democracy, that all men have equal rights and should have equal opportunities. This is only another form of the age-old principle that “God is no respecter of persons but in every nation he that feareth Him and worketh righteousness is acceptable to him.” Acts 10:34, 35. If all have equal entree into God’s presence, they must be on a basis of essential equality with each other. “The magna charta of democracy is the immediate accessibility of God.”

The Christian conception of God, of nature and of history, challenges, develops and satisfies the intelligence of mankind as no other conception has ever been able to
do. The original commission of the Creator to the human race involved the discovery and mastery of all the forces of nature, and is the greatest challenge to human intelligence and ingenuity that has ever come to mankind. "God created man in His own image, male and female created He them. And God blessed them: and God said unto them, 'Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens and over every living thing that moveth upon the earth.'" Gen. 1:27, 28. This command involved all the important inventions and discoveries that have ever been made. If the human race had been more teachable, the probability is that the use of electricity and steam and the wireless telegraph and air ships and all the other marvels of our age might have been discovered thousands of years ago. It is a striking fact that the conquest of nature's forces has been almost wholly in Christian lands. China has been afraid to tunnel the mountains and develop her vast mineral resources for fear of disturbing the old dragon. The non-Christian world has either worshipped or feared nature. It is the Christian world that has conquered nature and brought her mighty forces under dominion. Christian civilization stimulates ingenuity. In spite of the fact that China has four times the population of America, there have been more valuable patents issued in America in the last forty years, than in China in the last four thousand years. The essential difference between the two countries, is not climate, or natural resources or native ability, but the Bible and Christianity. These are the mightiest educational forces known to men.

God has revealed truth in nature, in human experience, in the Bible and in Christ. To ignore the Bible and Christ is to cut one's self off from the supreme revelation of truth which has been made to our race. Every truth is a part of all truth and all truth is consistent with itself. One may know many isolated facts without grasping or apprehending the great underlying principles that reveal the unity and beauty of the whole system of truth. It is of vast advantage to discover the correlating princi-
ple early and thus be able to adjust and appreciate all of the otherwise unrelated facts of nature and of life.

Johann von Muller, a skeptical historian, accidentally taking up the New Testament and finding Christ the explanation of history, wrote, "In all my study of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me; with Him there is nothing that I am not able to solve." In the words of Browning:

"I say the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it."

Paul gave the following explanation of the relation of Jesus Christ to our world: "Christ is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things and in him all things hold together." Col. 1:15, 17. Unless Christianity be false, Jesus Christ Himself is the Master-key of discoverable knowledge and in Him are hid all the greatest treasures of wisdom. Pilate asked Jesus the question: "What is truth?" His real answer to this question was in His words to Thomas: "I am the truth." On another occasion he said to the Jews: "Ye shall know the truth and the truth shall make you free;" "If therefore the Son make you free, ye shall be free indeed." Christ thus identified Himself with the truth. It is not to be supposed that He meant that there is no truth apart from Him. But He is both the revelation and the incarnation of the most important truth. He is both the foundation and the keystone of the arch of truth. He is both the center and circumference of the circle of truth. He is both the starting point and the consummation of the world of truth.

In a very real sense the Universe itself is only God's university, in which He is educating successive generations of human beings. God Himself is the great Educa-
tor. He is trying to get out of human nature its highest development. His works and His thoughts are the supreme challenge to human intelligence and investigation.

The sum of all human knowledge is only a fragment of infinite truth—only a partial discovery of God and his ways of doing things. Our universities are but the kindergarten department in the great divine scheme of human education whose graduate courses will last through countless millenniums.

It is urged by some that one must have no presuppositions in the educational world, that the mind must be left open and free for every influence to play upon it. But it is impossible thus to erase all history, which is the accumulated experience of mankind through the generations. There are some things that do not need further demonstration to prove their truth and trustworthiness. We now assume that the multiplication table is true. We are persuaded that the law of gravity is constant. We do not doubt that there is a necessary relation between cause and effect. Nor can we doubt the reality of Christian revelation and experience.

It is true that the College and University are the testing laboratories for thoughts and theories. But this does not imply that the sum of human knowledge has no secure foundations. In our testing of ideas and thoughts, it is not necessary to assume that no positive truth has yet been discovered. You cannot proceed a step in any direction in the world of thought without accepting some things as true. We study fearlessly into every fact of life, without any fear that all truth that can ever be discovered is in harmony with the truth of which we are already sure. We are not agnostics, even though our knowledge is only partial. With one of the greatest constructive thinkers of all history, we say: "Now I know in part." While we freely admit that there is much that we do not yet know, we have no doubt that what we do know, we really know. In the presence of men who are inclined to say concerning all the deep mysteries of life, "I do not know," we say: "Our knowledge, however
limited, is not to be set aside by the ignorance of anyone else, however extensive."

The world is being rudely shocked into the consciousness that merely materialistic education and civilization and efficiency are inadequate to insure human welfare and happiness; that there is a vital relation between liberty and democracy; that no democracy is safe without the undergirding of moral principle; and that you cannot produce stable moral character without vital religion. Even education that is selfish and God-ignoring is a dangerous force as is concentrated power of every kind in the hands of unscrupulous ambition or lust.

America is only one of many nations that are awakening to the necessity of religious education as a basis of personal and national character and security. The Japanese government has included a department of religion under its Department of Education, in a growing sense of the desperate need of developing moral character among her educated leaders. For many years the question has been discussed in India, how the government can be neutral in matters of religion and yet teach ethics effectively. The Chinese Republic broke down chiefly because of lack of leaders of moral fibre and incorruptible character. In America we believe in the complete separation of Church and State. But we are yet far from the solution of the problem of moral and religious education. Included in any adequate prescription for this need must be vastly increased emphasis by the church upon its function of promoting religious education, through the home, the Sunday School, the Christian College, and by some larger plans of supplementing the secular instruction of our public school system, all the way from the kindergarten to the University. In a day when we are studying balanced rations and scientific food values for the body, it is imperative that we also study proper proportion in matters of mental and spiritual sustentation and development.

With religion and education so essentially and vitally bound up together, is it strange that discriminating leaders throughout the whole world are asking for a larger
religious element and emphasis in the entire educational process? Just how this is to be brought about, without propagating elements of dogmatism or sectarianism, has not yet been fully wrought out. It would seem, however, that certain fundamental principles are clear for the guidance of institutions that aim to provide comprehensive education, including the cultivation of the moral and religious nature.

Whatever solution can be found for the problem in the public schools and in the State Universities, it is evident that institutions which have been organized on a definitely Christian foundation are in a position of peculiar liberty in emphasizing the moral and religious elements of a comprehensive education. Their funds have been provided by people who believe in religion so deeply that they have gladly given their money to furnish higher education in which the religious element is frankly recognized. The first Board of Trustees of the College of Wooster, at its first meeting, expressed its purpose in the following resolutions:

"Resolved, that we enter upon the work of establishing the University of Wooster with the single purpose of glorifying God, in promoting sanctified education, and thus furthering the interests of the church and its extension over the whole earth."

"Resolved, that we will in every way possible strive to imbue all our operations with the spirit of Christianity and bring religious influence and instruction to bear earnestly upon all who may be connected with the institution."

What are some of the more important ways in which such a high and sacred trust can be fulfilled?

1. Probably the first and most important way in which a Christian College can promote "sanctified education" is in the selection of teachers of pronounced Christian character. The teacher is the most vital factor in education, for "Character is caught, not taught." It takes life to propagate life. It requires virile religious life to propagate vital religion. Our first question about a new teacher in this institution is not, How much does he know
about his subject? but, How much does he know in addition to his subject? How much does he know of that vast world of knowledge that lies behind his subject? Unless a teacher not only knows his particular subject but is able to correlate that knowledge with the total volume of fundamental truth, he is not qualified to be a competent teacher. Only that teacher deserves to be intrusted with the delicate and dangerous task of directing the thought of young men and women, who is a true interpreter of life’s deeper issues and significances. Many a person has carried through life the blight and curse of contact with a superficial teacher who used his influence to destroy religious faith and life, because he had none of his own and did not really know what these things mean. Parents take a terrible moral risk when they subject their children to the influence of teachers who do not know God.

It is important that the teachers in our colleges shall be persons of ripe scholarship, of contagious enthusiasm, and of pronounced teaching ability. It is even more imperative that they be persons of high ideals, of unselfish motives and of irreproachable personal character. Sooner or later any college is bound to become like its teachers. We owe it to our students, to their parents and to the public, to have only such teachers as may safely and wisely be imitated, whose moral and religious life is worthy to be reproduced.

2. A second method by which a Christian College may and should teach religion is by the required presence of all its students in stated religious services. The daily Chapel exercises and the public worship of the church on the Lord’s day, are means of spiritual vision and instruction of such large value as to be beyond calculation. With eight or more hours each day devoted to general educational influences, it is surely reasonable to have at least twenty minutes each day and an hour on the Lord’s day, when the definitely religious side of education shall be given precedence.

We do not agree with those who urge that attendance upon all religious services should be on a purely voluntary basis. That may be necessary in certain types of
institutions. But it is emphatically not true in a Christian college. We are here to give a comprehensive education, in which the religious content of true culture shall have proportionate emphasis. We do not wish to force our religious convictions upon anyone, but we do insist on having a chance to state them to those who ask us to give them an education, especially as these educational facilities are provided at something less than one half of their actual cash cost. We are not running an institution merely to give physical and intellectual development. Unless we can have some sort of fair chance to develop the moral and spiritual nature as well, we should prefer to turn the entire work of education over to the state. This institution was founded and is supported by people to whom religion is an essential part of life and who believe that any life without religion is limited, incomplete, and unfitted for its share in the world's work.

3. A third advantage of the Christian college is its liberty to use the Bible as the incomparable text-book. The steady popular demand for the Bible is suggestive of its value and its power. Although nothing has been added to it for more than eighteen centuries and it therefore does not possess the charm of novelty, yet the present demand for copies of the Bible on the part of the human family more than equals the aggregate demand for the next one hundred most popular books in the world. In the year 1914, over thirty-two millions of copies of the Bible, or portions of the Bible, were circulated. This is more than one for every second of every day and night of the 365 days of the year. Of other books, very few are in circulation at all one hundred years after they are written. Only a few authors out of a generation are read after a century has passed. But the Bible never grows old. Not only is it strictly up-to-date. It is still at least a thousand years ahead of the times. Its ideals and standards seem to recede and grow as we approach them.

For nearly 1900 years the Bible has challenged and stimulated human thought as no other book has done. The greatest thinkers of the world have credited it with giving them their profoundest thoughts. The stream of
world intelligence has widened and deepened everywhere, largely in proportion to the freedom with which the Bible has been circulated. It is the most illuminating text-book on human nature that has ever been written. Mr. Wana-
maker insists that the Book of Proverbs has never been equalled for revealing the principles of business sagacity and success. The Bible is the necessary supplement and corrective of all the philosophy of the world. It is the final and satisfactory authority on all ethical questions. The laws of Moses are the basis of all the highest legal codes in the world. The Christian doctrine of property is the only satisfactory answer to Socialism. The principles of justice, forbearance, brotherhood, and unselfishness are the only principles that hold out any hope of the final elimination of war. The Home, the State, and the Church, the three great bulwarks of our civilization, are all based on the teachings of the Bible, and not one of the three is secure without its influence.

Of the Bible as literature, Macaulay says: "That stupendous work—the English Bible—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Richard Moulton declares: "He who is content to leave the Bible unstudied, stands convicted as a half educated man."

Emerson says: "The most original book in the world is the Bible. Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predom-
inating element, leans on the Bible; his poetry presup-
poses it. People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of profounder depths than any other book."

John Ruskin goes so far as to say: "Maternal install-
atation of my mind in the Bible I count, very confidently, to have been the most precious and, on the whole, the one essential part of my whole education."

Henry Van Dyke says: "The fountain-head of the power of the Bible in literature lies in its nearness to the
very springs and sources of human life—life taken seriously, earnestly, intently; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values. There is no other book which reflects so many sides and aspects of human experience as the Bible, and this fact alone would suffice to give it a world-wide interest and make it popular.”

Of the general influence of the Bible on human thought and progress, the following are only illustrative examples:

Immanuel Kant says: “The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.”

Chancellor Kent says: “The general diffusion of the Bible is the most effectual way to civilize and humanize mankind.”

Matthew Arnold says: “To the Bible men will return because they cannot do without it. The true God is and must be pre-eminently the God of the Bible, the eternal who makes for righteousness, from whom Jesus came forth and whose spirit governs the course of humanity.”

Lord Bacon says: “There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible.”

Whittier sings:

“We search the world for truth; we call
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.”

It is a serious question whether much of our higher education could not be organized most satisfactorily around the Bible as the central and correlating text-book. It certainly opens up Ancient History as no other book.
And the study of the New Testament and the History of the Christian Church unlocks and explains Modern History as no other study can do.

If this one book were frankly recognized in our educational system at its known value, and our processes were made more largely Bibli-o-centric from the Kindergarten through the University, this would at least give a unity to the whole scheme of education that is now lacking. It would also powerfully tend to the recognition of the religious content of all true and comprehensive education. Whether this is done or not, it is surely one of the functions of the Christian college to discover the large place of the Bible in education and fearlessly give it its place.

It is also the privilege of the Christian college to give frank and habitual recognition to the fact that Jesus Christ is the supreme and authoritative religious teacher of the world. Of all teachers that have ever taught, He is the one whom no one can afford to neglect. To know thoroughly His life and teachings is of itself a liberal education.

In a profound sense Christ is not only the key to history but the hinge of all history. By common consent the civilized world has come to date all other events in their relation to His life on earth, as occurring either B. C. or A. D. Such recognition of any other person who has ever lived is inconceivable.

"The brief record of those three short years," says Lecky, "has done more to soften and regenerate mankind than all the disquisitions of philosophers, and than all the exhortations of moralists."

"Through the vista of history," said Chrysostom, "we see slavery and its pagan theory of two races fall before the holy word of Jesus, 'All men are the children of God.'"

"We owe to the church," declared Mazzini, "the idea of the unity of the human family, and of the equality and emancipation of souls."

Strauss calls Christ, "the highest object we can possibly imagine with respect to religion, the Being without
whose presence in the mind perfect piety is impossible. Never at any time will it be possible to rise above Him, or to imagine any one who should ever be equal with him.”

John Stuart Mill said, “There is no better rule than so to live that Christ would approve your life.”

Richter exclaims, “Being the holiest among the mighty, and the mightiest among the holy, He has lifted with His pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages.”

Even Napoleon said: “Between Him and whoever else in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire upon love, and to this very day millions would die for Him. Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. This phenomenon is unaccountable; it is altogether beyond the scope of man’s creative powers.”

And the great purpose of human history is summed up by Dr. Du Bose in these words: “The end to which all things are working is the production of the spiritual man. Who and what the spiritual man is we may not all agree; but I believe him to be the man in whom God has personally reproduced Himself, and who is therefore God’s Son; and I believe Jesus Christ to be that man, and I believe Jesus Christ to be the revelation of the true meaning and
the realization of the true destination of every man; and that in Him, as the personal incarnation and reproduction of the personal God in our personal selves, we and the whole creation shall come into our divine inheritance.”

The problem of moral and religious education is one of the most serious, the most difficult and the most urgent that confronts the rulers and leaders of the world today. The distinctly Christian college is in a position of complete and unembarrassed liberty in helping to work out an adequate solution of this problem. There are hundreds of institutions that can give a fair education on the merely intellectual side. The number that are seriously aiming to give a comprehensive education, including proportionate emphasis upon the moral and religious life of their students, is comparatively limited. It behooves them all to make the utmost of their high calling and opportunity.

The College of Wooster was founded on a frankly and positively Christian basis. Instead of this being a limitation or handicap of any sort, we glory in it as our greatest asset and inspiration. We are firm in our conviction that we can have higher standards of scholarship on this basis than on any other, for we know that vital religion enriches, beautifies and glorifies everything that it touches. Added to our sense of duty to the institution,—its founders, its alumni, its patrons and its students,—is a still profounder sense of obligation to God which evermore impels us to make more perfect the instrument of human service that He has committed to our care.

This sense of duty demands of us that we insist upon the very highest attainable standards of intellectual thoroughness and scientific scholarship. Whatever superficiality or mental dishonesty might be tolerated by men who do not do their work primarily for the approval of God, we feel that any slipshod work or teaching knowingly permitted here would be an indictment of religion, a travesty on truth, and an affront to Deity. The only offering that He can accept is the one that is presented “without blemish.” “Man looketh upon the outward appearance, but God looketh upon the heart.” To His all-
seeing eye, the very secret springs of life are fully revealed. Lincoln said, "You can fool some of the people all the time and all of the people some of the time, but you can't fool all the people all the time." To which we add, only a fool would attempt to fool God any of the time. Our ambition is to make our work acceptable to Omniscience. Under such supernatural compulsion, we are not willing to abate one jot or tittle of attainable thoroughness or completeness in the mental mastery of the facts and problems to be studied.

Nor do we believe in limiting ourselves in any way to the training of professional Christian workers, though we are glad to have them here in unusually large numbers. Our ambition is to send out trained Christian men and women into every walk of life prepared and determined to organize their lives and that of their communities around the great central purpose of Jesus Christ, who came to give fulness of liberty and life to the world. To His church and to every one of His disciples He said: "Your field is the world." No one can share His life without sharing His program. And His program comprehends the regeneration and redemption of the human race. We are in business with Him and for Him. We are depending upon Him and we believe that He is depending upon us. On the basis of this Divine human partnership we fearlessly undertake what to unaided human effort is beyond the realm of the attainable.

Without any equivocation or mental reservation we accept as our own the ancient creed of Christendom: "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord; who was conceived of the Holy Ghost: born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried: the third day he rose again from the dead, he ascended into heaven and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the living and the dead; I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."
Believing these things as we do, our central, controlling purpose in this College is to help men and women to live the largest life open to human beings in this world, and to lead them to co-operate in the largest possible way with the Infinite Forces of the universe in establishing the eternal Kingdom of God over all of life and over every life.
The College of Wooster aims to be one of the standard Christian colleges of America. With forty six years of splendid history, about two thousand alumni, over seven hundred students, financial assets of $2,600,000, the leading College in America under Presbyterian control, it invites inquiry, prayer and active co-operation from all who share its convictions and purposes.