RESOLUTIONS OF THE SYNOD OF TOLEDO,
AT BUCYRUS, OCT. 11th, 1873.

We have great satisfaction in hearing of the progress of the University the past year, and its prospects at the present. It is, in the eyes of this Synod, and, we believe, of its entire constituency, now a firmly established center of liberal education, second to no other in the commonwealth of Ohio.

We present our best wishes to the new President, Rev. A. A. E. Taylor, D. D., in his entrance upon the responsible task of conducting the work of the University.

We ask our ministers and elders to recommend the endowment of Wooster, as an object of liberality not surpassed by any educational cause before us.

RESOLUTIONS OF THE SYNOD OF CINCINNATI,
AT PORTSMOUTH, OCT. 18th, 1873.

The Synod hears, with satisfaction, of the increasing prosperity of Wooster University. In this day, when our educational institutions seem in so much danger of lapsing from the foundations laid in God's Word, it is manifestly our duty to look to our Christian colleges as the place where our youth shall be educated. As such an institution we heartily commend Wooster to the confidence and benefaction of our churches.

The Board of Trustees having called one of our own number, Dr. A. A. E. Taylor, to the important position of President of the University, we pledge to Brother Taylor our most hearty good wishes and co-operation.

Similar resolutions were passed by the Synod of Columbus, at London, October 17th, 1873.
INAUGURATION
OF THE
President of Wooster University.

FAREWELL ADDRESS
BY
REV. WILLIS LORD, D. D. LL. D.

ADDRESS OF INDUCTION
BY
REV. JOHN ROBINSON, D. D.

INAUGURAL ADDRESS
BY
REV. A. A. E. TAYLOR, D. D.

WOOSTER, O.
Wooster Republican Steam Job Print.
1873.
INTRODUCTION.

The services at the Inauguration of Rev. Dr. A. A. E. Taylor as President of Wooster University, were held in the University Chapel, on the morning of Tuesday, Oct. 7th, 1873. The Board of Trustees attended in a body, with many ministers and other visitors from abroad. A procession headed by the Board of Trustees, who were followed by the Faculty and students, entered the Chapel at eleven o'clock and occupied reserved seats. Rev. Dr. John Robinson, President of the Board of Trustees, presided. The services were opened with prayer by Rev. L. I. Drake, of West Liberty, Ohio, a member of the Board, after which Rev. Dr. Lord, the retiring President, delivered a Farewell Address. Rev. Dr. Robinson then delivered the Address of Induction, concluding with the administration of a pledge of fidelity, and the presentation of the keys of the University, to the President. This impressive ceremony was followed by the Inaugural Address of Dr. Taylor, at the conclusion of which he announced, as his first official act, the conferring of the degree of Doctor of Laws upon Dr. Lord by unanimous vote of the Board of Trustees. The exercises were then concluded with prayer by Dr. Lord.

The day was in every respect propitious, and the occasion was enlivened with suitable instrumental music by a band of accomplished musicians.

In the evening the Trustees, Faculty, Students, and friends of the Institution, were received at the President's house by the retiring and the incoming Presidents.
FAREWELL ADDRESS

BY

REV. WILLIS LORD, D. D. LL. D.

RETIRING PRESIDENT.

Mr. President, and Gentlemen of the Board of Trustees, and Ladies and Gentlemen, Students and Friends of the University of Wooster:—To-day forms an epoch in the life of our young but vigorous University. It enters now upon its second historic period. The first was devoted, mainly and necessarily, to bringing it into existence and operation; to laying its foundations, organizing its Faculty, arranging its course of study, fashioning and fixing the character and quality of its instructions, and the manner of its government; and in gaining for it the recognition and confidence of the intelligent public. All these things, I may be permitted to hope, have been successfully done. Let the facts of to-day bear witness.

I do not doubt it will be thought in harmony with the occasion, if, in the remarks I have been urged to make, I advert to some of those things, of an impersonal kind, which, in my view, have materially contributed to this success; I mean the organic connection of the University with the Christian Church; its open door to all qualified students, irrespective, especially, of sex; and the wide range and elevated character of its studies.

It is indeed no new thing that institutions of learning should exist, in direct or indirect connection with the Church of Christ. The broad and palpable fact is, that in both Europe and the United States they have, from the beginning, been founded and sustained, almost wholly, by influence and effort, distinctively Christian. They have lived and flourished in the light and the power of Christianity. This glory, be it small, or be it great, does not belong to unbelief. Look at our own American colleges. Who founded them? Who nurtured
them in the feebleness of their infancy? Who, from time to time, has bestowed upon them most valuable endowments? Whence sprung Harvard, Yale, Princeton, Dartmouth, Brown, Williams, Amherst, Lafayette? Or, in our great west and northwest, who devised, originated, and have unceasingly fostered Hudson, Marietta, Hanover, Wabash, Knox, Beloit, and almost innumerable others, young in years, but doing effective work for learning, liberty and religion? Or, in the South, what was the origin of Oglethorpe, Oakland, Washington, Centre, and many more like them? They were all begotten of the Christian faith. They have all been sacredly cherished by it. In fact, the whole history of education in our country, in connection with our common schools and academies, as well as in connection with our colleges, shows that its most copious and vital factors, have been drawn from the spirit, the ideas, the convictions, and the resources of men and women, whose Supreme Teacher and Master is the Son of Mary, and yet, the Son of God. This University presents no exception. It owes its existence to Christian men and Christian means; to men of large views and aims, with reference to intellectual culture and attainment; but who at the same time, have an intense belief in the necessity and the supremacy of the moral and the spiritual; that no degree of mere knowledge, in the individual or in society, can guarantee truth or right; social order or public liberty; and that, without Christianity, States and Nations, as surely as isolated men, will perish. They therefore brought the University into vital connection with the Church. They made this connection, not one of an indirect and general character, but of essential organism. This office of President, these chairs of instruction, this course of study, all the interests which center here, are in the keeping of men who are in allegiance to Christ. The intent was, not that the Faculty of the University should engage in sectarian or denominational teaching. Nothing of the kind. The hundreds of students who have already resorted here for instruction, know that nothing of the kind has ever been attempted. The intent was, that while literature and science should be thoroughly cultivated in their highest forms, and to the utmost possible degree, there should also be the presence and power of a living Christianity, to hallow and beautify this literature and science, and to send forth upon the world, year after year, successions of young men and women with well trained and well furnished intellects; and also, with well trained, truth-loving and heaven-inspiring hearts. The intent was, not that dogmatic forms should be visible and have sway here, but that the true spiritual life and power of the church should touch and consecrate the intellectual life and power of the University, so that it might become a permanent benediction to them, and bring continual glory to God. And the immense value of this procedure in this respect, cannot be over-estimated. Every day adds to the certainty that in all our primary and public schools, education will be wholly secular. The Book of Books will be excluded. The Lord's Prayer will not be uttered. The nominal presence even of the religious ele-
ment will be gone. It is a matter for the profoundest regret. It is pregnant with dread evils to our national future. Most deeply do I wish it were not so, and that our American people could be brought as one man, to a truer and nobler conception, not only of what they owe to God, but also of what they owe to themselves and to their posterity. Permit me however to say, as giving only my own thought, and not at all as representing you, that under our civil constitution, and with the existing and antagonistic Religions and Irreligions, I can see no other solution of the problem. As a matter of personal feeling, and also as, in my view, essential to the well-being of society and of the nation, gladly would I have the Bible read and reverenced in every school; gladly would I have my own and the world's Redeemer and King adoringly acknowledged, and the whole sum of purely christian truth so quickening and transforming as it is, wisely taught along with other learning. But as a citizen, I have no rights above my fellow citizens, whether they be Christians or Jews, infidels or atheists. Within the sphere of our own common citizenship we are on an absolute equality, and as they may not compel me with their religion, so I may not compel them with mine. This result, I say, is sure to come. It is even now at hand. It originates a most pressing and sublime necessity. What necessity? This, that the homes of our land shall be more and more thoroughly pervaded by the purest and most positive influences of Christianity, and that these influences shall surround and fill our Academies, our Colleges, our Universities, all our higher schools of learning, not connected with the State, even as the fresh air and the blessed light of heaven. I rejoice that these influences have here so full access and so beneficial operation.

It is another happy fact, in connection with our University, that it admits to its course, on precisely the same terms, all qualified students. One would naturally think this should be so, and that it should always have been so. And yet, until within a recent period, no woman, though she were a Lady Jane Grey, or a Madame de Stael, or a Mrs. Somerville, might enter the classes of a college. Our oldest institutions still persist in this restriction and exclusion. The mere incident of sex conditions access to their privileges. The young man alone may sit upon their forms, be subject to their discipline, and win their diplomas. It is one of the numerous instances of what the late Mr. Mill called the "Subjection of Woman." President Eliot, of venerable Harvard, has just put forth an elaborate plea, founded on what he asserts is the essential womanly nature, that the subjection, in this respect, shall be forever. Not only a more generous but a juster view prevailed with the Trustees of this University, in determining its constitution and sphere of operation. Not those things, they said, which are incidental, but those things which are essential, are the true factors. Not sex, therefore, any more than dress, or color, or nationality, but character and qualification, shall open and shut its doors. Within these walls, the young woman, on the same terms and with the same means, as the young man, may strive with him for the highest
training and the noblest honors. It may not be improper for me to say; that this fact, more than any other one, availed with me, to undertake, at my advanced period of life, the duties of the first President of the University of Wooster. For years past, my convictions, relative to what is called the woman question, have been definite and strong, and, though it would be wholly irrelevant to expatiate on that general subject here, and now, I may be permitted to say, in passing, I hold to the perfect equality of man and woman in law; I fully accept all the legitimate consequences of this view. These consequences would bring, I think, great social and civil benefits.

It is proper, however, now to dwell upon only that phase of the general question which touches education. And here, as you perceive, I hold to equality. The co-education of the sexes I believe to be the demand of nature and of reason, not only in the family, and in the primary schools, but all the way up to and through those Institutions intended for the most thorough discipline, and the widest and most perfect culture. At some other time I hope to be able to give the grounds of this belief. At present, it must suffice to say that the results of such education, limited as the experiment has, as yet, been, and subject to disadvantages, which time only can remove, clearly vindicate its utility and wisdom. It lies, indeed, on the surface of the matter, that true womanly presence and influence in the halls and class-rooms of colleges, would breed courtesy and refinement in the manners which obtain there, and prove also a salutary stimulant to mental application and effort. I wish to bear my testimony that this is the fact. I was convinced it must be so, antecedently to all personal observation and experience, by reasoning upon the data which exist permanently in human nature; but now I have seen it. The students of this University have won, and for years in succession maintained, what I believe to be exceptional character with respect to their course and habits as students, and with respect to true manly and womanly demeanor. I am not unfamiliar with student life in colleges. For the greater part of half a century, I have been an interested observer of that life, and I deliberately say, that never elsewhere, have I seen so general and uniform propriety, or such exemption from those common evils, which are the vexation and grief of Faculties, and which so often call for painful discipline. Among the various influences, combining to secure these auspicious results, I recognize none more direct or powerful than those which flow from the co-education of the sexes.

But I must desist from this point. Nor may I add what I had proposed with reference to the University course. You are all waiting to hear my honored Successor in office. I am eager as you to listen to the views he may present, and will not trench upon the time which should be occupied by him.

Permit me, however, My Dear Sir, to congratulate you on the pleasant scenes of to-day, and on the bright aspects of the future, as they touch the University. Your position as its President is one of high honor. It is also one of high responsibility. You know how cor-
dially I welcome you to it. When increasing physical signs admonished me that I should seek comparative rest in retirement from public life, your name was among the first that occurred to me for the Presidential succession. It was, no doubt, a result of our long personal acquaintance. Your unanimous election by the Trustees, has confirmed my own estimate of your fitness. Accept my most earnest wishes for your highest success. From the gentlemen of the Board and of the Executive Committee, you will always receive an intelligent and cordial co-operation. You have, associated with you, a Faculty of proved and able men, all of them accomplished and effective in their respective departments as scholars and as teachers. Here, also, is a large body of earnest and noble youth as students, whom I commend to your wisest and holiest care. My experience enables me to say, you can trust them. For myself, I have great confidence in young men and young women. They have quick susceptibilities. They have generous and strong impulses. They have deep and sacred convictions. They are prompt to discern and appreciate warm good-will, and the love that would bless them. In almost constant contact with them during my public life, the instances have been rare indeed, in which, when trusted, they have deceived or betrayed me. If I have had any special success in my administration here, I venture to think, it is in part at least, because of the love and co-operation of the students. Give them, My Dear Sir, your confidence. Make them feel that your heart embraces them and tenderly yearns for their good. They will not be slow to understand it, or to own it. They will give you their confidence and love in return. And what then? Why, your power over them will be as the power of a mighty man. You can sway them as the forests are swayed by the breath of heaven. With such Trustees, with such a Faculty, with such students, and with an administration pervaded in every part by mutual confidence and love, how can there be other than the happiest and grandest result.

Pardon me, Mr. President, and ladies, and gentlemen, if I detain you yet a moment. It is impossible that I should close without turning directly to these beloved students. When, after the exercises of our Commencement in June, we were about to separate, my resignation had not been accepted, the measures requisite to secure a successor were scarcely more than begun; it was possible and even probable that I might continue to officiate as President for a portion of the present year. I could therefore utter then no parting word. Nor can I now address you at any length. It is not necessary. I only desire to assure you of my unabated interest in your welfare, and, once again, urge you along the pathway of a noble life. My connection with you has been one of deep pleasure. Your thoughtful and kind consideration, and orderly, and honorable conduct, have made the responsibilities of my office, otherwise a heavy burden, comparatively light. On my part, I have looked upon you, not only with the feelings of a teacher upon his pupils, but also, with those of a father upon his children. If by word or deed of mine I thought I could bless you, in body, mind, or soul, I
have spoken that word, I have done that deed. Our official relations now cease. It is in the order of nature. You are young; I am old; your star is rising; my star is going down. You are looking to ward to the unfolding scenes of time; it behooves me to be looking forward to the unfolding scenes of eternity. Do not think it depresses me. Do not think I even regret it. The light of heaven is clearer and more beautiful than all the light of earth. At the point where I stand, and amidst the influences which I feel, I can take a truer view of this world than you can, and form a truer estimate of its worth. And I wish to say, especially to these dear, young men, that in the retrospect of my public life, it gives me the purest and most intense satisfaction that I have spent it all, however imperfectly, in the service and for the glory of the Son of God. In the light, in which I now see, and with the feelings, which control me, had I a thousand lives to spend, nothing could tempt me to any other service. I do not mean by this that you should all become Ministers of the Gospel. Many of you, doubtless, should not. What I mean is, that I would have you all make the supreme consecration of yourselves to infinite Beauty and infinite Love in the person of Jesus Christ; and then let that consecration flow out as an active and beneficial power, in all the callings, all the relations of your lives on earth. The day laborer, the mechanic, the farmer, the merchant, the scholar, the physician, the lawyer, the poet, the statesman, all may gather and bind wreaths of beauty, and honor, and glory, and adoringly hang them on the cross. O! may all the students of this University, live and die for Jesus. Farewell.
ADDRESS OF INDUCTION

BY

REV. JOHN ROBINSON, D. D.

President of the Board of Trustees.

Reverend and Dear Brother:—Never before in my life have I felt more the want of the tongue of the eloquent, and of physical vigor, to prepare suitable thoughts, than for this solemn and deeply interesting occasion. We all feel—I am sure you feel yet more—that this is a day of intense interest, when you are called to the Presidency of this University, around which cluster the affections and hopes, and upon which concentrate the prayers of so many of God’s people. And your position will be one of great responsibility, as you will be related to the Institution, to the students who shall be connected with it, and to the world upon which its influence must bear.

First. You are called to take charge of an Institution founded in prayer and in the spirit of earnest Christian consecration. You come to it as it is struggling into a vigorous existence, and when a lack of wisdom or energy may plant the seeds of early decay or of life-long feebleness. It has been born, in a double sense, under propitious skies. It has passed a safe and vigorous childhood. It is now enjoying a healthful and ruddy adolescence. Upon you, under God, it depends largely for a grand, beneficent and enduring manhood. It is still surrounded by the dangers of youth. It still struggles with the difficulties growing out of a want of full endowment, intensified by the commercial derangement and depression of the times. To you its friends look to give wise directions and a successful issue to these struggles. It is designed to be an exponent of the manner in which Presbyterian Christians would do the work of education. They would furnish the most complete culture, covering the whole field with deepest investigation, clearest analysis, most extended knowledge,
and added to all, the elements of the science of salvation. They would teach all that may be taught of earthly science, and mingle with this the rules of a stern morality and the directions and motives of a hearty consecration to God. They would develop symmetrically the whole man intellectual, moral and spiritual, and fit him both for a beneficent earthly, and a glorious heavenly existence. In this you are to be their exponent, especially in this great West. This University is designed to be the instrument of the church in preparing men for the Gospel Ministry. The Ministers of religion are called to grapple with the highest and most important problems connected with the existence of man and his relations to the universe and its Maker. They need, therefore, the highest, truest culture. The world, awaking from its slumber, demands an immense increase in the number of these men. The church desires to furnish men for every profession and position of influence, whose power may help to promote truth and righteousness and salvation in the earth—to bless humanity and glorify God. To you and this Institution she looks for this work.

Second. Your position to-day is one of deep solemnity, also, in view of the relation into which it brings you to the students who shall crowd these halls. You will lay your guiding, controlling, moulding hand upon many who in their generation shall occupy the highest positions of influence in social, civil, scientific and ecclesiastical life, over all this land, and, in a measure, over all lands. They are to be among the agencies that will lift the nations up to highest civilization and purest Christianity, that will conserve and promote truth and right, liberty and religion, or spread error, encourage wrong and drag down to misery and ruin. Your influence will therefore be multiplied by a hundred, a thousand, perhaps ten thousand, and borne to earth’s remotest bound, and to “the day for which all other days were made,” and that too along the channels of highest earthly power. How intensely solemn and responsible! And then these numbers come to you from pleasant homes where they have been carefully shielded from harmful influences, from fond parents who look to you to make good and grand men and women of them, and from hoping, praying, churches desiring to rear a Ministry for the future. They come in the formative period of their being. Their modes of thinking are to be formed. Their principles are to be established. Their passions are to be subordinated. Their affections are to be purified and finally fixed upon the true and pure and good. Their character is to be settled. Their field for life’s labor and influence is yet to be chosen, an in many cases their eternal destiny to be fixed. This delicate, fearful, glorious work is committed to you. And when they shall pass from your care, it will be largely effected for weal or woe, whether you will or not. But they come to you, also, in what may be called a reactionary period of their lives. Hitherto they have yielded readily to the restraints of home; the instructions of parents and pastor they have received with implicit confidence. They scarce have dreamed that objections could be raised to the truths taught them. But now
they are free from home restraints, and they rejoice in it. They soon become conscious of new power. New fields of thought soon open before them. And the knowledge of father and mother grow less in their esteem. They now hear the arguments, listen to the sarcasm, perhaps have access to the literature of infidelity. These seem plausible. They promise larger freedom and immunity in hitherto forbidden indulgences. And soon they become affected with the pride of intellect, deem it manly to prove that they can cast off the trammels of early instruction and think for themselves. And in love with these novelties, proud to appear independent and pleased with the gaze of amazement they can produce in others, they begin to express infidel sentiments. And at one spring they bound from unreasoning credence to a far more unreasonable infidelity. And happy are they if this change does not bring with it a corresponding change from virtue to vice, from the rigid restraints of home to the loose habits of the reckless and dissipated. This is the history of the college life of many a noble youth. Such are some of the dangers to which those who will come year by year under your care are exposed. My brother, how great your responsibility in reference to these youths! Shall they escape these dangers? Shall they be moulded for goodness, usefulness and glory? Parents, the world and the church await your answer.

Third. Your position is one of intense interest, as it relates to the world at large. This is a period when the mind of the world is awake and awaking as never before. Life among civilized nations is more intense, and the ease and rapidity of national intercommunication is making that life felt among all nations. Thought is rapidly diffused. The fact that there are meliorating and elevating influences at work, and higher possibilities for men, has become known almost the world over. And this awakened mind is demanding those influences and reaching out after those possibilities. The church must supply the men, and in sufficient numbers too, to meet this requirement of the age, to plant the world with the seeds of truth and liberty, of civilization and Christianity, to help men of all nations to rise to highest earthly excellence and prosperity and prepare them for bliss beyond. And to you and this Institution the church looks on the behalf of the world for these. And this call is made the more imperious by the fact that infidelity, driven from the field of historic statement and Biblical criticism, is cultivating natural science and philosophy assiduously with the hope of making them engines of sufficient power to break down Christian truth. She proposes to meet the wants of the world by spreading knowledge unsanctified by religion. Many whose names are heralded as philosophers of the most advanced type of thinking, teach it as the truest wisdom not to permit themselves to think at all upon the fundamental question whether there be a God. Others affirm that if there be a Deity, he is not only unknown but unknowable. That is, God has made an intelligent creature to whom he cannot convey a knowledge of the single fact of His own existence! Others admit that God exists, but only as a vague
abstract something, or nothing, the farthest remove from personality, or any practical connection with human affairs. Wonderful philosophy! But it rules religion out of the domain of thought, and that is enough. Blatant scientists seek the same end by the doctrine of development, that is, that from inert matter, through some inherent force and by natural selection in the progress of innumerable ages, and through an almost infinite number of inferior types, man was developed. This theory is proved, not only by analogies between the lower forces and man, but from the tendency in man to revert to some lower form. And this tendency is demonstrated by this fact. An idiotic English woman, incapable of articulate speech, made a noise like a goose, showing tendency to revert to that form of creature. Therefore, *quod erat demonstrandum*, man, in developing from the jelly fish passed through the line of the goose. Happily he left some way-marks, else we had sometimes failed of a good dinner! Wonderful science! Wonderful logic! But it sweeps away the foundation of christianity, not only by proving its record false, but by utterly denying the relation between man and his Maker, upon which it is based.

Absurd, you say? Granted. But young minds are awed by the authority of "the foremost thinkers of the age." The great novelty of these theories, the masterly style in which they are presented, the confident manner in which their dogma is attested, the boldness of their authors, the multitude of beautiful and wonderful facts which are forced into their support, and the immunity which they offer the violators of the law and rejectors of the gospel of God, all combine to make them fascinating to the young and to give them direful power for evil. Now it is absolutely necessary that this "philosophy, falsely so called," shall be displaced by one that is true, broad and deep; based upon the ways and word and works of God. This miserable sciolism must be set aside by true science, the result of profoundest investigations, deduced from extensive observations, based upon known facts, ascertained laws, agencies and operations of nature carefully correlated. This irreligion and atheism must be expelled from earth by the inculcation of that truth which God has taught. To you and this University the church and the world look for the influences and the men to do this great work.

And to add to all this, the present is an age pregnant with great revolutions. Commerce is penetrating every country and almost every hamlet. Knowledge on all subjects is rapidly spreading. Dogmas unquestioned for ages are melting away under the spread of light. The sun of freedom is rising upon the nations. Human rights are becoming better understood. Hoary superstitions are crumbling. Venerable idolatries are becoming a laughing stock. The gods are dying without issue. And the world is nearing a crisis when revolution will follow revolution in the moral and social, the civil and religious condition of man for grandeur and rapidity unequaled in the world's history. While infidelity is seeking to give direction and aid to these, the church must make true science and true christianity the great
factors in this work. She has now such opportunity as she never had before. And to you and to this University she looks for the preparation of multitudes of god-like men to work these factors to their utmost capacity. How grand, how fearful, how responsible your position!

With these thoughts upon your heart, I am authorized by the Board of Trustees to take of you a pledge of fidelity. "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 University of Wooster as you shall answer to God?"

[Dr. Taylor: I do.]

Having given this pledge, by authority of the Board of Trustees, I deliver to you the keys of this building as a symbol of your supreme authority over this University. Regard yourself as fully invested with this office.
INAUGURAL ADDRESS

OF

REV. A. A. E. TAYLOR, D. D.

THE ALLIANCE BETWEEN EDUCATION AND RELIGION.

The position to which the partial voices of our brethren have assigned us is one which no considerate spirit would dare approach with self-seeking heart or undirected feet. It is only because the Divine Ruler seems plainly to order our steps in this path, that we stand at the gate to-day. Most seriously and earnestly have the tremendous responsibilities of such a service engaged our attention. And their consideration in the aggregate, has proved absolutely overwhelming.

We have reviewed the anxious and hesitating history of this educational enterprise, through the quarter of a century of its preliminary agitation by the Synods of this State. Here we have been admonished at once of the profound conviction, in the minds of fathers and brethren, of the necessity of such an Institution, and of the difficulties and perils attending its successful organization and life. Our interest in this subject has been intensified because inherited from one who was intimately connected with the effort from its very first inception, who followed it faithfully and prayerfully, through all its fluctuating stages, and whose name at length appears in your charter as one of your legal incorporators and first Trustees. We have thought upon the zeal and vigor which, after protracted struggle, started the University into actual operation. The noble liberality and abundant self-sacrifice of its loving founders in this vicinity, and elsewhere, have been considered. The successful and remarkable administration of its first three years, on the part of the Boards of Control and Instruction, under the wise and able leadership of your distinguished President, has been duly weighed. We have had in mind the patrons and students who have confided in
it; the faith and prayer of God’s dear children who have cheered and sustained the enterprise; the pious love and hope of so many hearts that have cherished it from the first, as a mother cherishes her darling son. These things have conspired to awaken the deepest appreciation of the magnitude and importance of this sphere of duty.

And then, there are the vital issues involved in the direction of such a system of education. There are the foundation principles of character and life to be shaped and laid in place, once for all, in young immortal lives. There is the possibility, may the certainty of administrative errors, all more or less serious and perilous. There is the feebleness of human wisdom and strength and influence at best, even in a heart that truly loves its co-workers and rejoices in its work. There are the joint accounts to be rendered, and the destinies awaiting both teacher and student, before the one great Master of all. And the impression of accumulating thoughts such as these, has been to wrest from conscious impotence the cry, “Who is sufficient for these things?” “Except the Lord build the house they labor in vain that build it; except the Lord keep the city, the watchman watcheth but in vain.” Had we not such words as these, “If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraided not, and it shall be given him,” who of us would venture once to open his lips, or lift so much as a finger in so arduous an enterprise. Unto Him have I lifted up my heart in its helplessness and solicitude. “And He said unto me My grace is sufficient for thee, for My strength is made perfect in weakness.” If therefore “the power of Christ may rest upon me,” it shall prove equal unto the duty and the day, and God will be glorified. Assuming this office now offered me, under such serious impressions of its solemnity and importance, I recognize the truth that its administration is to be conducted solely in the fear of God and with constant dependence upon His wisdom and love. No man can wisely guide and teach others, save as he is himself guided and taught of God.

This is the second time you have called to this seat an ordained minister of the Gospel. In a similar manner you have filled other of your chairs. Are we not justified in affirming that neither would you have summoned us, nor could we have come, had there been anything in the least inconsistent between these two positions, either in their nature or in the exercise of their functions? As for myself, I may candidly avow, that had I deemed the acceptance of this position to any degree a descent from the holy calling to which my life has been consecrated, in any manner a disrobing my shoulders of the mantle of the ministry, I would not have stirred a single step from the sacred desk where I lately stood. Or if my ministry were here but to sleep, perpetuated only by a complimentary fiction, the sphere would still have seemed too narrow, the vocation too insufficient. The appropriate work of the ministry is teaching,—“Go teach all nations.” It is education for the sake of persuasion and action. And its success ever largely depends upon the degree to which its attention is directed toward youth. It is, however, mainly instruction with direct reference to religious ends, the glory of God and the blessing of men, in purified and ennobled human-
ity. But the education for which youth are gathered into these halls, is apparently, not primarily religious, but rather intellectual, as evinced by their studies and by the methods of instruction. If liberal education, therefore, may not be rightfully combined with religious instruction, what place have we here?

What connection then have these secular studies with religion? By what right or privilege do we attempt to overshadow education with Christianity? Why should not the ordained minister or the Christian teacher give place to the mere professional instructor? These questions are important to be answered, since they are often earnestly pressed upon our attention. The very transfer of a pastor of a church to a chair of University instruction, therefore, suggests an appropriate theme for to-day's discourse.

It is—The necessary alliance between education and religion.

Our University occupies the most advanced ground upon this subject. Collegiate education, as distinguished from primary tuition on the one hand, and professional indoctrination on the other, appears in our midst under three general aspects. First, State Institutions, or Independent Corporations, which have fallen under no denominational control and wherein no direct religious influence is brought to bear upon students, or if at all in the most formal method. Second, Institutions under general religious influence, but not directly connected with any branch of the church and under no ecclesiastical control. Third, Institutions belonging to and managed by some branch of the Church. This latter position we occupy. The advocates of each plan are zealous in its defense, and seem well satisfied that their way is best. It will therefore appear especially desirable, from our peculiar position, to illustrate somewhat the course of argument whereby we feel justified in maintaining our ground of the organic union between learning and piety in the educational stage of life, as vitally essential. Were men willing to accept the argument from history as conclusive, it would possibly be worth our while barely to call attention to the fact of this intimate connection as existing through all the chequered past, and to show that at least if any damage resulted from the contact, it is rather to be found on the side of religion, than on the side of education.

But without pausing here, let us first, assert the necessity of this alliance for the sake of the State. The Father of his Country in that splendid legacy of wisdom, the Farewell Address, thus counsels his fellow citizens: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." *** "Promote then," (he adds) "as an object of primary importance, institutions for the diffusion of general knowledge." The fundamental law of the
land, the celebrated ordinance of 1787, incorporated into the Constitution of the State, affirms the principle that "Religion, morality and knowledge being essentially necessary to the ends for which States are established, schools and means of education shall forever be encouraged." It is, besides, the frequently quoted opinion of many most distinguished statesmen and lawyers, such as Story, Webster, Spencer, that Christianity has been inherited through the English Common Law, as an integral portion of the law of our land. With such opinions before us, standing merely upon the ground of patriotism, we need offer no excuse for the defence of education as closely bound up with religion in its application to our American youth. Nay, we might go farther and affirm without fear of successful question, that the spirit of Christianity breathes through the Constitution, inspires the laws, purifies the society, penetrates the very life of the truly representative class of our citizens. If these conditions are to continue, it will not be by estranging the education of the mind from the education of the heart, and by failing to ennoble and purify the character as you expand and equip the intellect. And we might also soberly declare, that in proportion as education becomes alienated from religion, its bearing upon the State grows positively subversive; for then it becomes a weapon of irreligion, and consciously or unconsciously turns its forces upon those fundamental principles which support our national superstructure. In proportion as men are free they must be educated; in proportion as they are educated, they must needs be more religious. Our national dangers arise not so much from the ignorant classes in our midst, as from those whose unconsecrated learning emboldens them to attempt the unnatural divorce of education from religion, and to invoke upon the people the curse of Babel-building. We are now contending for the last remnant of Christianity in the doors of our public schools. Even the poor privilege of the letter of the Holy Scriptures is to be snatched from our youth, and driven by the infidel tendencies of the age, bereft of the counsels and laws of Heaven, whither our popular education will tend and where it will land the next generation, who can predict? Is it come to this, that our higher education is to be dragged in the wake of the primary schools and that we are to be told, that religion has no place, even with its simple assertions of truth and virtue, in our halls where the generation soon to rule the nation, is now being drilled and equipped for its arduous task? Alas! for our people, when no longer recognizing the necessity of self-preservation, and the only sure means of attaining it, in the favor of God—when forgetting that "Happy is that people whose God is the Lord," it shall train its sons and daughters, through non-religion for irreligion, and when the English tongue, the baptised language of Protestantism, shall be taught to our children only by teachers in whose hearts is no thought of God, and in halls where the name of God may not be in named worship.

"I'll farse the land to hastening ill's a prey
Where wealth accumulates—and men decay."

Such a condition would prove but the pressage of the fall of Columbia.

"For neither liberty, learning, wealth, nor arms may stay the decline of
any nation where the redeeming spirit of Christianity has no permanent abode." If Mr. Huxley may assert that "Some form of religion and morality is essential to true education;" if Cousin could declare that "Worship with its ceremonies can never be sufficient for young men who reflect and who are imbued with the spirit of the times," that "A true religious instruction is indispensable;" if it were disputed even so far back as the days of Cicero and Quintilian, "Whether after all eloquence be not a virtue rather than an art," then it would not seem inconceivable for a nominally Christian people not to demand that religion should be imbibed by their youth with their very learning and arts at the fountains heads of all instruction, in the practice of which the nation is to be moulded to its future destiny, and the interests of these many millions are to be defended against peril and destruction. How is it possible that mental culture should be debased by contact with the religion of Jesus Christ, or by subjection to the influence of the Holy Scriptures, the sublime source of intellectual as well as moral power? What the introduction of learning does for humanity, that same the introduction of religion does for learning. It lifts it to a higher sphere and arms it for a nobler conflict. Therefore, what Charlemagne did for France by the introduction of public schools and through the University of Paris in the 9th Century; what Alfred the Great in the latter part of the same Century did for England at Oxford; what Lorenzo de Medici in the 15th Century accomplished for Italy, and, indeed for all Europe, by the introduction of the study of Greek; what Frederick the Great did for Germany, and James VI for Scotland in founding the University of Edinburg; that same did Luther when he unchained the Bible, that same does the nation, or the man, who adds to secular learning the Heavenly refulgence of the wisdom of the Word of God. Experience has failed to attest the truth of the remark of Jefferson that "Error is innocent, when reason is left free to combat it," for too often the freedom to combat is exchanged for the freedom to embrace; and if error would be corrected it must be confronted by the sword of the truth and the spear of conscience.

But if it be asked why in our colleges may not youth be trained in literature alone, leaving it to the especial teachers of religion to do their own work, in their own place, and in their own way, the answer is plain. Simply because college education covers mainly the formative period of character; because college studies engross and fill the whole attention of the youth engaged in them, and from these studies and from the examples and influence of teachers, and of companions in study, they imbibe the spirit of religion or irreligion; because they must and will take in their moral education at the same time and place, and in the same lessons in which they take in literary instruction, therefore religion must come in here or not at all. The development of character must be parallel with the development of the mind. It is impossible to educate intellect without at the same time educating in some manner the heart. You cannot push the physical analysis so far, divide a youth into independent parts and in one school train his thoughts on secular subjects, and in another school mould his heart in religious principles. For these.
phases of education are really not separate and apart, they go together as life is one; they act and react upon each other. If, therefore, you educate a youth in an atmosphere devoid of religious influence, where he has not the example of religion, where its power is not felt among his teachers and companions, and the very air is not redolent with its recognized perfume and devout regard, you will bring him home from his college without religion in his heart, and with irreligion in his head. Or if you send him abroad to catch the spirit of foreign unbelief he will return to you despising the religion of his fathers. And the nation guided by statesmen, professional men, merchants, farmers, educated under such surroundings, will ultimately go where its leaders go, and will drift away from all the principles its founders held sacred and preservative, to land in that gulf, where every nation has landed that has despised God, and perished.

But in the next place, we advocate alliance between education and religion for the sake of the student himself. These two unite to form the perfect man. Who can forget the brilliant example of Henry Martin, a man no more remarkable for his ardent piety than for his burning enthusiasm in the cause of literature and science. It has become very customary in defining education to take into view only man’s intellectual nature, as if he were a mere creature of intellect. For the limited purposes for which this definition is often used its narrowness may perhaps be tolerated. But the very usage is dangerous, as tending to exalt in popular esteem this mental faculty into sole supremacy, and to obscure what none can deny to be of equal consequence and what we hold to be vastly more sacred, as the subject of education, the moral nature. It is doubtless most true that education is not income so much as outcome; that man is to be made not so much a granary for storage, as a fruitful field for production; that a course of study should be accommodated to the most perfect discipline as well as enlightenment. The maxim of Juvenal is superficial and exaggerated that “a great part of learning is to know where learning may be found.” That were to reduce the scholar to the rank of an alphabetical catalogue, or a mechanical librarian. But where the educator, though his theories and methods be otherwise correct, contemplates only mind as his subject, he lamentably fails to appreciate the broad scope of his vocation, and his plans are but the cramped and meager conceptions of those who mistake a single element for the whole nature of humanity. Education is not only culture of intellect, it is also improvement of the heart. That a man should feel is inevitable, unless he be petrified. How a man feels, is quite as important as what he thinks. “Out of the heart are the issues of life.” We have already intimated the impossibility that the moral and intellectual natures should be practically estranged in education. However thoroughly one’s intellect may be disciplined, his convictions and actions will not be the simple product of his logic, but also of his emotions. Feeling and thought will have reciprocal pressure and play. There is no such thing as pure abstraction of thought from emotion, except in theory. There is no absolute-
ly cold-blooded thinking practiced, not even in philosophical speculation. Signs of feeling and the warping influence of feeling—favoritism to one’s own side—crop out in every protracted analysis, and in the unfolding of every system. For there are always two sides, else why a theory and an argument. No close student of philosophical systems can have failed to detect the variations of the needle produced by the hidden ore of preference and prejudice in the hulk, whereby the vessel was swerved from its direct course, though its bearings were often taken, and the stars apparently consulted hour by hour. There are philosophers, like so many Old Mortalities with busy chisels, ever renewing the fading epitaphs upon the tombstones of long deceased speculative systems; and there are others, like so many adventurers, crossing wide seas in their shallop, in fully avowed hopes of discovering the fountain of philosophical youth. But whether seeking to project the present back into the sepulchre of the past, or forward into the imagined Geysers of the future, they are still enthusiasts as well as thinkers, dreamers as well as logicians. What mere philosopher so wise as to be devoid of his sensational bias? What Diogenes to be found without his tub? Even what Plato without his political paradise of Atlantis? Or what Bacon without his disparagement of the syllogism? Such men are extremely valuable as models for study by instructors, even though they be the leaders of thought. And they teach us the supreme folly of thinking to educate the mind without corresponding culture of the remaining nature, in the effort to lift any scholar to the stature of complete manhood. Education is then the leading forth of rotund manhood, into its full proportions and powers. What we want as the product from our colleges is not minds, so much as men; men, because mind and soul must stand equally developed in mature vigor and capability to grapple with the problems and forces of life, both moral and intellectual. If these things be true, then the mental education, without the spiritual training, furnishes the lame, the halt, the maimed, instead of the perfect man. Let me never be represented as depreciating the necessity or undervaluing the power of intellectual development, but only as exalting the moral nature, to its rightful throne of supremacy, and declaring that no system of perfect education may neglect this higher nature, while it professes to deal with the lower, nor may evade its equivalent culture, without imperilling the usefulness of the life it would shape and thereby proving criminally recreant to its high trust. For the sake of the student therefore, his moral and religious nature must be steadily and consistently developed beside his mental faculties, lest the result prove only a splendid head, at the cost of a shrivelled soul.

This view is confirmed by the next consideration which is, that mental cultivation apart from proper heart training tends to impair the moral sensibilities and to dwarf the man. There is a pride of intellect which springs from supreme devotion to mental interests, whose impatience and intolerance and conceited censure, whether couched in "the concise energy of a Sallust, or the diffusive elegance of a Cicero,"
would make it a heartless tyrant, were power present to enforce its dogmatic presumption. Much learning at the feet of Gamaliel did make Paul mad—mad in his determination that men should think as he thought; nor did he lose his madness until his heart was broken and trained at the feet of Jesus. The scientific and philosophic peril of this day is undue reliance upon intellect and its capabilities. The vanity which springs from advanced attainments in any department of knowledge is destructive to a man's influence and power, because thereby the weakness of the untrained faculties is brought into full view, to counteract the force of the educated faculty. And the world is far too apt to overlook men's strength in the observation of their weaknesses. I think it may safely be affirmed that the mere culture of intellect, with neglect of corresponding heart-culture, has wrought more evil to the Church of God, both by producing internal strife and division and by awakening external contempt and persecution, than any other one foe with which Satan hath impeded her course. For when the intellect is exalted to be worshiped as the practical divinity within a man, and the other powers are called to bow down before it, the danger is vaster because the power is greater, than even when men subject the reign of the soul to the bondage of carnal sense. The dangers of centralization of power in a man are the same as in the State. "The spirit of encroachment tends to consolidate the powers of all the departments in one and thus to create, whatever the form of government, a real despotism." One must therefore be ever on the guard against the usurpation of the other powers by intellect, when the main work of life is bent to strengthen it alone. And the peril will ever be, while rendering unto the Caesar of intellect the things that are Caesar's, to forget to render unto the God of conscience, the things that are God's. Intellectual encroachment is therefore to be checked by the coordinate education of the remaining faculties of the soul. There is enough at best in the course of mental training to bewilder the youth with a sense of intellectual importance and the grand sphere of mental sway among men. But if the religious training and toning be absent in the process of mental development, the result would most likely prove a self-confidence that will reject the reign of conscience and of God, and a strong predisposition towards unbelief, if not an actual baptism into avowed infidelity. While therefore we maintain with the foremost the importance of intellectual culture, we also hold that we venture all, if we neglect the greater requirement for that culture of the spirit that leads the mind to the service of God.

There is a further point of deep interest in this connection, the moral dangers of a College life. The enemies which youth must encounter everywhere are not absent from their numerous associations for education. Every superior advantage is likely to be accompanied by increased perils. The gathering together of youth from various quarters, from different associations and habits of social and individual life, creates the danger. The absence from former diligent, home observation, the freshness of new scenes and the attractiveness of new
society strengthen the danger. And the fact that even under the most attentive and vigilant observation on the part of instructors, the student must be thrown, in a large measure, upon his own independence and entrusted to his dawning manliness, opens still wider the door for the entrance of evil. Now it seems evident, however pure the youth’s intent may be, and however strong those moral principles entwined about his early character, that if he be not surrounded by the most positive moral and religious safeguards and assistance, his safety is deeply imperiled. No literary institution is even a tolerable resort for youth where such safeguards are wanting. For thus you send the soldier into the open field deprived of the advantage of entrenchments and surrounded by hostile batteries. No other advantages can compensate for their absence. For what glory will it be in the end, though the intellect be trained till it cut like a Damascus blade, if the strong hill of moral integrity be wanting. The intellectual wrecks that mark the history of brilliant youth who have failed of the consecration of their powers, are all the more terrible and lamentable, just because such wonderful genius was sacrificed by so inconsiderate a neglect, and upon shoals so manifest to all attentive mariners. As Wm. Wirt so eloquently illustrated a kindred subject, what though genius fill the sails to bursting and the vessel be perfectly trimmed for the splendid voyage of life, if virtue stand not fast by the helm, the end will be speedily found amidst the boiling breakers.

When we rise to higher thoughts and consider the relation every soul must bear to God and eternity; the everlasting distinction between right and wrong and between truth and error; the universality of moral obligation; and the necessity of impressing these sentiments, line upon line and precept upon precept, upon the young perpetually, it must seem a matter of absolute necessity that every communication of learning and advance in training, should be accompanied by the constraining motives and guardians of the Gospel of Jesus Christ. And, for myself, I do not see how any parent, much less any Christian parent, may dare venture the child of his affection and hopes, amidst influences of education where this avowed, positive religious training is not conspicuously present. It is merely the old problem after all, “What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul.” It is under such convictions, and with such perils present before us, that we are driven to the conclusion, that for the sake of the student himself, any plan or place of education where direct Christianizing influences are absent, should not be entrusted with the moulding of his intellect and the formation of his character.

There remains still another point of view from which the importance of this alliance between education and religion seems still more essential.

For the sake of the Church of the Lord Jesus Christ, this union would seem to be indispensable. If we regard only the lady, the argument would even
then appear conclusive. This is the day when many run to and fro, and knowledge is increased. The world had to wait long till Kepler should wrest from the motion of Mars the secret of the elliptical curve, and longer still till Newton should supplement that discovery with the science of Fluxions. But now two or three hours are sufficient to compute the comet's orbit. That popular educator, the secular press, through the bound volume and fugitive sheet, is introducing all forms of skepticism and irreligion and vice, together with all other kinds of knowledge, into familiarity with all grades of the popular mind. In most of our cities the daily penny press, which through its superior accessibility, feeds the humbler classes of the population, attains the widest circulation. The men who are to conduct the press, or, who from their positions are to correct the errors of the masses, and lead them aright, are mainly those whose superior education enables them to command respect for their intelligence and convictions. Through all your churches you will find it to be more and more the case that your college graduates are those whose voice is most authoritative, and whose leadership is most widely extended. Especially is this true when to the force of education they add the weight of years and experience. Now, if the young men from your Christian families and congregations are brought forward into educated life through channels in which the gospel does not flow, you will find as the result that not only will the Church lose, but that the world will gain their influence, and your loss will prove double. For the sake of the religious stability of our congregations, for the sake of the power of our meetings for conference and prayer, therefore, the Church is bound to see to it that her youth are taught by those who fear God and keep his commandments, and under the shadow and authority of her own healthful institutions.

When we turn to regard the ministry with which the Church must be supplied, or forfeit her power, the argument waxes more urgent and imperative. The day has long since passed when the law and medicine and the ministry divided among themselves the candidates for professional life. The spheres for educated power are numbered by the score, and their attractions and rewards are constantly increasing. The Church has severely felt this change in both the number and character of its candidates for the ministry. Many of those who might prove, under God, her most efficient servants, are enticed to other fields of usefulness. We may not enter into the difficult discussion of the superabundance or paucity of ministers. But are not all agreed that if those we have all were what the Church and society require, the discussion would be greatly limited?

I believe it to be becoming, day by day, the deeper conviction of God's thoughtful people that the future ministry we need must be provided by the Church herself, or will be likely to prove sorely inadequate. Our Church already has sufficient theological schools for the education of twice the number who present themselves. Even the home fields are waiting for so many laborers, not to mention the increasing foreign demand. But the candidates are wanting. From
whence are they to be supplied? Can we depend upon the sources of supply that have already failed?

Now, the difficulty is not in a lack of those who are being educated in college. That number has doubled in the last few years. Our colleges everywhere, that prove themselves worthy, are being filled by the increasing tide, and the increase has but begun. The last generation was satisfied with the common school education. But having tasted that, the hunger for liberal education has been but stimulated thereby. The generation now coming in will demand more than this. The State is endeavoring to meet the pressure by higher orders of the graded schools, and in some departments by organizing collegiate courses. But will the high schools, or even the agricultural colleges, afford Christian products, and offer candidates for vacant pulpits?

The time has fully come when the Church must take care of her own interests, or they will be engulfed in the currents sweeping in different directions, and by the interests that are educating young men that they may secure them for their own services. And so far is this competition for youth running, that I think the day is already at hand when the Church will see that even in the primary course, preparatory to the college, her sons must be looked after by herself, or be lost to her ranks.

The high school system which is sweeping away your academies and seminaries is not generally intended to be adapted to preparation for the college curriculum. Nearly every candidate coming thence proves defective in all but directly utilitarian studies. Other branches of the Church are rapidly making recognition of the necessity laid upon them of positive Christian training in colleges and preparatory schools. And I am satisfied that the sooner we come to it, as a Church, the less will be our loss. It has been this conviction, growing with every hour of observation and reflection during the past few years, that has made me more willing to devote whatever of life and strength God may will me to give, to this duty of assisting in leading youth through paths of knowledge completely hedged about by the preservative influences of Christianity. For the State and society, for the student, for the Church such institutions seem to me to be the great demand of an age in which collegiate education is everywhere lengthening its cords and strengthening its stakes. All that may be done to save our generation from "the scientific poverty of atheistic materialism," is to be done by instructing it in the principles, and infusing it with the spirit, of the everlasting gospel of salvation.

And now, having discussed this subject at large, some words relative to our peculiar relation to the Church may not be out of place. The property of this University and its endowment funds belong absolutely to the Presbyterian Church of this State. To its highest ecclesiastical bodies we annually give direct account. Is there anything inconsistent or perilous in this fact? Rather, should not the Church glory in it, and seek to make her own institution in every respect worthy of her piety, her power and her resources? The best method of ecclesiastical
control, whether direct or indirect, has been the subject of much dispute and variable practice. The discussion need not be reopened. Our plan is established and seems to be working well. Let us have the opportunity and the means to put it thoroughly to the test, since it has proved valuable in other quarters. If the Church have control of colleges at all, it must be either by the hand of a single denomination, or by the united hands of more than one. We rejoice heartily in all outward manifestations of the spirit of Christian unity and in all successful joint efforts to advance the one cause. But our way is no less directly toward real unity and the blessing of the whole Church of God, because, like our own pulpits, it is under our own immediate direction. The authority of Ex-President Woolsey on this point may be deemed decisive. "There is no practical difficulty," he says, "arising from the fact that colleges are to some degree under the control of denominations. Here, first, I may be allowed to state what I myself have observed, that in a long acquaintance with officers of colleges controlled by various religious sects, I have discovered no spirit of proselytism, and no important disagreements in regard to the meaning and essence of our common Christianity. They may cling, and possibly with fondness, to their own modes of church government, to the distinctive points of doctrine which come down to them from their fathers, but they do not differ as to the realities of sin and forgiveness, nor as to the qualities essential to a perfect life." Our work is thus recognized by us, not as educating youth for the sake of making Presbyterians, but as educating, through the efficiency of our own methods, the young for the sake of the whole Church of Jesus Christ, of which we are but a single element. It is not sectarian any more than it is secular. If we have, and must have, our own ministry and membership, why not our own students? While, therefore, not claiming a patent for the exclusive excellence of our preferred way, we heartily and gladly recognize the usefulness and blessings attending other institutions under different methods of church control. The value to the Church of such institutions may be recognized from careful analysis of the reports of our Theological schools to the last General Assembly. Though the statistics are defective, and in case of one of the most important (Union Seminary, New York) entirely inaccessible, an examination of the remainder shows that about one-half of the theological students beginning their course last year were from colleges west of the Alleghanies, and the vast proportion of the remainder from those institutions of the East virtually or avowedly belonging to our Church, Princeton, of course, being largely in the lead. The great centers of uneclesiastical education have no offerings to make to our ministry. And the fact is significant. Of how much value to us in this respect have been such institutions as Princeton, Lafayette, Washington and Jefferson Colleges in the East, and Centre, Wabash, Hanover, and Miami in her former days, in the West, no man can ever calculate. We only aspire to a place of usefulness by the side of these. Upon our own field we occupy contiguous if not common territory with two other institutions whose influence the Church, even were it so disposed, cannot afford to underrate.
With Marietta and Western Reserve we have every interest in common, as regards the cause of our Master. They have our fraternal sympathy, our admiration for their efficient officers and teachers, and our prayers for their abundant success; and we offer them only provocation unto love and good works. If our eventual attainments and scholarly products shall equal theirs, we may rightly expect the Church to be satisfied with our endeavors.

And now, directly as to ourselves. Our mode of the alliance of education with Christianity is briefly through these influences—the faith, testimony and examples of teachers who love the Lord Jesus, and who desire to lead every student, both by direct and indirect personal influence, to the same loving Saviour; and the pursuit of secular studies from the position and under the constant light of religion. More and more we desire to introduce the study of the Scriptures and of the Evidences of Christianity, and to choose for text books those in which the spirit of Christianity is positive and prominent. In our Sabbath services and daily prayers, where the regular attendance of all is expected, we invoke the blessing and direction of the Holy Spirit upon all our studies and all our acts, and seek to lift our hearts together unto God. Our plan of government is founded upon the quiet recognition of conscience in every student, and the expectation of his consistent obedience to its directions, being cast upon his Christian principle and manhood. We simply ask in return what we gladly accord, sympathy and affection, and common submission to the law of God. He who fails to respond to this confidence must seek a different discipline elsewhere. Thus we desire to create and maintain among the whole body of our students a devout and firm Christian spirit which shall exert its vigorous and positive power upon every one brought within our circle. This system has worked most admirably thus far. And we feel it right to say that among the students formerly with us, and especially in the earnest, studious and manly body now present, we have discovered a desire only to second the aim and participate in the plans of their instructors. A large proportion of them are already followers of Jesus; and they are here, evidently not just to while the time away, nor to receive a complimentary degree at the end of their course, but to make the most of their true selves, and to prepare for lives of power and usefulness in the spheres to which they may be called.

In glancing at our present condition we find our Medical Department entering upon a new term with encouraging prospects, and rejoicing in the possession of a handsome and commodious structure presented by its liberal Alumni, Faculty and friends. We find our College classes ardently pursuing their studies. We find our Preparatory Department with increased numbers, elevated in tone and in standard, under the superintendence of graduates of our own, whose familiarity with our course insures that they may safely be trusted with the responsible task. Our number, rising above two hundred in all, surpasses our most sanguine expectation; and it is a significant
testimony to the scholarly reputation achieved by Professors whose fame is already in all our churches, and to whose incessant and enthusiastic toil and indefatigable zeal this Institution already owes more than it can hope ever to repay. Above all, I may say that this prosperity is to be traced, under divine guidance, to that judicious control and affectionate sympathy which has characterized the administration of one whom we this day delight to honor, and whose name will remain inseparably identified with our history as the leader in organization and the successful inaugurator of its department of instruction—your beloved first President. We have as yet no long line of illustrious Alumni to represent us. We have no brilliant career to which we may point with pride. Neither have we as yet great misfortunes to lament, serious mistakes to correct, nor dingy halls, redolent of a musty past, in which to congregate.

And now what we ask of our Fathers and Brethren of the ministry, and of all our people, is first their sincere sympathy and earnest prayers. These seem easy to accord, and surely will be given ungrudgingly, as they understand that we have no motive to inspire us, no aim to serve, but simply the education and salvation of our own youth, and the advancement of the Master's kingdom for the Master's sake. Men and women of the Presbyterian Church of Ohio, can you conscientiously render us less than this? Then may we not further hopefully expect enlarged endowment and means of better equipment in all our departments, and especially in our library and scientific apparatus? The noble and generous citizens of this place have furnished us with spacious grounds, and buildings beautiful for situation and ample in their proportions and accommodations. And as the needs demand they profess their readiness to complete this edifice and make it the first of the kind in the State, a splendid monument to the munificence of a few large-hearted individuals. Already have they stepped into the breach and assumed the financial burdens necessarily attending the launching of the University and its course during its first three years, that its endowment fund might remain intact. The personal devotion and ever ready generosity of your Executive Committee rise above all praise. The American method of furnishing education to students at somewhat less than half it costs, and, to a certain extent gratuitously, necessitates a liberal endowment. What has been realized, and what is prospectively to be realized, from the original subscription will barely suffice with the utmost economy of means and men to keep us in successful operation. As students increase other professorships must be filled, and we must be enabled to keep pace with the progress of our attending numbers and opportunities of usefulness, or prove unequal to the demands of the Church.

Oh! if God would but open the hearts and hands of his own people whom he hath blessed with liberal supplies of wealth, to a sense of the intrinsic value and lasting usefulness of institutions of Christian learning and to their intimate bearing upon the progress of the Kingdom of Grace, and the salvation of precious souls, they surely, with loving
liberality, would crowd their gifts upon these altars, and with their sons consecrate also their incomes to God. Should this University, owned and managed by a religious community that embraces nearly sixty thousand souls within the precincts of this State alone, be sufferèd to languish in sickness, because half-starved existence, or to be hampered and hindered, and prevented from grandly successful service by the refusal to give a sum equal to that which is sometimes lavished upon a single splendid edifice under the ministry of a solitary teacher? We will contemplate no such humiliating future.

This is the coming age of appreciation for colleges. Men are learning that though these toil at the foundation work, their service is equally valuable with that of those whose labors bear more apparent fruit. More and more the times feel the need of faithful work just here. While Institutions bearing other denominational names, and others where no religion whatever is proclaimed, are largely aided, we do not believe that our own ever shall be permitted to hesitate in its early and promising career.

Brethren of the Synods, we rely upon that pious generosity which laid these broad foundations, to sustain us in bringing to perfection these walls consecrated to learning in alliance with positive Christianity. We cast ourselves in faith and confidence upon the traditional zeal of our Church for Christian education and upon her conscientious convictions that she must care for her own sons and daughters, or see them perish from her hands, if she find not extinction herself in their loss. And above all, we lift up our eyes unto the hills whence cometh our help. "Behold! He that keepeth Israel shall neither slumber nor sleep." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Casting myself upon the generosity of my brethren, upon the invaluable assistance of my fellow teachers, and upon the affectionate confidence of my students, and humbly relying upon the reconciled Father, the interceding Saviour, the attending Holy Spirit, I now formally assume this office committed to my hands, to bear its burdens and to fulfill its duties, as God may give me grace and strength. And to His name be all the glory forever. Amen.
University of Wooster.

COLLEGIATE DEPARTMENT.

FACULTY.

REV. A. A. E. TAYLOR, D. D., President, and Mercer Professor of Biblical Instruction.
O. N. STODDARD, LL. D., Professor of Natural Sciences.
REV. W. H. JEFFERS, A. M., Professor of Greek Language and Literature.
SAMUEL J. KIRKWOOD, A. M., Professor of Mathematics.
REV. D. S. GREGORY D. D., Professor of Mental and Moral Philosophy.
LEANER FIRESTONE, M. D., Professor of Anatomy and Physiology.

Professor of English Language and Literature.*
W. H. MCMEEN, A. B.,

* Principal of Preparatory Department.
J. O. NOTESTINE, A. B.,
Instructor in Latin and Natural Sciences.
ADOLPH SCHMITZ, A. B.,
Instructor in Modern Languages.
S. R. BELL, A. B.,
Instructor in Mathematics.

*The duties of this chair are, for the present, divided between the President and Prof. Gregory.

STUDENTS OF 1ST TERM, 1873–1874.

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