

**A LIBERAL EDUCATION AND
A LIBERAL FAITH: A
SERIES OF BACCALAUREATE
ADDRESSES, PP. 1-231**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649043651

A Liberal Education and a Liberal Faith: A Series of Baccalaureate Addresses, pp. 1-231 by
Charles Franklin Thwing

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHARLES FRANKLIN THWING

**A LIBERAL EDUCATION AND
A LIBERAL FAITH: A
SERIES OF BACCALAUREATE
ADDRESSES, PP. 1-231**

A Liberal Education and a Liberal Faith

A SERIES OF
Baccalaureate Addresses

BY
CHARLES FRANKLIN THWING, D. D., LL. D.

PRESIDENT OF
WESTERN RESERVE UNIVERSITY AND
ADELBERT COLLEGE



NEW YORK: THE BAKER & TAYLOR CO.
33-37 EAST SEVENTEENTH ST., UNION SQ., NORTH

COPYRIGHT, 1903, BY THE BAKER & TAYLOR CO.

Published September, 1903.

A LIBERAL EDUCATION AND A LIBERAL FAITH

I

THE HIGHER EDUCATION AND THE DIVINE KINGDOM.

"And Moses was learned in all the wisdom of the Egyptians."—Acts vii. 22.

MOSES was the servant of God. He was also the pupil of the Egyptian teachers. He set forth the Ten Commandments, but he knew the laws of men. Moses was in Egypt in order to leave Egypt. He did not fear that pagan learning would unfit him to emancipate a holy people. He may have believed that pagan learning would help him to emancipate a holy people. It is not rash to infer that the education of Moses did aid him in the deliverance and the progress of the nation of Israel. The text, therefore, suggests my subject: "The Higher Education Promotes the Progress of God's Kingdom."

We acknowledge that some minds assent to this proposition with hesitation. God's kingdom is built on faith, it is said. And the higher education, it is also said, is antagonistic to faith. Thought is the mother of doubt, philosophy the parent of atheism, reasoning fosters agnosticism. The gospel of science is not a gospel of Christianity. And yet, we know that truth must be consistent with itself. The gospel of the rocks, properly interpreted, is one with the gospel of the Bible properly interpreted. Strange, if thought about God should result in a disbelief in the very being of God. Strange, if the more of light men receive the less they should know Him who is light. No; the higher education is a part of the progress of the divine kingdom. The higher education and that kingdom cannot be enemies. The two are one in origin—God. The two are one in aim—the incarnation of divinity. The two are one in material to be worked upon—human character. The two are one in method—truth in life, and life in truth. The two are one in motive—divine inspiration. There is an education antagonistic to the progress of God's kingdom, but it is not the higher, but the lower education. It is the education which is materialistic in philosophy,

agnostic in result, narrow in outlook, superficial, without breadth, content to study matter without looking through and beyond the material, content to observe law without a suggestion of a lawmaker, content to detect design, without reflecting upon the designer. Such education retards the progress of God's kingdom, but such an education is not the higher; it is the lower. Its members are members neither of the School at Athens, nor of the School at Jerusalem.

The particular part of my subject to which I ask your attention is the ways in which the higher education promotes the progress of God's kingdom.

First: The higher education promotes the progress of God's kingdom by giving guidance to the forces of this kingdom. The higher education belongs to the intellect. The intellect is that part of man's complex being which it first touches and embraces. The intellect is the directing force in man. The intellect indicates; measures values; analyzes results; points out methods; discriminates, reasons, judges. The higher education is concerned with truths, and not with truths only, but with the truth of truths. The lower education has to do with individual facts; the

4 A LIBERAL EDUCATION

higher with the relation of facts. The progress of the divine kingdom must be in accordance with the laws which represent the relations of truth. If the kingdom of God, when guided by the human mind, should be in ways antagonistic to those laws, its movements are not a progress, but a regress. If the kingdom of God is guided by these laws, its progress is in unfolding the divine will among men. Where can we look for such directing control except to the best training of the schools? I confess the power of Almighty God; I confess the divine inspiring presence; I confess obedience to the will of divinity; but, I also know that God has committed the progress of his kingdom to human minds and hearts and hands. I remember the command, Go ye into all the world and preach. Go, with your mind clear and strong; go, with your heart clean. It is, therefore, no blasphemy to say, that the mind of man, illumined, disciplined, comprehensive to grasp, keen to distinguish, is to direct the progress of this kingdom. Commerce has gone down into the oceans of the world as a diver, to bring up the precious pearl for its own enrichment and adornment. Education has gone down into the same ocean as a rescuer of a