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The following paper was read at the November meeting of all of the Portland preachers by President Homan, and is published by request of a number in attendance.

## CHRISTIAN EDUCATION: ITS CAUSE, RESULTS AND FUTURE

The education of the world has been very largely inspired by the religions of the world. Therefore, practically all early education was for religious purposes. The early teaching in the Church was mainly along the line of literary and linguistic accomplishment for either defensive or offensive work in behalf of the faith espoused. The Reformation inspired a broader education, and led to the introduction of public schools supported by the state, with university education as the real end in view.

Reference to the Encyclopaedia will give satisfying information on the history of education. From this same source also can be gathered the essentials of the theories of education which shall only be touched briefly in this paper, and that for a manifest reason.

In 1762 Rousseau taught "that all educational processes must start from the child's own interests and activities; that education is a process having several distinct stages; and that the subject matter and methods of education should be appropriate to each stage; that the age of adolescence is the vital period in education; that education is *moral, physical, and social*, rather than a merely intellectual process; that knowledge of child nature in general and of the children dealt with in particular is the most important part of the equipment of a teacher; that manual labor or trades should be taught for their educational as well as for their moral and practical value."

There have been three tendencies in education: the psychological, the sociological, and the scientific. The central thought of the psychological tendency is "that education is the process of the development of the *individual*." The governing principle in the sociological conception is "that education is not only the development of the individual, but that it is also the fitting of the individual to his social environment, actual and idealized, and hence that it is the development of *society* as well as of the individual." The scientific view is "based upon the results of the psychological and sociological sciences," and has been variously defined.

Professor William James, of Harvard, gives this definition, "education is the organization of acquired habits of action and tendencies to behavior, which shall fit the child to his social and physical world." Professor John Dewey, of the University of Chicago, says that education "is the making over of experience and giving it a more sociological value through increased individual efficiency, or better control over one's own powers."

President Butler, of Columbia University, defines education as "the adjustment of the child to the *spiritual* inheritance of the race."

We believe President Butler's brief definition to be the best because it takes in the *essential* element of the individual. No scientific view can ignore the spiritual element in mankind. But, Christianity comprises all of these views. It is in the very nature of Christianity not only to educate so as to develop the individual, to develop him for the good of society, and to adjust him to his spiritual inheritance, but so to increase his "individual efficiency" as to make him a *leader* in "his social and physical world." Reference to the Scriptures will discover the reason.

The *awakening power* of the Scripture compels the education of men. The first chapter of Genesis would make a scientific investigator, and the Ten Commandments would surely develop a philosopher. The reading of the Proverbs would most certainly stir a man to the acquirement of wisdom, and the study of Job would deepen a man's conception of the fundamentals of life here and hereafter. The profound study of the Scripture assuredly develops an intellectual power and gives stimulus to mental accomplishment such as can be received from the study of no other book. The power of the Bible to affect the minds of men is so fully acknowledged at the present time that it is placed at the head of the world's books, and is considered worthy of the profoundest study, by the wisest, best, and most scholarly of men; and earnest perusal might even help the worst.

The *ethical ideals* of the Scripture compel sacrifice of self for the good of others. Especially is this true of the teachings of Jesus. No thoughtful man could read the Beatitudes without finding in them a profound conception of the right relations of man to man and of man to God. Parable after parable of Jesus deals in the most profound and yet in the most clarifying way with the problems relating to both life here and hereafter. The Gospels and Epistles have caught the unconquerable strain of ethical teaching by the masterful man of Galilee, and have given to the world such an exposition of living and teaching as can be found in no other writings. "Thou shalt love the Lord thy God with all thy soul," is ethical as well as devotional; and "thou shalt love thy neighbor as thyself," is the enunciation of a vital principle of a successful life.

The *devotional* ideals of Scripture teach that the *spirit* in the *individual* and in *society* is the standard by which all things shall be developed and measured. Love to God and man in a spirit of religious devotion was the loftiest conception to be found in the old Jewish law, and the worship of God in the beauty of holiness, in sincerity and purity of motive, is revealed as the most beautiful spirit as well as the spirit of greatest power for the world's good, to be found in any book.

In the very nature of things, therefore, Christianity becomes the very foundation of education, and inspires the development of the human mind. The methods by which this education has been secured, and the motives that inspired it, may not always have been the best, but the *energizing power* of the teachings of Christ especially cannot be disputed. He has been and is the leader in the world's highest things, and it is but natural that his followers should have been foremost and continue foremost in the development of education.

Great results are, therefore, to be found from the instruction received under the inspiration of religion, and especially of Christianity. It could not be otherwise. The mightiest leaders in every moral and religious reformation and advance of the world are the product of religious and Christian education. Moses, Isaiah, St. Paul, Chrysostom, Augustine, Abelard, Savanorola, John Huss, Martin Luther, Melancthon, Calvin, John Knox, John Wesley, Charles Wesley, George Whitefield, Jonathan Edwards, are the prominent names that stand towering in majestic grandeur in the fore-

front of advancing civilization. These are but a small number of the characters that have stirred history, promoted civilization, and firmly established the Kingdom of God in the earth. BUT THESE AND THEIR THOUSANDS OF FELLOW WORKERS are the PRODUCT of RELIGIOUS TEACHERS and these were RELIGIOUS men, great leaders in moral and religious reform.

What has been true of the ages is still true. Eighty per cent of the leading Christian workers of the world today are the product of Christian education. Seven out of the last nine Supreme Court Justices of the United States, seventeen out of twenty-seven Presidents of the United States have been graduated out of denominational schools. One conference in Iowa had seventy-one preachers out of two hundred and fifteen who received their collegiate training from the denominational school located within the borders of that conference. Nearly all the missionaries who sail for the foreign fields are graduates from the Church schools. The simple fact is that in past years most of the Christian workers have been produced by the Christian schools.

But the results of Christian education are not to be found only in the men and Christian workers who have accomplished much for civilization and Christianization of man, but Christian education has heaped unto itself in the process great wealth. The institutions founded by the money of Christian men, and maintaining a Christian atmosphere, had a total valuation in 1907, in the United States, of \$238,707,000; while the valuation of the state universities in the United States was \$117,983,700. It is, therefore, plainly manifest that Christian education in the United States has gathered to itself more than twice the wealth that has been bestowed upon the state universities. Moreover, it is a well-known fact that a Christian school will accomplish the same results as a state school with half of the income.

In 1907 in the State of Oregon there were \$539,000 invested in the State University, while in six of the Christian schools of the state there were \$1,048,940 invested. Moreover, there is an annual appropriation to the state institution of \$125,000, which is many times the amount used by any denominational institution at the present time, and is equal to five per cent on an endowment of \$2,500,000. What, think you, could the six Christian schools mentioned accomplish if each had an endowment of over \$400,000. The only superiority of the state school, therefore, over the Church school is in the state appropriation. THEREFORE ENDOW THE CHURCH SCHOOL. And this endowment is now forthcoming. The interest at five per cent from the endowment fund of \$42,000,000 of the General Education Board amounts to over \$2,000,000 each year. This is being given to Christian education. For every dollar of this the friends of Christian education are required to raise three dollars. This means that \$8,000,000 each year will flow into the treasuries of the Christian schools. In twenty-five years this will total \$200,000,000. Moreover, the inspiration of these millions of dollars will bring forth other millions for Christian education in institutions that will not share in the gifts of the General Education Board. The future of Christian education is as well assured as that of state education.

Furthermore, it is true that Christian education has been the forerunner of all education. To the Church belongs the honor of inspiring public schools, the college, and the university. Christian education has been the mother of them all. Harvard University was founded by John Harvard, Preacher, and the inspiration that was launched in that institution two hundred and seventy years ago still throbs with vital force throughout all the world. Christian education came before state education, and the results of Christian education in the United States are to be found in the development of the highest citizenship and the most enlightened nation in the world.

But granted that it is true that the Church has been the mother of

education, and that Christian education has been the forerunner of education throughout the world, are there still REASONS for its CONTINUANCE? As we face the fact of great state educational institutions supported by taxation of all the people, with an annual grant from the states of millions of dollars for building, equipment, and other support, is it still necessary to maintain Christian institutions?

We do not see how it can be otherwise. We have taken hold, and there is no place for us to let go. We now exist; we do not desire to commit suicide, and it is not in the nature of Christianity to lie down and die. Because we are, we shall be. We shall never be absorbed; we may become affiliated.

Besides Christian education has a certain right to be considered from several view points.

Christian education is saving the states millions of dollars. Governor Buchtel has figured out that each graduate of the State University of Colorado has cost the state \$1,249.00. He declares that every graduate of independent schools saves that cost to the state. The expense of graduating a student is no less in other states. What Christian education expends, the state does not need to expend. Therefore, the states have been saved millions of dollars. This fact entitles the Christian schools to the sympathy and love of the taxpayers.

The Church membership in the United States in 1906, according to the Oregonian of October 11, 1909, was 32,936,445, or 39.1 per cent of the population of the nation. The children of church members and the adherents to the Christian faith would much more than double these figures. The rights of a vast majority demand that the friends of Christian education be given a respectful hearing.

The Seattle Post of September 5, 1909, declares that Church property in the United States is valued at \$1,257,575,867, not including income-producing property. This is used in many ways for purposes of education. For every pulpit is to a greater or less extent a school-master's rostrum. Then consider that the Church has more than double the amount invested in Christian education that the states have invested in state universities. The rights of a people who have made a great financial investment demand that these people be heard. These people may not be a unit in policy. But they are an aggregate, they represent the majority, and some day they *may* be a unit.

The Seattle Post concluded that the figures concerning church membership show a religious nation; a religious liberty not equaled by any other nation; and a degree of sincere religious worship not equaled by any other nation. Yet we have not worship in our public schools. Nevertheless the friends of the Church are the friends of Christian education, and merit consideration, and **SOME DAY THEY WILL RECEIVE their REWARD of MERIT.**

The taxes of church members and the friends of Christian education provide a large portion of the state appropriation for education. Therefore, Christianity makes possible the public and state school systems. If the church people and their friends were really hostile to state universities, they could so influence legislation as to destroy every state university in the land in a few years. But Christianity inspired the public school, the high school, the state university. Christian taxes make possible the continuance of all these schools. Christianity ought and does, therefore, have the right to an opinion as to what is good for these schools in order that they may be better. And let us remember that the leaders of Christianity are largely the product of Christian education. Therefore Christian education will continue to play a vital part in matters scholastic as well as matters politic.

Further, there is need for Christian education. The educational world

needs us. The highest inspiration in society is the Christian Church; and the constant inspiration toward the best ideals, the worthiest motives, is to be found in Christian education. Other educational institutions may outrank us in equipment, in endowment, in value of single plant, in the lustre of the names, of illustrious teachers through publicity, though not through power; but they never can outrank us in the fundamental truth of character building which is ESSENTIAL to the world's welfare. They never can be exalted in their teachings above the ethical teachings that are set forth in Christian institutions. They never will be able to develop better spirit in the lives of men and women than that developed under the touch of Christian education, and the SPIRIT of a man is the MEASURE of a man. They may become our equals, but they cannot become our superiors.

Moreover, how is the education of this country to be carried on at the present time, and for some time to come, without the aid of the Christian institutions, for the vast number of institutions that are educating the young people of the United States today are of Christian origin, and the immense wealth invested in them is an index of their importance at the present time in the educational world. The fact, also, that the majority of young men and young women in almost every educational institution of this country come from within a distance of fifty miles from the institution which they attend, makes these church schools necessary.

Oregon has a multiplicity of educational institutions, but Oregon likewise has the proud claim of having more young people in college according to population than any other state in the Union. Christian education is not only here because it wants to be here, but it will remain here because it is needed here, and this is apt to be true for some time to come. The RESULTS will NOT be DISASTROUS to the welfare of the Church and the State, measured by previous experience.

Again, Christian education is needed to train future Christian workers. The statistics given concerning other institutions of learning in their development of definite Christian workers are not very flattering. Few, indeed, are the men and women who have gone into self-effacement and heroic sacrificial toil for the redemption of the race out of non-Christian institutions. If in times past eighty per cent of the Christian workers of the world have gone out of institutions devoted to Christian education, what may be expected of the future? As yet no system has developed whereby these Christian workers can be produced outside of the halls of Christian learning. There is a disposition, it is true, to gather about the great state universities Christian influences, and to found in some of them lectureships for the training of Christian workers, and to build along side some of them schools for theological education. As yet, this is an untried quantity. It is in the stage of experiment. The experiment may prove successful, but until the experiment proves successful, the Church will not abandon her attempts at education and her training of workers for the fields of the world.

There is yet another reason why Christian education still has a future. To educate the brain of a man only is not to educate the greater part of the man. To make an intellectual machine may be a brilliant achievement, but it will not be productive of the highest world's good. The education of the half is not as important as the education of the whole man, especially when the education of the whole man is vital to the welfare of the human race. The school of the Christian spirit does not educate a half a man, but a whole man. It seeks not only to develop his mind to the highest degree of power and usefulness, but to develop his character until it shall reflect the beauty of the Beautitudes and the fruit of the Spirit of God. It may not always succeed in carrying out its purpose, but its purpose is the loftiest that characterizes any form of educational effort.

"What shall a man give in exchange for his soul?" Brains are not

an equivalent. Scholarship is not a true representative of value, for the value of a man to society can never be judged by the brilliancy of his mind. Otherwise Lord Bacon, or Lord Byron, might take rank in blessing the world over John Wesley, or John Knox, or many other stirring leaders of the Christian host; but it is the *spirit* that is in a man that makes him valuable in the development of a civilization, and in the bringing of the real Kingdom of God into the lives of men. If power of mind be divorced from power of character, the weaker power of man is trained, but the mightiest agency for the good of the world is wanting.

The Christian school faces directly the problem of the best development of the individual; faces it unflinchingly, faces it courageously, faces the issue under the scoff of the unbeliever, and under the opposition of the opponent of the world's highest good; and because the Christian institution is in the business of developing the whole man, of building Christ's patterned character, of inspiring the souls of men to get into touch with the soul of God; because the Christian institution is calling men to be ministers of our Lord, and missionaries to all nations; because Christian education is enforcing and developing the broadest minded propaganda and the most powerful civilizing force for all men, regardless of race, creed, color, or sex; because the breadth of God in love, in spirit, and in power, is upon the spirit of Christian education, therefore, Christian education cannot die and will not die. It is bound up with the eternity of the plans and purposes of God, with the freedom and liberty that belongs to every human mind, with the search after truth both temporal and eternal. It is linked with the everlasting purpose of the ages. It has toiled slowly up the steepes of civilization; it has met opposition by the priesthood of the church and by the prejudiced and jealous defenders of a limited conception of the truth. It has sometimes had few defenders and many despotic foes, but its agents have been the high commissioned torch-bearers of truth and the divine heralds of a truth-loving God.

It has in view the redemption of the race, the civilization of all men, the purification of society, the sanctification of the home; it does not measure power by the scales that weigh gold. And it does not measure brains by simply their power to produce wealth, and it does not measure life by its ability to enjoy luxury or learning, but it does measure everything in relation to man and to God according to its power to bless in time and in eternity. Therefore, Christian education cannot and will not die.

Because of the wealth of the Church invested in education, because of the facilities of Christian education, because of the products of the Christian schools, because of the broad policy of educating the whole man, because of the power exerted by the Christian college and the schools founded by Christian wealth, Christian education has a right to consideration in the plans of the state, in the minds of the people, and in all the policies that take into account the best citizenship of the nation.

Christian education, therefore, has a MISSION beyond any that I have mentioned, and that is the mission of *securing the worship of God in every school of the world*. Man does not reach his deepest power of thought and his richest conception of life until he thinks upon God and views life from an eternal standpoint; and the mission of Christian education is to bring the worship of God to the attention of every child, and to every student, old and young. Such a mission is in accord with the nature of men, for man is a devotional spirit as well as an intellectual spirit.

The mission of Christian education is, therefore, scientific, because it takes into account man's disposition to worship as well as man's disposition to learn. The FACTS of the HUMAN CONSCIOUSNESS are the inspiration that carries forward this mission of Christian education. Education will never be truly scientific and it will never be truly in accord with the

facts of human consciousness until it seeks to develop the religious nature of man, as well as the intellectual nature of man. It ought to be the privilege of every child of the public school and the high school, and of every student of every college and university, to be enveloped every day for a little time in the inspiring and developing atmosphere of worship; and the mission of Christian education will never be done until it has wrought out this great ideal for all the schools of the world. Such worship cannot be sectarian. It may not be altogether Christian, but it can be the worship of God. There are state institutions which are now carrying on such worship for the benefit of their students. Educators are recognizing the truthfulness of the declaration of the Charter of the Northwest in 1787 that "religion, morality and knowledge are essential to good government and the happiness of man," and should be taught in all the schools.

Colleges and universities of all classes are demanding higher moral and Christian character in their professors than was formerly required, and they are recognizing that the work of the professor is not confined to the school room, but that his work is applicable in his character and life to the life of the student outside of the school room. All universities are encouraging today the work of the student associations, but some are doing more than that. President Cyrus Northrop, of the University of Minnesota, is a strong supporter of worship and religious instruction in the state university. He says that "the constitution of the State of Minnesota grants to everyone the right to worship God, even though the Charter of the University forbids denominational and sectarian instruction"; but he maintains that under the constitution of the state, every scholar and every instructor has the right to worship God, and if they choose to assemble for that purpose and worship God in that assembly, no one has a right to object so long as the assembly does not interfere with the regular scholastic work of the university. Therefore, the University of Minnesota has always maintained an assembly for daily worship conducted by the president and professors, the exercises consisting of the singing of a hymn, the reading of the Scriptures and prayer. President Northrop further maintains that "every essential principle taught by Jesus and illustrated and enforced in his life can be commended to the students of any institution by teachers, if they are heartily in sympathy with Christianity." He says it does not need the authority of Jesus in this age to manifest the importance of love to God and love to man, of meekness, kindness, humility, truth, temperance, honor, mercy, fidelity, hope, charity, or spirituality. No man whose moral vision is not extinguished can fail to see and to realize the importance of all these virtues when fairly presented. He rightly declares that they cannot preach the peculiar tenets of denominationalism, but he also declares that all who believe in God can support the contention that worship ought to be held in educational assemblies; and that the agnostics and the atheists are so few and so at variance with the universal sense of mankind that they might properly be ignored in this matter and be treated as a negligible quantity. "It is unthinkable that the whole human family should be without God and without hope. It is, therefore, unthinkable that God should be excluded from the thought of students in all their scholastic life and work." Wise words are these, and the wisdom of them is so apparent that other state universities are promoting methods of worship, and some of them have instituted courses of study concerning the various phases of Christian life and religious development.

One of the foremost in this work is the University of Iowa where systematic work is carried on by the pastors of the churches in this matter of positive instruction along religious lines. At the University of Michigan nearly every denomination has made provision to care for the students gathered there; even the Roman Catholics have established Chapel and Guild halls at the University of Michigan, and likewise in Wisconsin, California and Texas. In North Dakota the Methodist Church has established

Wesley College at the University of North Dakota, building a \$30,000 dormitory for men. This movement has attracted the attention of the world. An interchange of credits has been arranged between Wesley College and the State University.

One writer has said that "it is a strange situation that one specializing in *belle lettres* and language should be precluded from the study of what is acknowledged to be the compendium of the greatest literature of the world." He also says that in 1905-06, in Illinois State University, sixty-two per cent of the student body were recorded as church members or adherents, in Kansas seventy-one per cent, Missouri seventy-eight per cent, Michigan eighty-one per cent, and Iowa ninety-eight per cent. If such statistics are true of every state institution, and the interests of the majority were allowed to govern, there would be worship in every such school.

The friends of Christian education are now active in promoting the worship of God in various institutions; but we prophesy that the scientific spirit of the race will one day recognize that worship is legitimately a part of man's nature, and that the development of his nature is legitimately a part of all education, and that, therefore, the time will come when in every school room, every day, there will be the worship of God. Until such time does come, the mission of the friends of Christian education will not be done, and it shall be their privilege and their obligation to steadily persist in the endeavor to meet the need of *every life* along religious as well as along intellectual lines.

Christianity itself is the first great cause not only of Christian education, but of all modern education. The result of Christian education under God's guidance was to produce trained and developed leaders that inspired and organized the great Christian civilization of our day; and the future of Christian education shall be to make God the heart-center of this mighty civilization that shall be carried to the uttermost part of the earth.

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## UNIVERSITY NOTES

The increase of 28 per cent in the total attendance of the University reaches a climax in the Freshman class of the College of Liberal Arts which shows an increase over last year of 133 1-3 per cent.

The meeting of "The Cherry City Improvement League" in Eaton Hall on the evening of the 12th was an auspicious occasion. The uniting of the Board of Trade, which attended in a body, the Woman's Club, and the Trustees of the University, in a movement for civic improvement augurs well for the city and the University. It is proposed to begin the work of the League by beautifying the Willamette Campus.

The paper given at the fall meeting of the Oregon Academy of Science at Forest Grove by Professor M. E. Peck, of the Department of Biology, on "Some Ecologic Features of the Coast Flora in the Vicinity of Ocean Park, Oregon," aroused much interest in local research work.