

Address of Prof. E. C. ANDERSON,

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Matthew 4, 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

These words are quoted by our Savior from the address of Moses to Israel, as found in Deut., 8, 3.

"And thou shalt remember all the way which the Lord thy God led thee this 40 years in the wilderness. * * * And fed thee with manna, which thou knowest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God, both thou and I."

No utterance could more effectually parry the force of the temptation addressed to Jesus to desert his heaven prescribed course of duty and self-sacrifice, in order to secure a supply of bread. The unanswerable argument couched in these words is, that if God sustained Israel with higher and nobler food, when they followed his lead into a desert where a supply of bread was cut off, then he will assuredly supply me and all his servants who persist in following the course he prescribes. Bread is but a single element, and by no means the most essential one, that must enter into the varied nurture which man's true life requires. In this must blend ingredients of wonderful diversity, and can alone be procured in un-failing fullness by waiting on God—walking with him and having free access to his unfailing resources. If now, for the sake of bread, we disobey God, and thus sever ourselves from Him who is the fountain of life—then, instead of having in us, from connection with His fullness, a well of water springing up into everlasting life, we shall have but a broken cistern—a stagnant, reptile-haunted, disease-breeding pool.

The force of the utterance will be more impressively felt if we notice that the terms translated, "every word," means everything, as well as every word, and is very frequently thus rendered in the Scriptures. That this is its meaning here, is plain from the fact that, in the Hebrew of the Old Testament from which it is quoted, there is no term distinctively meaning word at all. The phrase in the Hebrew literally is "every going forth," or "out-going" from the mouth of God. The same expression is translated thus elsewhere: "Thou makest the outgoings" of the morning and evening to rejoice; "His going forth is from the end of the heavens."

The various objects in nature are represented as spoken into being by God. As words embody the thoughts of men, so, as Luther says: "The sun, the moon, the air, the light, are but the embodied conceptions or thoughts of God." Every created object in height and in depth, thus virtually proceedeth out of the mouth of God. "For by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." The text, therefore, declares that a true life cannot be built up into its ideal, symmetry and completeness by a nurture made up of any one single element, or what can be produced on any narrow section of creation. To secure this angels' food in perfection, every realm and region of God's vast empire must be laid under tribute. Ingredients of great variety and diversity, from every latitude and longitude of the universe have to be imported. The vintage that have opened under the historic past, the ample fields of providential events that are whitening for the sickle in the present, and the germinating harvests of the grander future—all must furnish their quota. Then what the heavens are declaring of the Creator's glory; what the firmament shows of His handiwork—of their laws, magnitudes and mysteries; the speech that day keeps uttering to day, and the knowledge that night keeps showing forth in wondrous intelluents, to night, as the ages roll,—yea, every manifestation of His eternal power and perfection, reflected from his works and radiating from His word—all must be rifed of their peculiar flavors, sweetness and aroma, and all combined and blended in this manna-like nurture—that it may have no element lacking to cheer the heart of God and man, and nourish our true life to the full measure of its stature. No narrower scope than this should we assign to these pregnant words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,"—every element in other words, that has sprung into being at the fiat of His creative power. Nor is this to be limited to the material creation, but embraces as well the immaterial and the spiritual domain of being—things unseen and eternal, no less than things seen and temporal. By ranging over no less varied and verdant pastures and reposing on the margin of no less refreshing and heaven-reflecting waters can man's life be unfolded into that fullness and symmetry as to be a well-spring of joy forever. If on the contrary, we are cooped up and engaged in any contracted section, or limited to any one article of nutrition, physical, mental or moral, our life, like that of the sailor, confined on ship board and limited to hard-tack and salt junk, will sink into that species of leprosy called scurvy, in which all the nobler powers of the soul—its God-given aspirations and instincts become debilitated and helplessly prostrate. Like captives in the prison-pens during our last war, when starved down into idiotcy and forgetfulness of home and friends, our poor souls, though not knowing what the matter is, will, with inarticulate moans of restless dissatisfaction, keep crying out for the living God, for every element that his creative word can supply. Even the lilies of the field, which to-day bloom and to-morrow are cast into the oven, cannot possibly flourish their little hour without the co-operation of agencies of the most amazing variety and complexity. Soil alone, however deep, can by no means furnish them all the essential conditions. By a complicated enginery that baffles our keen-

est scrutiny, moisture is distilled in invisible vapor from the distant ocean. It is then gathered into vast cloud-trains, wafted on their aerial track over hundreds of leagues and distributed, without respect of persons, to the thirsty lips of each of these children of beauty, in vale and hill, forest and prairie. The vernal sky must embrace and cherish them with more than motherly gentleness, must soothe them with the lullabys of her zephyrs, rock them to sleep by night, and wake them in dewy freshness by day. Nor would all this be enough to bring one of this fair and fragile family to bloom, did not the bosoms of other worlds offer them their fostering warmth and nurture, and if the great Physician, Light, did not make daily calls and prolonged stays to administer his life-giving prescriptions. It has been significantly said that the graceful curve of each drooping violet, is directly proportioned to the size, gravitation, and relative distances of the earth and sun, and of all their related orbs. But the diversity of the influences, that must co-operate for the development of man's life to full bloom, are as much greater than those needed for the flowers, as man is nobler and better than they. Like the species of cactus called the century plant, that is said to require a hundred years to elaborate its magnificent flower, humanity requires the nurture of long years, the concentration of all the mental, moral and spiritual light that Divine revelation can pour down, all that the ages can reflect, all that the great cloud of witnesses in the past can converge upon it. The soil of physical sustenance alone, however generous, can never cause this flower of moral and spiritual beauty to unfold to an admiring heaven. Without drinking in ever new emanations of mental, moral and spiritual sunshine, without responding to the wooings of Divine love and fellowship, without thrilling with the joy of God's salvation and expanding with the aspirations of immortal hope, his nobler and grander capabilities will never come to bloom. Like the century cactus, with its bloom repressed and killed out, man, without moral and spiritual culture becomes only more gross, repulsive, and bristling with the thorns of fiercer ferocity, just in proportion as as the compost of wealth is heaped about him. For where but in some mining camp, where wealth rolls in with least labor, and where neither schools nor churches, nor the refining influence of home life are present to counteract it, do we find the most enormous vices—gambling, shooting, stabbing, running riot? And to what but the same cause, "pride and fullness of bread," do the Scriptures assign the fearful pre-eminence of Sodom and Gomorrah, in animalism and infamy?

There never was a time in our history as a people, when the truth of our text needed more to be rung out trumpet-tongued than now, and in no part of our national domain than here on this coast. The temptation to secure bread or profit at the sacrifice of all the conditions of the higher life, intellectual, moral and spiritual, was never so dominant and pervading in high places and in low. Legislators, State and National, whose orbits once seemed without variableness or shadow of change, manifest unlooked-for aberrations when they come within the sphere of some attractive bribe. Candidates for high office are coming to rely more confidently upon the contents of their barrel than upon the volume of their brain and the integrity of their character. And this virus which thus circulates in the greater arteries of the body politic, may be easily detected oozing through the smaller veins and capillaries of private business. But not only is this temptation to get bread at the sacrifice of truth and honor increasingly yielded to in our day; and thus the moral and the spiritual life starved down into impotence to feed the sensuous into more pompous exultation, but the same is done on a still larger scale by the sacrifice of the intellectual life. Large numbers of youth, as well as their parents, put off their hungering and thirsting minds, with the most beggarly and mouldy morsels of mental food whenever there is a chance of thus securing an ampler and quicker supply of bodily provender. Only in the brief interval of mid-winter, when bread material cannot be worked at, in grubbing, breaking, seeding, threshing, sacking, milling and marketing—is it deemed wise and prudent to furnish any regular and suitable aliment for the mind at all. The hibernating animals creep into holes and hollow trees, on the approach of winter, sink into inactivity and torpor and live without food on the extra fat that they had deposited in summer. But this gets so reduced that the poor creatures, if the spring be late, can scarcely walk, fly or creep. The mental hibernation, so common among many, is always in summer, and the lethargy is scarcely ever aroused from enough to note, mark or inwardly digest any nutritive mental food whatever. And the little fat and fibre that their intellects had acquired when they were half awake in mid-winter, has usually vanished into the lankest leanness and emaciation before the long torpor allows them access to mental pabulum once more. What makes the matter worse is that during the brief intervals which they give to intellectual activity, the bread-producing branches alone have any interest or attractiveness in their eyes.

The questions so often asked as to "what is the use of Latin, of Greek, of Rhetoric, Literature, Moral and Mental Science, are all based on the established postulate, that bread, physical sustenance, is the one thing thing needful—the animal nature of man the main thing—and that mental food growth and expansion into intellectual symmetry and power, are but as dust of the balance in the comparison?" Why not rather ask what's the use of mere bodily life or the riches that pamper it, if, like grain on excessively rich ground, it inclines by its very excess of rankness and rots without putting forth an ear or maturing a kernel of mental maturity? Is not the vine or apple tree a failure however luxuriant in mazes of shoots and thickets of branches, if it throws none of its vital force into the formation of nobler fruit? Milton describes Ithuriel, one of the angel guards of Eden, as detecting Satan "squat like a toad close to the ear of the sleeping Eve, coloring her dreams with suggestions of that first disobedience that brought death into the world and all our woe." On touching the disguised fiend with his heaven-tempered spear, he at once, like a train of gunpowder touched by a spark, flamed up into his own real and direful form. The truth in our text will furnish us with a spear out of heaven's own armory, whose touch will be as sure to detect the manifold disguises which this demon temptation assumes in our own times, as it colors the plans of life, bleeds with the projects and purposes of our youth, and shapes the waking dreams of our generation. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." However ample the bread may be that is gotten by starving down the nobler intellectual, moral, or spiritual life, it is selling our birthright for a morsel of meat. The life that bread thus gotten, feeds and fattens, is low and groveling, compared with the life that it poisons. The enjoyments thus secured are insipid and coarse, compared with those they choke out. Some species of caterpillars, which are but the unsightly buds of the living, free, fitting flowers of the air, called butterflies, and which often eclipse the beauty of the flowers attached to the soil, often have eggs of stinging insects injected into them, as we find to be the case in fruits and leaves. Voracious grubs are therefore hatched out that wholly eat out the rudimental butterflies within the wretched caterpillars. The consequence is that they never get to be anything more nor higher than the crawling husk or envelope of the aerial, winged creatures they were designed for. They never, through their debased life, cease to engorge themselves with rank foliage, and to spin unclean webs—never feel any aspirations to rise into the sunny air, nor to hover over and sip the nectar of beautiful flowers.—Now how many there are all around us who have allowed this temptation of which we speak to be lodged in their inward parts till every vestige of the rudimental wings of mental aspiration and high possible attainments have been gnawed away; and who now never will become anything more than a kind of moving sarcophagus, in which all the relics of the nobler powers and possibilities of their higher life are sinking into hopeless decay. Sadder still are the relics of men from whom the moral life has been thus eaten out. There may be found in our land, to-day, mournful specimens of such moving corpses. Once they were admitted by all to be endowed with qualities that promised to rival those of Washington or Gladstone, to become the observed of all observers; but in an evil hour they received bribes from great corporations in the shape of stocks and bonds and pledged their fostering care to brood over and hatch out the larva of wished-for legislative enactments. The consequence is that the soul of high honor, integrity and unselfish patriotism, has been wholly eaten out by these voracious parasites. All that is left of them is the crawling husk of what they might have been, from whose wriggling debasement no fair psyche of honorable statesmanship can ever find a resurrection; but are left by a disappointed and disgusted people—

"To die as the dull worm—to rot, Thrust foolishly in the grave to be forgot." Surely such an existence has little more claim to be called true life than a mummy, from which the vitals, viscera and brain have been removed, has to be called a real man. Now, should you see any one whom you cared for tempted by the promise of better wrappings than his laborer's rags, and a lodging in sculptural marble instead of a hut of unwhewn logs, to sink away into this poor extinct shell of humanity, would you not urge the thought on his mind "that man shall not live by wrappings or surroundings alone, but by all the higher conditions and agencies that God's creative word has supplied?" The air, the sunshine, streaming in through every chink and broken pane of your cabin, infusing buoyant life and activity at every breath, are princely benedictions compared with which all these gorgeous mausoleums and costly grave-clothes, that look so tempting, are mean and beggarly nockeries. Yea, a living dog is better than a dead lion, however his skin may be stuffed and preserved, and however splendid the museum in which it stands.

The truth which we have thus developed, will infallibly detect some satanic element lurking in each and every one-sided scheme of life or system of education. That phase of it which pampers the body at the sacrifice of the growth and maturity of the mind, has already been unveiled and traced to its fiendish origin. But the varying systems that aim exclusively at the development and strengthening of the intellect, that ignore and take no account of the moral and spiritual powers, leaving them as withered, bedwaried and unused limbs, to dangle in impotence and at haphazard—these, let us be assured, are still more defective and dangerous. They are not inspired by the wisdom that cometh from above, but are incarnations of the suggestions from beneath. However they may be draped padded and painted as angels of light, the touch of the quick and powerful spear-point of this truth dissolves their fascination, unveils their empoisoned fangs, discovers their scaly folds and discloses their real character as "earthly, sensual, devilish."

Now, friends, we need not stop to prove by argument that the moral and spiritual nature of man—his emotions, feelings and affections—are the flower and crown of his being. If these, therefore, be neglected, repressed or scathed and blighted in the bud by the frosts of neglect, or by the canker worms of depraved affections, no intellectual acuteness can make up for the lack, any more than longer and sharper thorns on the rose-bush or century plant, can make up for the blighted bloom. For, it is said by an undoubted authority, "Though I speak

with the tongues of men and angels; and though I understand all mysteries and all knowledge, * * * And have not charity, knowledge, * * * And have not charity, I am the fragrant flower of the moral nature, I am nothing." What indeed is our most appalling conception of the character of Satan himself, but that of a being of super-human intelligence, subtlety and penetration, combined with affections depraved into super-human malignity? And hence some of the great educators of Germany lay it down as an axiom, "That life without knowledge is better than knowledge that does not regulate the life;" that all that gives force to the mind is disastrous, if it does not at the same time give us self-control and make us better. A wheelbarrow may be safely pushed upon a sidewalk or a single plank; a locomotive will work disaster and ruin if it be not restrained by iron rails. If, my friends, your children are to jump the track of moral and religious principle, then the more you enlarge their mental power, the more certain and terrible will be their own wreck, and the wider the circle of disaster they will spread around them. We all admit that hostile Indians, with no change in their dispositions, are only rendered more demon-like when their bows and arrows are replaced by the most improved repeating rifles. So burglars, who have become adepts at picking locks, blowing open safes and diffusing chloroform, are more to be dreaded than untaught rogues. And are not the legged and trained assassins of to-day, who are furnished with infernal machines and are skilled in exploding dynamite beneath public buildings and the dwellings of government officers and the guardians of law and order, are not these, while we speak, causing the civilized world to tremble, though the same number of coarse, untaught and brutal ruffians would scarcely be heard of beyond the purlieus of their den in the forest or their lair in the blind alley? Is it not, therefore, too plain to need argument, that any system of education which aims exclusively at the production of mere mental sharpness and alertness in the pupils, to the neglect of their moral and religious nature, is directly adapted to stamp them with the image and superscription of Satan himself?

Now it is coming to be admitted on all hands that the State, neither in their common schools, high schools nor universities, can constitutionally supply this fearful lack. Our National and State constitutions, with one voice proceed on the principle that their province in matters of religion is that they have no province at all. It is made unlawful by the constitutions of all the States, as well as by the National constitution, 1, to pass any law for the establishment of religion; 2, compulsory support, by taxation or otherwise, of religious instruction; 3, the exaction of any religious test, as a qualification for office; 4, the favoring of one sect or class of sects more than another. In the language of the Supreme Court of one of the States (Maine), "It (the constitution) does not recognize the superiority of any form of religion, or any sect or denomination. It regards the Pagan and the Mormon, the Brahmin and the Jew, the Swedenborgian and the Buddhist, the Catholic and the Quaker, as possessing equal rights."

Then, to tax Catholics to support schools where the Protestant Bible is read, or to tax Protestants to support teachers that drill the school in the Catholic catechism, the Book of Mormon or the Jewish Talmud, is alike unconstitutional. So, to tax Pantheists or Positivists, for the support of schools where the Lord's prayer, or any prayers are said or recited, who discard the idea of a personal God who can either hear or heed prayer, and who regard it as irrational mummerly, is in as plain violation of these National guarantees. But the crowning glory of a Christian education which the State is debarred from giving, must be limited to institutions which are established and controlled by Christian men or bodies of men. And that constellation of colleges and academies that have been established by the leading Christian denominations of our country, have become one of its crowning glories, and have attained a popularity and an influence in our older States that State institutions have failed to rival. Pope Pius Ninth, the immediate predecessor of the present Pontiff, said to an intelligent American shortly before his death: "If you give me the education of your youth, from 14 years of age to 20, I will mould your people more potently than all your constitutions and laws." And it is just by multiplying their schools that this priest-hood maintain and extend a system so alien and hostile to free institutions in our our land.

Protestants have been slow to appreciate the mighty power that they might wield by this potent enginery. Too often our own denomination have been the last to avail themselves of it. Baptist families who have had the means, often send their daughters to Jesuit nunneries or to High Church schools; and then lament over it as a mysterious providence that their Mary or Alice should want to take veil, or feel more at home in another church than that of their parents. But it is by no means mysterious or uncommon, that they that thus sow the wind should reap the whirlwind.

It is high time that we should wake up to this conviction—that Rome has acted on for ages—that those that have the religious training of the youth of a country, will mould their age and nation more than all else combined. If we fail to take up and wield this imperial power, the scepter will depart from us as a denomination. We may keep hold of the untutored and unlettered elements of society; but the intelligent, inquiring and cultured classes—yea, even our own children, as they brighten into intelligence, will drift from us. If they hear the minister habitually making absurd mistakes in grammar, geography, natural philosophy and history—mistakes for which they themselves get demerit marks and are laughed at in their classes—how can they help losing respect for him as a teacher of what is so much higher, mysterious and sublime? If, when he tells them of earthly

things, they cannot believe his report, shall they believe him when he tells of Heavenly things? To try to make up for this lack by more stormy exhortations and boisterous utterance; by fiercely pounding the Bible to make up for the lack of clear and lucid expounding thereof; or intense gesticulations of the arms or other bodily exercise, to make up for an un-furnished brain and a lack of thought, will profit him nothing—yea, less than nothing and vanity.

A period of transition is now upon us. Our early ministers volunteered for the emergency of our early settlements, to supply religious instruction, just as the pioneers had to do to subdue the wild Indians. Each had to take whatever equipments they happened to have, whether indifferent, old-fashioned muskets or primitive education; and right nobly did both do their work. But no class of men are more conscious of the disadvantages under which they labored. None are stronger advocates of more regular drill, and the most improved arms and equipment for those that succeed in the work. And the most convincing demonstration of the strength of this noble sentiment here before us, in this grand edifice, is what so thoughtfully meet to-day. If there are men we should delight to honor, they are the men we see more clearly than they that, the old, flint-lock muskets were efficient enough against the Indians when they had but bows and arrows, they would be laughed at now, as they have Winchester rifles. So the objection against religion that the fathers had, was not so easily silenced by their own steadfastness and strong common sense. But now, every half-fledged snatcher in learning, with a repeating rifle of the latest patent, Darwin, Huxley or Ingersoll, the case is far different. And hence, to furnish facilities for the training of an efficient ministry for this field, the most urgent duties of the hour. No more accustomed grooves, but here the ground to be made, the momentum to be given, gauge to be set for all succeeding generations. In the older States, youth and inexperience more safely take the helm, where the rocks shoals have all been surveyed and marked, here, where bars have to be crossed and reefs to be threaded—for the first time, we have no buoys or beacons to guide our course, discernment, ripe experience and practical sense are far more necessary.

If the foundations of many generations to be wisely and surely laid, whole new one-sided fragments of men—are indispensable. The half-baked Ephraims will almost inevitably leave their impress upon their work—will duce children in their own likeness. Plans will be one-sided, their theories hazy, they are ever inclined to rebel, to run off on some tangent, to make and rush one truth, or aspect of truth, all complimentary or related truths, are lost of. And this is now, and has been through ages, the prolific source of error and evil, you hold an object as large as your hand, enough to your eyes, it will fill your whole vision; and if you are infatuated enough keep it there, nothing else in heaven above or the earth beneath will seem to have any importance. So the Arminian field of view with the Divine fore-ordinations decrees, so that human freedom and ability reduced to the shadow of a shade. The Arminian, pendulum-like, swings as far in opposite extreme, and can see no fore-ordinations. Others again dwell so exclusively on what Scriptures say of God's love and fatherly care that all that is said of his being a righteous Judge, of his infallible truthfulness in carrying out his threatened doom on the impenitent sinner, becomes only such stuff as dreams are made of. Then once more there have been through the ages, and several times in the history of those now living, periodic erases of the 2nd Advent. From the time of Miller, a half century ago, and several times since, a comet have in sight, this one thought has been out on all others, and eclipsed all of heaven and earth. And now it is something that is made the style of nutrition. It is so constantly before the mental vision, that related or complementary truths have no importance. Of all the myriad harp-strings of the Gospel symphony, this one alone is blown upon in season and out of season, till the led harmony is reduced to the monotonous twanging of one single string. Now let us serve how all these, and numerous other directions of the truth as it is in Jesus, are common to all. They are one and all the result of yielding to the style of nutrition, which is levelled—to support the Christian life as a single element, or truth, produced on some limited quarter section of the orb of revelation when it cannot reach the measure of the fullness of its fullness, except on a nurture which elements derived from every region and its entire sphere—yea from every word that proceedeth out of the mouth of God. And this is easy to see that if the ministry be thus fed, on so meagre a style of nutrition, they will be supplied with it in a still more meagre and impoverished form. Like children in food, deficient in bone-building elements, religious organism of such a people will be the rickets. The soft, yielding flesh of emotional nature is braced up by no unbending bones of intelligent principle, and is easily bent to bear their own weight. Much they bear the burden and heat of the day, efficient workers in the vineyard. They are up to-day and down to-morrow; will totter and stumble by the jostlings of ordinary events; will be carried away with every new doctrine, and prove an easy prey to every cunning vendor of any spiritual quack cure-all.

The Prophet Hosea sadly exclaims of the unstable and fickle people of his time: "Did he now and here, the same lament would be again and again repeated, he saw how easily people are baited and captive by any fresh earth-worm of novelty, artificial fly of clumsy deception, or genuine palpable absurdity that any shallow prey may choose to angle with. As fashions often become all the rage in remote countries, long after they are cast aside and forgotten in the centres of fashion, so in the world, worn out hobbies, second-hand theories and thread-bare cretches which have had day in older communities, are gathered up, shrewd religious rag-men and retailed to wondering people here as the freshest and styles, direct from the Court of Heaven."

Shall we then, Brethren and Fathers, our rising ministry, and by consequence our people, to any such meagre and impoverished fare? Shall we give them access only to mental time, or to the bread producing element of knowledge? Or shall we resolve, by the aid of God, to lead them into the grander fields of Biblical and Theological learning, they may thence garner a richer and more refreshing nutrition from "every word that proceedeth out of the mouth of God."

To what but to the lack of these facilities, it due that many of the most promising ministers that have been raised up, are not laboring for the field? And the causes will lead to the same result in the other States.

The only radical cure for this is to those who are of the field ample facilities, to fit them most efficiently to labor in the field.