

FIRST

Annual · Meeting

OF



THE AMERICAN
Baptist Education Society



HELD IN

TREMONT TEMPLE, BOSTON.

May 18th, 1889.

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CHICAGO:

R. R. DONNELLEY & SONS, PRINTERS.

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TRINITY TABLE, BOSTON.

MAY 1874

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THE AMERICAN
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THE AMERICAN BAPTIST EDUCATION SOCIETY.

President,

HON. FRANCIS WAYLAND.

Vice-Presidents,

HON. GEO. A. PILLSBURY.

HON. L. B. ELY.

Recording Secretary,

LANSING BURROWS, D.D.

Corresponding Secretary,

F. T. GATES, Racine, Wis.

Treasurer,

JOSHUA LEVERING, Baltimore, Md.

Auditor,

COLGATE HOYT.

EXECUTIVE BOARD.

1890—

PROF. O. T. MASON, D. C.

R. B. COOK, D.D., Del.

JAMES POLLARD, Md.

W. SCOTT, D.D., N. Y.

E. N. BLAKE, Ill.

T. H. PRITCHARD, D.D., N. C.

REV. C. A. STAKELY, D. C.

W. A. CAULDWELL, N. Y.

G. D. BOARDMAN, D.D., Pa.

HON. J. C. C. BLACK, Ga.

R. M. DUDLEY, D.D., Ky.

J. A. HOYT, S. C.

1891—

M. S. SMALLEY, Kan.

H. H. HARRIS, LL.D., Va.

J. B. STETSON, Pa.

N. E. WOOD, D.D., N. Y.

REV. G. J. BURCHETT, Ore.

REV. A. C. DIXON, Md.

HON. J. BUCHANAN, N. J.

A. C. OSBORN, D.D., N. Y.

C. C. BOWEN, Mich.

T. T. EATON, D.D., Ky.

HON. JNO. HARALSON, Ala.

J. B. LINK, D.D., Texas.

1892—

JOHN HUMPHSTONE, D.D., N. Y.

HON. H. K. ELLYSON, Va.

H. L. MOREHOUSE, D.D., N. Y.

PROF. W. R. HARPER, Conn.

CHAS. M. PRATT, N. Y.

H. C. WOODS, D.D., Neb.

HON. J. L. HOWARD, Conn.

PROF. A. S. BICKMORE, N. Y.

REV. L. A. CRANDALL, Ohio.

F. M. ELLIS, D.D., Md.

J. A. SMITH, D.D., Ill.

A. G. LAWSON, D.D., Mass.

PROCEEDINGS.

The Society was called to order by the President, the Hon. Francis Wayland.

In the absence of the Recording Secretary, Gen. Thomas J. Morgan, of Providence, was appointed Secretary pro tem.

The following committees were appointed by the President:

On Nominations.—Rev. John T. Beckley, D.D., Pa.; Rev. T. W. Goodspeed, D.D., Ill.; Rev. H. C. Mabie, D.D., Minn.; Hon. C. W. Kingsley, Mass.; Rev. T. T. Eaton, D.D., Ky.

On Enrollment.—Pres. J. F. Forbes, Fla.; Pres. W. T. Stott, D.D., Ind.; Prof. C. P. Brown, Mass.

After the announcement of the Committees upon Nominations and Enrollment, President Wayland said:

We are not here, friends, to consider the value or importance of education. Our own common sense has settled that question long ago. Nor are we here to consider the question of education under the auspices of our denomination. The organization of this Society has settled that question. We are here, rather, to consider questions of policy; to consider how aid to our denominational education can be secured and how it shall be bestowed. We are a committee of the whole to devise ways and means. And, at the outset, one thing it is satisfactory to know—this enterprise has been launched. We have passed beyond the region of experiment and have entered the realm of action. Already the gates are ajar—and they will soon be wide open. Something else is ajar—and wide open, even; it is the flood of oratory that will be poured out upon us, in every form that has ever occupied the tongue or assailed the ear of man; reports, addresses, speeches, recommendations, discussions. And, therefore, it is my duty to spare you, as you would be spared. You will now listen to the first form of oratory, the Report of the Board, by the Corresponding Secretary.

REPORT OF THE EXECUTIVE BOARD.

In submitting its first annual report your Board ventures to congratulate the denomination on the formation of a National Education Society. The work of the year has been, of necessity, in chief part preparatory, and attended with extensive correspondence and inquiry. Incidentally these inquiries have vividly revealed in every part of the land the need of a society such as this—a society to promote christian culture, composed of the representatives of the entire denomination, offering, where needed, the counsel of the Baptist Brotherhood as to the location and scope of institutions of learning, affording financial aid when such aid is possible and wise, and giving unity of plan and efficiency of effort to all our educational work. The Society came into existence at a moment most critical and opportune. A cordial welcome has been extended by the denominational press, by our institutions of learning, and by the denomination at large; the generous co-operation of brethren of means has been offered; worthy results have been already achieved means are promised for larger undertakings; and the Society has most evidently entered upon a career of great and permanent usefulness.

To sum up in a word the work of the year:

The Board has secured a liberal charter from the Legislature of New York; has made careful inquiry as to the condition and needs of all our institutions of learning; has given its endorsement to the University of Des Moines, in Iowa, and recommended that the name of that institution be changed from University to College; has composed several embarrassing difficulties, and taken others of a similar nature under advisement; has resolved to co-operate with the brethren in the West in establishing on an enduring basis an institution of learning in Chicago; has received a subscription of \$100,000 for the general work of the Society from one of our wisest and most liberal brethren; and has now under consideration applications for aid from nearly fifty institutions of learning, asking in the aggregate nearly \$500,000 and promising to raise on their local fields, as a condition of such aid, a sum total of nearly one million more.

CHARTER AND HEADQUARTERS.

When the Society was formed it was the united purpose of the Board to establish the headquarters of the organization, if found practicable, in the city of Washington. It was believed by all, that the National capital, equi-distant between the North and the South,

cherished alike by all sections of the land, the fitting birthplace of a National society, would be no less suitable for its permanent home. The subject was discussed at the first meeting of the Board held in Washington, in December last, and the proper steps were then taken to secure incorporation under the laws of the District of Columbia. But when the laws came to be examined, and legal advice was sought, it appeared that a majority of the incorporators must reside in the District of Columbia, and from the reading of the law, counsel were divided in opinion as to whether all members of our organization equally could be legal participants in its business transactions. The laws of the District furthermore require nineteen of the thirty-six members of our Board to constitute a quorum for the transaction of business, instead of nine as our Constitution provides. So large a quorum as nineteen would make it difficult to assemble the Board for business. The laws of the District furthermore would render us liable to taxation, at the pleasure of the District Commissioners they leave it doubtful if we could legally receive devises, and they limit the income from the invested funds of societies like ours to twenty-five thousand dollars. In view of these legal obstacles and the difficulty of securing their removal by special act of Congress, your Board decided, at its annual meeting in February, to seek a charter from the Legislature of New York. An act of incorporation, carefully drawn with the aid of counsel, and believed to meet the present and future wants of the Society, has been approved by the Legislature, and now awaits the signature of the Governor*. The special gratitude of the Society, and of the denomination is due to Senator J. Sloat Fassett, and to Assemblyman Gen. Husted. These able gentlemen kindly took full charge of the bill, and to their influence and vigilance the Society owes a charter liberal and satisfactory in its provisions. The change from Washington to New York is not without its compensations. The Society will remain truly National rather by impartial recognition of the interests of the whole land than by neutrality of location, and New York will furnish a local constituency much abler financially than any other city in the land. The following is a copy of the charter :

*The governor has since signed the charter.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

State of New York.

AN ACT

To incorporate the American Baptist Education Society.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. All such persons as now are, or may hereafter become, members of the American Baptist Education Society, formed in the city of Washington in the year of one thousand eight hundred and eighty-eight, shall be and hereby are constituted a body corporate by the name of "The American Baptist Education Society," for the purpose of promoting Christian education under Baptist auspices in North America.

§ 2. The said corporation shall have power to hold, purchase and convey such real estate as the purposes of the society shall require, but the annual income of the estate held by it at any one time within the State of New York, shall not exceed the sum of one hundred thousand dollars.

§ 3. The said corporation shall have power to receive, hold, take by donation deed or devise any real property, which has been or may hereafter be given, granted or devised to it by any person whomsoever for the purpose stated in section one, and to receive, accumulate and hold in trust endowment or other funds, and make investments thereof wherever it seems most advisable. And the said corporation shall be also competent to act as trustee in respect to any devise or bequest pertaining to the object of its corporation, and devises and bequests of real or personal property may be directly made to said corporation, or in trust, for any of the purposes comprehended in the general objects of said society, and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created, subject, however, to the limitation expressed in the section of this act as to the aggregate amount of such real estate, and subject also in receiving bequests from persons within the State of New York, to the provisions of chapter three hundred and sixty of the laws of one thousand eight hundred and sixty, entitled "An Act in Relation to Wills."

§ 4. The annual and other corporate meetings of said Ameri-

can Baptist Education Society may be held at such place and time as said corporation may by its constitution, by-laws or vote provide.

§ 5. This said corporation shall also possess the general powers specified in the third title of the eighteenth chapter of the first part of the revised statutes.

METHODS AND RANGE OF INQUIRY.

It was thought prudent and necessary for the Society, before forming definite plans of work, to make extended and careful inquiry as to the present condition and needs of Baptist education and the best way of meeting those needs. As one means among others of securing the information desired, the following letter was prepared and sent to the executive officers of all Baptist theological seminaries, colleges, academies, and ladies' seminaries in the country.

Dear Brother :—The American Baptist Education Society desires to put itself in possession of the facts concerning the present condition and needs of our Baptist educational institutions. The list of questions below will be sent to every Baptist educational institution in North America. The answers will be considered confidential, wherever so indicated. The list of questions form one of several lines of inquiry which we are pursuing with the aim of securing the widest and most accurate information possible. We are aware that to answer these questions will cost you much valuable time ; but we know of no other way of getting a general and comprehensive survey of the whole field. We hope, therefore, for a full reply at your earliest convenience. Can you not favor us with your immediate attention? The numbered questions may receive numbered answers without the trouble of repetition.

1. Kindly send us a copy of the charter or articles of incorporation of the institution of which you are the executive officer.
2. Please mail a copy of your latest catalogue of officers and students.
3. Send any pictures you possess of your grounds and buildings.
4. Give brief description of grounds, how located with reference to town or city, with present value, at low estimate.
5. Give brief description of buildings, when erected, at what cost approximately, present value, at low estimate.
6. Please send any historical sketches published.

7. Send any addresses in print as to the work, aims, or needs of the institution.
8. Send catalogue of Alumni, if published.
9. What is the present amount of productive endowment?
10. What was the income from same last year?
11. What was the income from tuitions last year?
12. What other sources of income have you, and in what amounts?
13. Give list of salaries paid instructors, without specifying names.
14. Name amount of incidental expenses.
15. If you have an annual deficit, how do you dispose of it?
16. Please state your most pressing financial needs, itemizing objects and amounts needed for each.
17. What is the total amount of your present indebtedness?
18. How do you hope to pay this indebtedness?
19. How much, approximately, of the total assets of the institution has been contributed in the New England and Middle States?
20. In what years of its history has your institution been visited with revivals of religion?
21. In your opinion, how many have been converted?
22. How many students for the ministry have you in your present classes?
23. What provision is made for beneficiary education?
24. What in your view are the most pressing educational needs of the Baptist denomination in your State?
25. Please state briefly the most important facts on which you base your answer to the above question.
26. What steps, in your opinion, ought now to be taken towards meeting these needs?
27. Will you answer Nos. 24, 25, and 26, substituting "Nation" for "State."

Your kind answer to the above questions will, we hope, prove helpful to the cause of education.

In courteous reply to this letter the officers of many of our ladies' seminaries and colleges, of most of our academies, and of all our colleges and theological seminaries without exception, have placed full statements of their condition and needs in the hands of the Board. The larger number have added carefully matured and valuable suggestions as to the educational policy the denomination ought now to

pursue, not only throughout the country at large but in their respective localities. The Board has thus at command the views of leading educators in every part of the land on questions of policy. A large number of copies of charters and articles of incorporation have been secured, as also many historical sketches and descriptions of grounds and buildings, together with full, late and accurate statistics.

RESTORATION OF THE SWEDISH DEPARTMENT TO THE BAPTIST UNION THEOLOGICAL SEMINARY, AT MORGAN PARK, ILL.

About four years ago the Swedish students then organized into a department of our Theological Seminary at Morgan Park, were withdrawn from that institution by the National Conference of Swedish Baptists. An independent Swedish Seminary was provisionally organized at St. Paul, Minn., but this, from lack of local support, was afterward removed to Stromsburg, a small Swedish-American town in Southeast Nebraska.

In the Northwest, there are many thousands of Swedish Baptists. Encouraged generously by the Home Mission Society, they are an active evangelistic body of christians, working with very marked and unusual success among their countrymen in America, many of whom are inclined toward evangelical truth and the Baptist denomination. Their young men are eager to enter the ministry and appreciative of the value of education. They are called constantly to come into comparison and controversy with the highly educated ministry of the Lutheran Church. The withdrawal of the Swedish students from the Seminary at Morgan Park, and the breaking up of this prosperous and highly useful department proved disastrous in its consequences. Although a property worth about \$15,000 was conditionally secured at Stromsburg, the location was not central; the financial support proved not to be adequate; the attendance fell to scarcely a third of the former numbers; and provision for the education of the Swedish ministry became a serious problem. At this juncture the Swedish Conference appointed two important committees, charged with the work of securing a new and more central location for their seminary. These committees obtained an offer of lands in Chicago. The moment had arrived for an urgent effort to secure the return of the Swedish brethren to Morgan Park. Representatives of the Society obtained a hearing on this question from the Swedish Committees on New Location and accepted the formal invitation of these committees to act in their behalf in negotiating an acceptable basis of return with the

officers of the Seminary at Morgan Park. The negotiations, with the hearty co-operation of the officers of the Seminary and the fraternal spirit of the Swedish brethren, were completely successful. Terms of reunion were arranged acceptable to all, and subsequently were unanimously ratified by the General Swedish Conference and the trustees of the Seminary. The Swedish department has been formally re-instated at Morgan Park, and is now in successful operation with a largely increased attendance.

The result of this happy reunion, as cordial in sentiment, as vital in organization, cannot fail to be great in the enlarging work of Swedish evangelization. The officers of the Seminary and the Swedish General Conference, have expressed their gratitude to the Society for its agency in their mutual behalf.

THE WORK OF REPRESENTATIVES OF THE SOCIETY IN NEBRASKA.

The Baptists of Nebraska number about nine thousand. The work of planting churches and bringing them to independence is still for the most part to be done. There are few self-supporting churches in the State, and as yet not large Baptist wealth. Their academy at Gibbon having failed, there is no Baptist school in Nebraska. Our brethren there have wisely organized, however, an educational convention with an executive board, and there is a strong sentiment favorable to christian education throughout the State. The convention and executive board formally accepted, a year ago, an offer of lands, buildings and a small amount of funds for a Baptist college from the citizens of Grand Island, a town about one hundred and fifty miles west of Omaha. This offer, as accepted, required on the part of the Baptists the maintenance of the proposed institution as a college, and that no other Baptist institution of like grade should ever be established in the State by Baptists. Some of the friends of education, both in Nebraska and elsewhere East and West, were disconcerted by the acceptance of this offer under conditions so severe. It was believed that the brethren in Nebraska could not now support a college, and that if they could do so elsewhere they must fail at Grand Island. Moreover the city of Omaha is and will continue to be the most accessible, the most populous and the most wealthy city in the State. Not unlikely Omaha may be found to be the true educational centre of Nebraska. The action which would make the honorable establishment of a college at Omaha forever impossible was viewed by many as a complete check on any worthy educational

development in Nebraska, and possibly a serious blow to the educational interests of surrounding States. The Educational Convention and Executive Board of the Nebraska Baptists met in Lincoln, on the 30th of October. Representatives of the Society were formally invited to attend and to participate in these meetings. It was found that the citizens of Grand Island had not in all respects fulfilled the conditions of their contract, and the previous decision of the Executive Board was fairly open to reconsideration. The counsels of your representatives were approved and accepted unanimously with the hearty thanks of the convention. The Board revised the contract with Grand Island, striking out the more stringent and objectionable features, and leaving the Baptists of Nebraska practically free to found a college elsewhere in due time, free to fix the range of instruction at Grand Island, and postponing their financial responsibility in conducting the proposed institution for three years.

THE COLUMBIAN UNIVERSITY.

The trustees of the Columbian University at Washington, through President Welling, have invited the endorsement of the Society in an effort adequately to endow that institution. This request the Board referred to a committee, consisting of Drs. Osborne, Boardman, Morehouse, Harper, and Ellis. The brethren of this committee invited Dr. Welling to prepare and lay before them a statement of the peculiar advantages of the City of Washington as the location of an institution of learning and the needs and opportunities of Columbian University. The summary of advantages and review of the needs and opportunities of Columbian, furnished by Dr. Welling, has been published, and is accessible to all in pamphlet form. The report of the committee named is now before your Board, and has been made a special order of business at a future meeting.

ENDORSEMENT OF THE UNIVERSITY OF DES MOINES.

Early in the year your Board received a communication from the University of Des Moines, Iowa, asking the Society to endorse that institution. The statement of the trustees included a copy of the charter, a schedule of assets and liabilities, a description of the grounds and buildings with their location in Des Moines, an enumeration of the special advantages of the city of Des Moines as a location of a college for the Baptists of Iowa, a schedule of the work the University of Des Moines is now doing, and a review of the

present needs of the Baptists of Iowa for an institution of higher learning. The application of the trustees was referred by the Board to the Executive Committee, with power to take final action. The committee canvassed with care the educational history and condition of Iowa, and embodied its endorsement of the University of Des Moines in the following preamble and resolutions adopted without dissent :

WHEREAS, The trustees of the University of Des Moines, Iowa, have invited for that institution the endorsement of this Board ; and

WHEREAS, The institution is secured by charter to Baptist control ; is well located to serve the educational interests of the people of Iowa ; has a valuable property in grounds and buildings, nearly free from debt ; is organized as a college, and as such promises to supply important pressing and permanent needs of the Baptists of Iowa ; Therefore,

Resolved, That we commend this institution of learning to the active sympathy and the financial aid of all Baptists and of all others interested in christian education.

Resolved, That we recommend the trustees to change the name of the institution from "University" to "College" to correspond with its present work and proper scope.

This action of the Executive Committee, representing the Board, has received, so far as known, the general approval of the denomination. The city of Des Moines is located near the geographical centre of Iowa. It is the capital of the State, its largest city, and is growing with great rapidity. It is the centre of manufacture, of commerce and of wealth. Seventeen lines of railroad, radiating from this city, penetrate every county of the State. The city is beautiful, healthful, and elevated in its moral tone. Des Moines furnishes in all respects a rarely favorable location for a college under the auspices of the Baptists of Iowa. An application for endorsement also has been recently received from the trustees of the Central University of Iowa, located at Pella. This application will receive the careful consideration of the Board.

ESTABLISHMENT OF A BAPTIST INSTITUTION OF LEARNING AT
CHICAGO.

The Board has decided to undertake the establishment of a Baptist institution of learning in the city of Chicago. In July last, a convention of western pastors and laymen met in Chicago to con-

sider the propriety of accepting a conditional offer of lands and buildings for a college to be located at Morgan Park. It was unanimously resolved that the offer ought to be accepted. A provisional committee, constituting of prominent pastors and laymen, was appointed to secure if possible the fulfillment of the conditions. After inquiry and consideration, this committee laid before your Board a full statement of the facts, and invited the counsel and the co-operation of the Society. Pending the action of the Board on this request, the Secretary made inquiry as extended and diligent as possible in Chicago and the West as to the need and of an institution of learning in that city, and as to the local interest which might hopefully be developed under favoring conditions. The communication of the provisional committee at Chicago was carefully considered by the Board at its December meeting, and the following resolutions were unanimously adopted:

Resolved, That the establishment of a thoroughly equipped institution of learning in Chicago is an immediate and imperative denominational necessity.

Resolved, That we rejoice in the powerful sentiment favorable to such an institution, that prevails not only in Chicago and the West, but also throughout the denomination at large.

Resolved, That we invite brethren of means to unite in an endeavor to found such an institution, and pledge the hearty co-operation of this Board, and that the Corresponding Secretary of the Society be directed to use every means in his power to originate or encourage such a movement.

The addresses pending the adoption of the resolutions were numerous and animated. A great variety of powerful considerations were adduced in illustration of the pre-eminent present need of a Baptist institution of learning in Chicago.

The scope of instruction to be proposed, the location to be chosen, whether in the city or in a suburb, the funds required for a substantial foundation, the extent to which the Society may wisely co-operate in the undertaking, these and other important questions the Executive Committee of the Board referred at a later meeting to a committee of eastern brethren, consisting of Drs. Andrew, Hovey, Weston, Elder, Duncan, Moorehouse, Taylor, Harper and Hon. Chas. L. Colby. The very carefully considered report of this committee has been laid before your Board. So much of this report as relates to minor details of the organization of the institution has

been reserved for future consideration. So much of it as sets forth the conditions and scope of endeavor on which the Society should seek subscriptions has, with some modifications and additions, been adopted by the Board. This action of your Board is set forth in the following preamble and resolutions, on which, as a basis, the hearty co-operation of the denomination in this great enterprise is invoked.

(1) *Resolved*, That this Society take immediate steps toward the founding of a well equipped college in the city of Chicago.

(2) *Resolved*, That the institution be located in the city of Chicago and not in a suburban village.

(3) *Resolved*, That the privileges of the institution be extended to persons of both sexes on equal terms.

(4) *Resolved*, That for a suitable site for the proposed institution there be provided at least ten acres of land.

(5) *Resolved*, That the Board proceed to raise one million dollars as a financial foundation for the proposed institution.

(6) *Resolved*, That subscriptions secured for this fund shall be subject to the following conditions:

Condition First. That the whole sum of one million dollars be subscribed before June 1st, 1890.

Condition Second. That all subscriptions for land and buildings bear interest from June 1st, 1890, until maturity, at six per cent.

Condition Third. That all subscriptions shall be payable in equal quarterly installments and shall in no case extend beyond five years from June 1st, 1890.

(7) *Resolved*, That at least \$600,000, and as much more as possible, of the million or more subscribed shall be an endowment fund, the principal of which shall remain invested and the income used only so far as shall be necessary for the expenses of conducting the institution, and shall not be used in the purchase of lands or in erecting or repairing buildings.

(8) *Resolved*, That the Board shall secure the incorporation of the proposed institution as early as practicable; that the Board of Trustees shall consist of twenty-one members, divided into three equal classes, with terms of service expiring respectively in one, two and three years; that the choice of persons for the first Board of Trustees shall be subject to the approval of the Executive Board of this Society, and that the President of the institution and two thirds of the Board of Trustees of the same shall always be members of Baptist churches.

(9) *Resolved*, That the Society shall collect all funds for the proposed institution, and shall pay the same over to the Trustees at such times and in such amounts as shall be approved by the Board, it being understood that the Society shall exercise no control over the financial affairs of the institution, beyond the time when in the judgment of the Board the institution is solidly founded.

(10) *Resolved*, That the Society shall take the title to the real estate of the institution and convey the same to the Trustees of said institution, subject to a reversionary clause, providing that, in case the Trustees shall ever mortgage the same, or any part of it, or any portion of the property thereon, the whole shall revert to this Society.

The Board is not without hope that, in no great length of time this enterprise, pre-eminently important in our educational work, will be brought to complete success.

MR. ROCKEFELLER'S GIFT OF \$100,000.

The Board has received the offer of \$100,000 for the general work of the Society, from one of our wisest and most generous denominational benefactors. The following correspondence will illustrate the conditions attached to the offer, and the hopes and purposes of the Board in accepting it:

NEW YORK, Feb. 20th, 1889.

REV. FRED T. GATES, *Cor. Sec.*

American Baptist Education Society.

Dear Sir: I will contribute one hundred thousand dollars to the American Baptist Education Society, payable as required for its contributions to educational work in the United States; providing such contributions are not payable faster than ten thousand dollars during each month, beginning with March and ending with December next; and providing I am advised, and endorse in advance the proposed contributions.

Yours truly,

JOHN D. ROCKEFELLER.

NEW YORK, Feb. 21st, 1889.

MR. JOHN D. ROCKEFELLER.

Dear Sir: Your note of yesterday, offering to contribute one hundred thousand dollars to the American Baptist Education Society for its contributions to educational work in the United States, has been received and laid before the Executive Board.

I am instructed by the Board to convey to you their acceptance of your noble gift, under the conditions which you name, and to express to you their grateful appreciation of this mark of your confi-

dence in the possible usefulness of the Society. They believe that your influence and patronage, thus generously tendered the new organization, will do much to assure that unity and efficiency in promoting Christian culture, which the Baptist denomination has sought in forming a National Education Society. They venture to hope that your example will encourage others who may contemplate employing the Society in a similar way, whether for the appropriation of large or smaller sums. The Board will designate your donations to such institutions, in such amounts, and under such conditions as you may approve, and as, in their judgment, shall promise the largest, most certain and most permanent fruitage of good.

Cordially yours,

FRED T. GATES, *Cor. Sec.*

A large number of applications for aid from this fund have been received from all sections of the country. These requests for aid, numbering more than fifty, are generally for definite sums indicated, and in nearly all cases offer, as a condition of the gift asked, the raising of large sums locally. The amounts asked aggregate many times the sum now at the command of the Board. In the delicate and responsible duties devolved upon it, in the distribution of this fund the Board invites the generous consideration of all.

The Board will distribute this fund, and prosecute the work of the Society, in accordance with following outlines of policy presented by the Committee on Policy and adopted at the last meeting of the Board.

REPORT OF COMMITTEE ON POLICY.

Your committee, appointed to suggest outlines of the policy to be pursued in the organization and work of the Society, recommend as follows:

1st. That the Board take early steps toward the formation of a department of educational architecture, with a view to assisting institutions of learning in the choice of plans for buildings.

2d. That the Board seek to establish auxiliary relations with local Education Societies already existing, and to form an Education Society in each State where such an organization does not now exist, and that the Society, through these agencies, rather than through independent agencies of its own, seek to secure annually an effective presentation of the cause of Christian education in its broadest aspects—individual, local and national—to every Baptist church in the land.

3d. That in so far as it shall be found advisable and practicable the Society shall encourage university education.

4th. That in general the Society seek to foster in each State one well equipped college suitably located, and that it discourage the undue multiplication of institutions attempting collegiate instruction.

5th. That the Society seek to build up, as auxiliary to each college, three or more academies in suitable locations, and that the multiplication and endowment of these secondary schools receive special attention.

6th. That the Society aim to arouse the largest possible local interest in worthy institutions of learning, and that in distributing funds the Board make appropriations to such applicants, in such amounts, at such times, and under such conditions imposed, as shall promise to develop the largest local support for its beneficiaries.

7th. That the Board decline to pay the debts of institutions, and that in general gifts from its funds be conditioned on the payment of existing liabilities of applicants by such institutions.

8th. That funds received by the Board be devoted either to permanent endowments, or to current expenses of struggling institutions unless otherwise designated by the donors.

9th. That concentration on the most urgent or imperilled interests be the general policy of the Board.

10th. That subscriptions taken by institutions of learning to meet conditions of local aid imposed by the Board, should be subject to the following rules: (1) they shall be in legally valid form; (2) they shall draw interest at not less than 6%; (3) they shall in no case extend beyond five years; (4) when presented to the Board they shall be unconditional.

11th. That funds of the Society designated conditionally to institutions of learning be governed by the following rules: (1) they shall be held by the Society intact during the period fixed for the fulfillment of the conditions; (2) pending the collection of outstanding local subscriptions, the Treasurer shall invest the designated funds, paying over annually the net proceeds of the same to beneficiaries for a period not exceeding five years from the fulfillment of the conditions; (3) on the fulfillment of conditions to the satisfaction of the Board, the Treasurer of the Society shall pay over to beneficiaries the funds designated *pro rata* annually as local subscriptions are collected; (4) at the end of five years any remainders of designated

funds to which beneficiaries have not become entitled by the collection of subscriptions shall revert to the treasury of the Society.

12th. That in case of the newer and presumably less stable institutions, and in all other cases where in the judgment of the Board the confidence of the patrons of the Society will be increased, it be the policy of the Society to take a conditional mortgage, without interest, on the real estate of institutions aided, for the amount of aid rendered.

In concluding its report, your Board invites the thoughtful consideration of the friends of education to ample provision for the *current expenses* of the Society. The generous gift of \$100,000 now at command, is reserved exclusively for distribution to needy institutions of learning. No part of it can be used for the current uses of the Society itself. The funds for current expenses are, as will be seen by the report of the Treasurer, in arrears nearly \$1,000. It is hoped that the friends of the Society will each contribute at once, and so amply as shall relieve the Society from embarrassment in prosecuting its work. Five thousand dollars, at least, will be needed for current expenses the coming year.

REPORT OF THE TREASURER.

AMERICAN BAPTIST EDUCATION SOCIETY IN ACCOUNT WITH JOSHUA
LEVERING, TREASURER.

1888.	<i>Cr.</i>		
	By Sundry Contributions as per Annexed List,	-	\$2,596 60
	“ Received of Rev. H. L. Morehouse, D.D., as a loan,	- - - - -	752 22
			\$3,348 82
	<i>Dr.</i>		
	To Expenses Printing Minutes,	-	\$ 352 22
	“ Paid on Account Salary Rev. Fred T. Gates, Corresponding Secretary.	- - - - -	2,117 44
	“ Paid Traveling Expenses Corresponding Sec- retary,	- - - - -	815 06
	“ Paid Expenses Special Commission on Chicago Inquiry,	- - - - -	57 50
			3,342 22
	Cash on hand,	- - - - -	\$6 60

E. & O. E.

BALTIMORE, April 30, 1889.

JOSHUA LEVERING, *Treasurer.*

Amount due Rev. Fred. T. Gates for Salary, from June 1, 1888, to May 1, 1889, @ 2,500,	-	\$2,291 66	
Less Paid him on Account,	- - - - -	2,117 44	174 22

STATEMENT.

Amount due Rev. Fred. T. Gates,	-	-	\$174 22
Amount due Rev. H. L. Morehouse, D.D., B. and Loan,	- - - - -	-	752 22
			\$926 44
Less amount in hands of Treasurer,	- - - - -	-	6 60
Amount due by Society,	- - - - -	-	\$919 84

I have examined the above account, and find the same correct.

COLGATE HOYT,

May 15, 1889.

Auditor.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

CONTRIBUTIONS TO AMERICAN BAPTIST EDUCATION SOCIETY FROM MAY, 1888,
TO APRIL 30, 1889.

May.	Through Rev. H. L. Morehouse, D.D., towards printing Annual Report:		
	T. W. Goodspeed, -	\$5 00	J. M. Calloway, - \$ 5 00
	Rev. Mr. Dilts, -	5 00	R Atkinson, - 5 00
	S. Colgate, -	5 00	Z. Grinnell, - 5 00
	J. C. Welling, -	5 00	J. B. Link, - 5 00
	S. Gorman, -	5 00	M. S. Smalley, - 10 00
	"The Standard,"	5 00	A. G. Lawson, - 5 00
	H. L. Morehouse,	5 00	L. Griffin, - 5 00
	N. E. Wood, -	5 00	F. T. Gates, - 25 00
	Harvey Johnson, -	5 00	L. B. Ely, - 5 00
	P. F. Morris, -	5 00	N. Fox, - 5 00
	O. C. Pope, -	5 00	W. M Haigh, - 5 00
	J. C. Hartshorn, -	5 00	H. B. Foskett, - 5 00
	"Western Recorder,"	5 00	E. N. Blake, - 25 00
June	Mrs. C. C. Bishop,		
Sept.	Rev. H. L. Morehouse, D.D.,		\$300 00
	L. B. Ely,		250 00
	Colgate Hoyt,		100 00
Oct.	W. H. Doane,		10 00
	E. Levering & Co.,		100 00
Nov.	C. W. Kingsley,		100 00
1889.			100 00
Jan.	F. E. Hinckley,		
	Ira H. Bowen,		50 00
	Jno. D. Rockefeller,		50 00
Feb.	Chas. L. Colby,		500 00
	C. C. Bowen,		25 00
	H. K. Porter,		100 00
	J. A. Reichert,		50 00
	Morgan Park Baptist Church,		50 00
March.	L. Everingham,		30 00
	W. W. Wait,		25 00
	F. W. Patrick,		25 00
April.	Edw. Goodman,		15 00
	Morgan Park Church,		10 00
	J. R. Doolittle,		31 60
	G. A. Pillsbury,		10 00
	L. B. Ely,		100 00
	Andrew McLeish,		10 00
April.	A. G. Lawson,		10 00
	Thos. I. Morgan,		100 00
	Edgar O. Silver,		10 00
	Jno. B. Stetson,		10 00
	J. F. Forbes,		100 00
	F. T. Gates,		10 00
	Dr E. B. Andrews,		100 00
	S. Duncan, D.D.,		15 00
	Dr. J. M. Taylor,		12 00
	Dr. H. G. Weston,		5 00
	Dr. W. R. Harper,		5 00
			3 00
			<u>2,421 60</u>
			<u>\$2,596 60</u>

ADDRESS ON THE PROPOSED INSTITUTION OF
LEARNING AT CHICAGO.

BY THE CORRESPONDING SECRETARY.

This paper, as originally prepared, contained a general survey of the condition and needs of organized Baptist education throughout the entire land. The country was divided into sections, and each of these sections, the East, the South, the Central West and the Pacific Slope, was studied separately and in comparison with the others. But it was found that any just presentation, however condensed, of areas so vast and conditions so varied and so complicated, must trespass upon the time of the Society. In selecting, therefore, a single field of our territory for survey I have chosen that one which for the next twelve months, as appears in the report of the Board, is destined to receive the special heed of the Society and of the denomination. I shall invite your attention, accordingly, to the condition and needs of the upper Mississippi Valley, or, as it may be termed, the Central West.

I mean the region that lies between Ohio and the Rocky Mountains, north of the Ohio River and north of the southern limits of Missouri and Kansas. This vast area, popularly called the West, is, in fact, the eastern central portion of the continent. The States of Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Nebraska, Kansas, Colorado and the Territory of Dakota, all included in this section, embrace four-fifths of all the territory of Northern Baptists east of the Rocky Mountains. In natural resources the richest and most varied portions of North America, the Central West, will probably become the ultimate base of American power in many, if not most, of the forms of power. This vast empire, destined early to sustain the heaviest weight of population on this continent, is united, homogeneous, indivisible, knit together in living unity, with arteries of life clearly defined and permanent, all radiating from and returning to the City of Chicago as the centre and heart. Comprising four-fifths of the territory of the Baptists of the North, it already contains nearly half their number. To be exact there are 384,000 Baptists in the States enumerated, to 444,000 east of Indiana, a ratio of 9 to 11. The western Baptists will soon greatly preponderate in numbers. With four-fifths of the most fertile territory of the North,

it is not unreasonable to suppose that ultimately the Central West will also contain four-fifths of our numbers.

Such is the field of our present survey. For brevity and clearness let me present what I may say in a series of numbered statements :

1st. The educational needs of the West cannot be supplied by our Colleges in the East, however celebrated or well equipped. Distributed among our seven eastern colleges, there were last year, all told, forty-one students, Baptists and otherwise, attracted from homes west of Ohio. This number is four per cent. of the attendance of these colleges. They derived ninety-six per cent. of their students from their local territory east of the Indiana line.

We need in the West, as elsewhere, one centrally located college in each populous State. Institutions of learning of every grade create the thirst for learning which they supply, and the area of such creative influence, is, in case of undergraduate institutions, unless rarely favored in location, comparatively circumscribed and local. From the Hudson to the Mississippi the distance is more than a thousand miles. Baptists have no institutions with attractive power in large degree effective beyond a distance of a hundred miles. Colby derived 80 per cent. of her students last year from a distance of less than 100 miles, Madison 60 per cent., Rochester 77 per cent., Denison 79, Bucknell drew 8 students only from outside the State of Pennsylvania; Brown derived 54 per cent. of her students from Rhode Island, 76 per cent. from within 100 miles, 85 per cent. from New England. The present patronage of the undergraduate department of Columbian University is closely confined to the District of Columbia. A similar restriction in area of effective attraction may be observed in the colleges of other denominations,—in Dartmouth, for instance, in Williams, in Amherst.

We are accustomed to think of Yale and Harvard as great national Universities. Enthroned they seem to sit as sister queens of a continent. And national they are, in a sense. They, more than others, have created, sustained and are continually uplifting the whole educational system of the North; and yet it is indirectly only that their usefulness is national. Their direct work of instruction is quite closely limited to an area very small when compared with the vast reaches of our country. I find by personal calculation that Yale derives more than half her students from less than one hundred miles, and as you pass beyond that limit the attractive power of Yale

becomes like light, feebler step by step in geometrical ratio. Or turn to Harvard, the ancient and mighty mother of American Colleges, yet never younger than to-day. From the little State of Massachusetts Harvard attracts 626 of her 1,180 academical students. Harvard College has created this enormous demand for education among the people of Massachusetts. In any effective educational work each section of the country must have its own undergraduate institutions to create and supply a local demand. We must build up one centrally located college in every populous State.

If we found, and found well, our colleges in centres of population and wealth, we need not fear that their students will be attracted elsewhere by institutions at a distance, however magnificently furnished they may be. How many of her 1,180 undergraduates, think you, Harvard attracts from Connecticut, the proper constituency of Yale? Eight; and yet Harvard is much the richer institution, and offers more numerous courses of study. The State of Vermont, with her own Middlebury College, contributed last year to Harvard but seven undergraduates. Brown has only a fraction of the enormous aggregate of funds that Harvard possesses, and offers but a fraction of the sixty or more fascinating courses of study that Harvard holds forth for the choice of the student; and yet Harvard attracts but three undergraduates from the City of Providence, while Brown registers ninety-five. And it will be found, I think, in case of those institutions which, like Cornell, are said to attract numbers of Baptist students from the territory of Baptist colleges, that such institutions offer courses of study which do not require the preparation of the secondary school. We have no colleges offering such courses. And I think it will be found, on examining the catalogues of institutions supposed to overshadow us, that in those courses of study which impart a broad and solid culture and require the preparation of the Academy, these institutions are not drawing students from our colleges. I repeat, then, that our colleges, well located and equipped in important centres, will not be depleted by other institutions. Every populous State must have its own institutions of learning. The East can never supply the educational needs of the West.

2d *The financial resources and equipment of our Colleges in the West are meagre and inadequate.* Omitting colleges that are such in name only, we have ten institutions between Ohio and the Rocky Mountains, all of which give instruction more or less thorough and

extended in collegiate studies. Five, or half of these, have practically no endowment whatever.

Distributed somewhat unequally among the remaining five is an aggregate of about five hundred thousand dollars in invested funds. Certainly our eastern colleges are not amply endowed; but all the western colleges together have not as much productive endowment as has Rochester or Hamilton; not half as much as Brown; not one-sixth as much as our eastern colleges in the aggregate. In contemplating the significance of these figures let us call to mind again the fact that the West contains five-sixths of our territory in the North, and already nearly half our numbers; and let us remember what the West is, and what it is destined to become.

In the last thirty years great progress has been made in educational architecture, but that progress has not been recorded in western Baptist colleges. Our buildings are for the most part suggestive of an earlier day, when they marked the limits of an advancing civilization that has long since swept past them. To a sensitive eye they contrast painfully with the extensive and imposing educational structures which other denominations have massed at many points in the West.

The scanty means at hand have not made possible the purchase of many books or of much illustrative apparatus. Such libraries as that of Brown, with its sixty-four thousand volumes, or that of Rochester, with its twenty-five thousand carefully selected purchased books, are unknown among our colleges in the West. In our small western libraries few books are recent; many are reports of governmental departments, others come from the shelves of friends better skilled often in kindness of heart than in the art of selecting books for college libraries.

The average salaries paid the professors in our western colleges are not such as high character and competence ought to command. The nominal salary averages \$1015.00; and this is not always paid. The highest average afforded by any one institution is \$1300.00—about half the usual salary of eastern professors. Some of our western teachers are retaining their positions from a lofty sense of duty at great pecuniary sacrifice. But no one would venture to maintain that salaries so meagre are a just compensation for skill, accuracy, enthusiasm in the class-room, or can command and permanently retain these qualities. The ablest Baptist teachers have in

general been claimed by institutions of other denominations capable of affording them a larger field and a remuneration more equitable.

3rd. *Comparatively feeble as they are, none of our western colleges has been able to attract and retain any considerable number of collegiate students.* Nearly four-fifths of the whole number of students enrolled are in the preparatory and primary departments. In all the West, with its three hundred and eighty-four thousand Baptists, we gave instruction last year to fewer male classical students than were at the same time matriculated in Colby University in Maine from a Baptist constituency of less than twenty thousand.

4th. *We are not raising up in the West an educated ministry.* It is true that a very large number of ministerial students receive temporary and partial instruction in our colleges or in their preparatory departments. And this instruction, incomplete as it is, and totally insufficient as a preparation for the instruction of the seminary, has still been of incalculable value. In all our western colleges only twenty-five young men were brought to graduation last year, and of these nine only were students for the ministry. This is one ministerial graduate for each six hundred churches in the West. The year before last I learn that seven ministerial students were graduated. The admonitory significance of these figures no words of mine can emphasize.

5th. *Other denominations, wiser than we to forecast or better organized to promote culture, are far in advance of Baptists in western education and are diverting from us many of our most promising youth.* In the West we outnumber the Congregationalists and the Presbyterians more than two to one. The Methodists equal or perhaps outnumber us. The Congregationalists have *per member* nearly six times as much property in colleges as we, and nearly four times as many students. The Presbyterians have *per member* more than nine times as much educational property and educate nearly five times as many as we. The Methodists have absolutely more than five times as much property in colleges and educate nearly five times as many students. The State universities are attracting large numbers of our youth, and many of them it is feared are being alienated from Christianity.

6th. *Our western Baptist colleges are not so evenly distributed or so centrally located as to supply the present or afford promise of supplying the future and permanent needs of Baptists of the West.* We have one college in Michigan, one in Indiana, two in southern Illinois, two in

Iowa, three in Missouri, and one in Kansas. Of these institutions four at least, while desirable as academies, are supernumerary as colleges. The great States of Wisconsin, Minnesota, Dakota (North and South) Nebraska and Colorado have no institutions with college classes. Our present colleges, therefore, while redundant in some localities, are not so distributed as ever to supply our needs, however thoroughly equipped they might ultimately become. Only one-eighteenth of the West is within the area of their present effective attraction. By area of effective attraction is meant of course that area from which a college attracts the great majority, say four-fifths of its students. By computing with atlas and catalogue the distance from which each student comes, it is easy to bound with accuracy the territory which a college covers—the territory from within which it derives its students and beyond which it has no attractive power. This territory I have computed in case of each of our western colleges, and I find that the aggregate territory of all is only one-eighteenth of the great western field. Seventeen-eightieths of the West lies then without the attraction of any Baptist College. And yet I must qualify the impression this appalling statement is likely to give. Our western colleges are located in the more populous States, and by computing the Baptist population within the attraction of our colleges I find that one-fifth of our people live within the territorial boundaries of the colleges. It is therefore substantially true that four-fifths of our Baptist youth in the West live outside the range of our colleges. Their names do not appear in our catalogues. The sections in which they live are not represented at our colleges. They are being educated, if educated at all, under care of other denominations or of the State universities. This explains, in part, why we graduate so few students for the ministry—seven to nine a year. We touch only a fifth of our people. The other four-fifths are practically under the control of other denominations or the State universities. The atmosphere of such institutions is not congenial to aspirations for the Baptist ministry. In twenty-one years Morgan Park has received only fourteen students from the State institutions—two-thirds of one per year.

In their respective States our western colleges for the most part are located in small country towns apart from the centres of population, wealth and influence. They were placed by our fathers before the permanent centres of wealth and population had become fixed

and evident. They have not been able to attract large benefactions or to invite students from the populous centres.

In our ten western colleges there were last year only five collegiate students from towns or cities the names of which would be recognized by this audience. Our institutions are generously patronized by the communities in which they are located. But these communities are small. The University of Rochester derives annually some forty students from the city of Rochester itself. Brown attracts between ninety and a hundred from the city of Providence, but our western college towns are too small to afford in themselves a generous field for the higher instruction. Advantages there are, undoubtedly, in country locations. The preparatory departments of our western colleges are very numerous and attended. The difficulty of these colleges, located as they are, has been to secure to themselves endowment and students for an ample and efficient collegiate work.

And now what shall be done to relieve the denomination of its present peril—and the peril is not trivial that threatens to blight the fruitfulness and enfeeble the power of the Baptist denomination in four-fifths of its territory, east of the Rocky Mountains, the most magnificent christian heritage on this planet? Of many things that must be undertaken, our Board has named the first and most important measure of relief. That measure is now to establish in the city of Chicago a Baptist institution of learning and, before we stay our hand, to fix the institution on foundations that shall be solid and enduring. When the University of Chicago fell, the keystone of the arch went down, and our whole system of education in the West was involved in ruin. The disaster was not local but universal, and threatens to prove permanently universal. Since that day, no eastern purse has been open to any Baptist college in the West. Baptist brethren in the West, itself, have been filled with timidity and hesitation. While, during this period, our educational work has thus been brought to a comparative stand, the State universities have been enlarging their power, and the wealth of the East has been pouring into the schools of other denominations by the hundred thousand in single gifts, and in the many States. The establishment of an institution in Chicago, on an enduring basis, by this national society of the Baptist denomination, at once dispels the cloud that has rested on our fair name, and restores to organized Baptist

education, everywhere in the West, the confidence of its natural benefactors in all the land.

But it is not merely or chiefly that we may retrieve disaster on the very field of disaster, that we ought to locate an institution of learning in the city of Chicago. That city is the centre, the very palpitating heart, of the vast field of destitution which we were just now reviewing. Chicago is cheaply and quickly accessible from every part of the West. All western roads lead to Chicago; all cities, all rural homes face Chicago.

We are accustomed to contemplate the city chiefly as a centre for the collection and distribution of material products over a mammoth mid-continental territory. But Chicago is not less pre-eminent in its vast field as a moral, intellectual and spiritual centre of exchange. To-day the news, the literature, the medical and legal science of the West is disseminated from Chicago. With its five divinity schools, enrolling more than six hundred students, Chicago is the seat of western Theological learning. The city of Chicago will lift so far aloft a Baptist college as an intellectual and religious luminary that its light will penetrate every State and illumine every home from Lake Erie to the Rocky Mountains. Five years ago the old university, without endowment, clouded with debt, moribund tottering to its grave, attracted students from sixteen States. The Methodist college alone, located at Evanston, twelve miles outside the city, one of twenty Methodist colleges in the West, is to-day giving instruction to more collegiate students drawn from the valley of the Mississippi than are enrolled in all our western colleges combined. Undoubtedly a powerful college in Chicago would attract students from our feebler colleges in the West, though most of these are located from two hundred to five hundred miles from the city. But for such trifling losses, these colleges would be compensated many times over in the restored confidence the founding of such an institution would give to educational benefactors throughout the entire West; in the enthusiasm of learning, which it would breathe into the Baptist denomination in the West; in the local guardianship and enthusiasm which it would arouse in their own constituencies. I find accordingly, by correspondence with leading educators of the West, connected with other Baptist institutions that with scarcely an exception western educators are longing to see the plans of the society for Chicago carried out.

Besides these ten colleges as partial feeders, we have a large num-

ber of excellent academies. In Missouri there are several such academies besides our three colleges; in Iowa we have the Burlington Institute and the Cedar Valley Seminary; in Wisconsin is the Wayland Academy, with its excellent buildings and \$35,000 of invested funds; in Minnesota, Pillsbury, with an endowment and equipment second to none of any denomination west of the Hudson River. Still other academies in the more immediate vicinity of Chicago will spring up. Some of these are already in their inception. No Baptist college in the land has so broad and free a field, none is surrounded with a tithe of the Baptist tributary schools, as the proposed institution in Chicago will have from the very beginning. And in the city of Chicago itself the institution will possess a field of local usefulness and power such as few colleges in the entire land can call their own; and this city, the source of their defeat, is still open in Divine providence to the re-occupancy of Baptists without a rival. Brown has a local constituency in the city of Providence of one hundred thousand, and from this the university derived last year, as we saw, some 95 students. But Chicago already contains nearly a million of people and is growing by scores of thousands every year. From the city of Chicago there are to-day enrolled in Yale and Harvard alone 99 undergraduate students.

Such an institution as our Board contemplates would attract our youth who are matriculated in the State universities or in the colleges of other denominations. The fame of it would inspire hundreds of young men and women from the choicest homes in the West to seek the higher christian culture. Such an institution would immediately enlarge the attendance in our preparatory schools, encourage the founding of others, and impart stimulus and inspiration to all. Before its walls were reared, before its foundations were laid, the mere assurance of such an enterprise made certain by means provided, would clothe all our western colleges with new dignity and power, and open for them a new and larger life.

Nothing great or worthy can be done for education in the West until this thing is done. I can imagine no single educational work which will at a stroke relieve so many difficulties; restore so many disaffections; reduce to harmony and order so many chaotic elements; meet present needs so wide, so deep, so admonitory, so imperative; lay at our feet a domain so magnificent; place in our hands, to be wielded for our Lord and his Christ, a sceptre of intellectual and spiritual supremacy, so far reaching and so mighty in its sway.

At the conclusion of the Address of the Corresponding Secretary, Rev. Dr. Hovey said :

After listening to this very able and interesting Address by our Secretary, I desire to offer the following resolution:

Resolved, That we, the Society members, heartily endorse the action taken by our Board in reference to the proposed college in Chicago. (Applause). I have not wished, Mr. President, to add anything if it were possible to what has now been said. I desire, if it may be, that this resolution shall be heartily passed by the members of this Society.

Dr. Lawrence, of Chicago: I rise, sir, to second the resolution which has just been read.

The President: You hear the resolution which has been offered and seconded. I think that the Corresponding Secretary, at this moment, has a communication to make which may possibly have some bearing on the question.

Secretary Gates: Mr. President and brethren of the Society: I have the unspeakable gratification, in behalf of the Board of the Education Society, of announcing that I hold in my hand a letter from our great patron of education, Mr. John D. Rockefeller (great applause and enthusiasm), in which, on the basis of the resolutions adopted by our Board, he promises that he will give six hundred thousand dollars — — —

The Secretary's remarks were interrupted at this point by tumultuous cheering and applause, accompanied by the waving of handkerchiefs and other evidences of enthusiasm.

As soon as he could be again heard, Secretary Gates continued: I wish also to add, that we have received a subscription from one brother in Chicago, Mr. F. E. Hinckley, of fifty thousand dollars. (Renewed applause.) So that there is to be raised by the Baptist denomination, in twelve months, only three hundred and fifty thousand dollars of the million dollars which we want for the purpose. (Applause.)

The President: I am requested to add that there is no reasonable doubt that the entire remaining sum will be raised within the proper time. (Applause.) Now we will unite in singing the doxology.

The audience joined in singing "Praise God from whom all blessings flow."

The President: In the discussion of the question suggested by

the motion, the first speaker will be the Rev. Dr. Strong, of Rochester, President of the Rochester Theological Seminary. (Applause.)

REMARKS OF REV. A. H. STRONG, D. D.

One year ago, with other brethren—not so very many, and yet after all not so very few—I desired a delay in the organization of the American Baptist Education Society, for the purpose of securing greater definiteness in its policy on the one hand, and for the sake on the other, of securing a greater breadth in the sphere of its operations. I felt then, just as much as I feel now, the wisdom of the formation of such a society; the certainty that the idea of such a society would be realized; and my only question at that time, was, how we could best constitute the society in order to secure the most comprehensive and far-reaching results. And therefore, I asked at that time, with those other brethren who were associated with me, for temporary postponement of action for a single year, in order that the results, when they were attained, might be larger and better than I thought they otherwise could be.

God, in his providence—and, as I now see, in his wise providence—determined that question of organization for us. And, I accepted the decision with the utmost heartiness and with the utmost faith, that the result in the end would be a noble and a valuable one. And, as for that matter of policy, I begin dimly to see that that thing is also in process of settlement, and that we may look forward hopefully to what this Society may accomplish in the future, just as we now have so profound reason for congratulation for what it has accomplished during the first twelve months of its history. I have views of my own, which it would be impossible here at length to indicate, and still less to present before you in such a way that you could see the matter from my point of view, which have led me in the past to hold a peculiar opinion with regard to the order in which the great educational needs of our denomination should be met. I have a peculiar view that education proceeds from above downward. I have a peculiar view that we must attend to the higher education as well as to the lower, if we are to look out for the ultimate interests of our denomination in the land. But I have always favored with all my heart—I have always felt—that one of the very greatest needs in the land was the establishment of a good college for Chicago. (Applause.) The officers of this Society know very well that

I have privately and personally done all that I could to further the accomplishment of that object. And, that object is as near to my heart to-day as it ever has been in the past. God grant that this institution, for whose founding so grand a sum is pledged here to-day, may have the whole sum made up during this coming year, and that when this Society shall hold its next annual session it shall be found that the new college has not only been launched on the sea of education, but that it also is fairly and successfully under way. May God grant that these great contributions, for which we are all so profoundly thankful to-day, may be only the means of stimulating us to a far greater comprehension of our needs; that they may only arouse within us some understanding of the great sums that are necessary to accomplish what we, as a denomination, want, and may lead us to adopt the broadest policy and to lay down the grandest kind of work for our country and the coming generations.

I rejoice at what has been done. I believe that the blessing of God is attending us in our work. I look for far greater things in time to come. If there ever was a crisis in the educational history of American Baptists, it is to-day. If there ever was a time when we needed to adopt the policy of unity and conciliation, and when we needed to be earnest in our prayers and in our work, it is just this present time. May God help us to expect great things from Him and to attempt great things for Him. (Applause.)

The President: Having given the Rev. Dr. Henson a little time to rally from this shock (laughter), I am now going to ask him what he thinks about it. (Great applause.)

REMARKS OF REV. P. S. HENSON, D. D.

Mr. President: I scarcely dare to trust myself to speak, for I like to speak the words of soberness as well as truth, and I am fairly intoxicated with a healthy joy. I feel about it a little like a good man belonging to my church, whom I baptized a while ago; and he was so happy in his new found love and hope that, as he stood up to tell his experience, he said: "Brethren and sisters, I feel so happy—so happy! I feel as if I could just jump into the lake!" (Great laughter.) That man was a born Baptist. (Renewed laughter.) Or, to put it more piously, I feel like Simeon, when he said, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen the salvation; mine eyes have seen the glory of the coming of

the Lord." I was one of the mourners at the funeral in Chicago, and this is the resurrection,—thanks be to God that giveth us the victory! (Applause.) I heard the trumpet of the resurrection angel blown by the Corresponding Secretary of this Society. (Applause.) He has come to the kingdom for this time. He has been a long time in coming (laughter), but he has come. The organization of this Society, the existence and the coming to the front of such a princely benefactor as John D. Rockefeller (applause), the coming to the front as the executive leader, of this splendid Napoleonic Secretary (applause), the marvelous concurrence in the providences of God,—the organization, the man to lead it and the man to back it. (Applause.) What hath God wrought!

This is the Lord's doing. It is just as well for us to be a little humble in Chicago. I am a Virginian. (Applause.) I never got over it, nor has Dr. Broadus. But I am more than that. I am an American. (Applause.) And I am more than that; I am a Baptist. (Renewed applause.) And I am more than that; I am a Christian. (Applause.) And as an American, as a Baptist, as a lover of the Lord Jesus Christ, I rejoice in a consummation that is to be for the glory of Him who is head over all things to the church. I went to Chicago, not because I loved Chicago; I did not. I had no mind to go, but I went, because it seemed to me that Chicago was the pivotal point on which the battle of the future was to swing, and I had only a little more of life to live, and I wanted to sell it for all it was worth. (Applause.) I have not always lived in Chicago; I shall not always live in Chicago.

"I'm a pilgrim and a stranger;
I can tarry but a night.

I shall presently leave Chicago. But when I do, I want to see the light streaming out from Chicago,—the topmost light—a great Baptist institution of learning. (Applause.) God in his providence has kept Chicago for his children until now. I wonder at his patience. But I believe that it was fore-ordained from the foundation of the world that Chicago should be distinguished as a great educational Baptist centre. It is a candlestick, and we have no business to light a candle and put it under a bushel. Chicago, built in a bog, is nevertheless a city set upon a hill. It is a tall candlestick. And a college that is set on that candlestick will fling its radiance far and wide and away down the ages.

God, I say, has kept Chicago for the Baptists. The devil has wanted it. It is where his seat is. (Laughter.) And I sit close beside him. (Laughter.) The proposition has been made to found in Chicago a great institution of learning, upon whose portals should be written the word, "Agnostic." Fool! The Latin of it is "Ignoramus." What an inscription to write over a college! Liberals, materialists, agnostics, have been aching to found a college in which God Almighty should be ignored. But God has saved Chicago for us, as Baptists. We have been down in the valley of Achor; but in the valley of Achor I see a door of hope,—God be thanked! the open door.

And now, brethren, for our great Baptist hosts, let us thank God, take courage and press through the door to victory, and next year celebrate a triumph, and, as we recall the splendid deed done that shall be an inspiration for the doing of other deeds grander still, we shall sing with a heartier good-will, "Praise God from whom all blessings flow," and march as we sing.

President Wayland: The Rev. Dr. Goodspeed, of Morgan Park Seminary, will add a few words.

Rev. Dr. Goodspeed: Mr. Chairman and brethren, I am one who, perhaps, as deeply as one else, has felt the need and has desired the founding of his new institution. I have been connected for some years with the work of our theological seminary at Chicago, and I have come to ask this question: What is the use of a theological school which has no vigorous college to raise up students for it? And we who represent the seminary at Morgan Park have come to feel that for us, for the theological seminary, for theological education, for the raising up of a ministry for the Northwest, the living question is a college in the city of Chicago. As I listened to Mr. Gates this afternoon, three things seemed to me to be made wonderfully clear by that exhaustive statement which he made. Let me indicate them briefly:

First. The cause that needs to be lifted up most of all in the Northwest, among us, is the cause of education. More than anything else, we need to have our people come to feel a new interest in and a new liberality for our colleges. There is no class of men for whom I feel a greater admiration or a profounder reverence than for the presidents and professors in our Western colleges, who, without endowments, with the most meagre salaries, have been for many years, and are now, in the face of every difficulty, attempting to give

a denominational education to our people. They labor without encouragement almost; for there has been, as Mr. Gates has indicated, almost no advancement made—almost none—in the work of collegiate education during the last quarter of a century in the Northwest. Now, that is the first thing: the cause of education is that which, beyond any other, needs to be uplifted in the Northwest.

The second great thing which seems to me to be indicated by the statement that he made is that the centre of need is found at the centre of population, the city of Chicago. And that is a very wonderful thing that in the centre of our population we should have the centre of necessity. There, ought to be the place where the need is least, where the need is most fully met. But, on the other hand, look at the map, and you see Chicago standing in the midst of a great region without an institution of learning for Baptists of any kind. Mr. Gates pointed to Shurtleff College at Upper Alton, within a few miles of St. Louis, and said, by a slip of the tongue, that it was two hundred miles from Chicago. Three hundred miles, he meant; two hundred and eighty-eight, as Dr. Kendrick, the president of Shurtleff, just now said to me. So that we are without Baptist education within three hundred miles of this great city of Chicago. It is the centre of necessity.

Now then, in the third place, the Secretary has made it evident to us that it is the centre of opportunity. Brethren, we do not all of us, perhaps, appreciate what Chicago is and what it is likely to become. It is a city already of a million people. Within forty-five days, when the people of the city and the suburbs vote upon the question of annexation of the suburbs, Chicago is expected to number eleven hundred thousand people. In ten years—in eleven years—it will have nearly two millions of people. And it is to be, as it is now—it is to be forever—the great inland metropolis of America. Is it not, then, the centre of opportunity for us? There is no collegiate institution of learning, save Roman Catholic, within its limits. It lies open to us. It is the opportunity God presents to us. Let us go in and occupy it. Let us go in and improve the opportunity.

I want to say this for the Baptists of Chicago: I know them; I know them as perhaps no man besides knows them, for I have been among them seeking help for education during the last fifteen years, and you may be certain, brethren, that the Baptist brethren of Chicago will rise up to the level of this great opportunity, and will make

fitting response to the magnificent proffer of help that is made to them. (Applause.) It has sometimes been thought that the Baptists in Chicago are a little lacking in liberality, perhaps. I know them. I know they are not. I know there are no more liberal people on the continent than they are. And that fact they have demonstrated during the last twenty years in building up into strength and permanency one of the largest theological seminaries our denomination has anywhere in the world. There are men in Chicago who have done more for education, according to their means, among our Baptist people, than men in any other city or place on this continent. There are men there who, not worth three hundred thousand dollars, have given nearly one hundred thousand for the support and endowment of the theological seminary. (Applause.) And I undertake to say that there is no other city or village on the American continent of which the like statement could be made. And you may be certain, brethren, that Chicago—that the Baptists of Chicago—all of them, as well as other public spirited citizens, will rise up and will meet these magnificent proffers, and will do all that in them is to meet these conditions within the time specified, and to enable us to come up next year and sing, with a new meaning, "Praise God from whom all blessings flow." (Applause.)

President Wayland: I hope now that the honored head of our oldest university will consent to offer some observations on this topic,—the Rev. Dr. Robinson. (Great applause.)

Dr. Robinson: Mr. President, I have listened with profound interest to the comprehensive and well digested report of the Secretary of this Society. He has detailed to us the need, and has apprised us of the first decisive step in the founding of the new institution at Chicago, to wipe out that great reproach, to repair that great disaster that was encountered in the failure of the institution already there. No step more important, in my estimation, could be taken by the Society that is now celebrating its anniversary. The intelligent act by which six hundred thousand dollars has been placed in the service of that new institution, has consequences further reaching than any man can begin to estimate. I believe all that has been said as to the effect of founding such an institution. I believe, furthermore, that we have an obligation resting upon us to plant not only that, but other institutions. I need not detain you by any remarks upon it, as it is to be my fate to talk here this evening on that subject; but I wish also to say that Brown University most heartily rejoices in this

enterprise. (Applause.) It bids its Chicago friends God-speed. Your success is our success. This one million of dollars may put you on your feet; and you will need another, on top of that, as soon as you get under way; and you will have it. (Applause.) We are crippled for want of funds in our institution at Providence. There are two millions of dollars there, and you do not know how much had been sunk before the two millions of dollars which it now possesses took form. It takes a great deal to start an institution. None but God Almighty is to make one at the outset, and He always works from the germ. This will grow. Let our sympathies and our prayers and contributions gather about it, and God only knows what will come out of that institution in the future. I say again, I bid God-speed to the enterprise. (Applause.)

President Wayland: A call from the audience has already anticipated the announcement of the next speaker. I now have the pleasure of introducing the Rev. Dr. Broadus. (Loud applause.)

Rev. Dr. Broadus: Only a word am I willing to speak now, because I want you to be willing to hear me this evening. Sometimes, by a splendid effort of the imagination, which never poet or novelist surpassed, I imagine myself to be a rich man, and I say, "Now, what should I do if I were a rich man, and they wanted me to give my money for so and so?" I am like an idiot who found a horse by looking at a cross road, and saying, "If I was a horse, which way would I go?" And he went and found it. If I were a rich man, on what conditions should I be willing to give to an enterprise like this? Well, there would be two: First, I should want to make as sure as ever I could that it was to be used wisely. Now I have three grounds for hoping that this will be the case with regard to the present enterprise. The first is, that I had some long talks last January with the remarkable brother who is Secretary of this Society, and some others who are in his counsels, and I became so thoroughly convinced that their plans were wise as to give to the movement my heartiest support. And what has been said before us this afternoon only shows plainly to us all that their views are broad and their plans are wise. Secondly, they have received the extraordinary endorsement of one of the wisest men of the century, who never does anything until he has deliberately and maturely considered it; and he believes that they can be relied on. And, third, they have behind them,—not personally, it may be, but in close proximity,—certain painful experiences in the same locality which

are well suited to clip the wings of fancy and burn the fingers of wild speculations. (Applause.) And so I really hope they will be wise about it. I feel very hopeful.

The other condition on which, if I were a rich man, I should be willing to give to such an enterprise is, that people generally should give to it too. If I were a rich man I should not want to carry all the burdens for the whole denomination. I should not want to do work and have nobody help. I should want to work with my brethren, and see my brethren working with me. And so, if I mean to give for the Chicago University a sum so small that I could not name it here, and yet which may cost me more sacrifice than many ten thousands would cost some men, it is partly because I believe that the easiest way of convincing our rich men that these are good, objects, and of persuading them to give and continue giving to them, is that we who are not rich give to them too. (Applause.) Ah! if through all our denomination, through all our multiplied churches, our poor will learn to give, there could be nothing said or done so sure of persuading our men of wealth to give largely and gladly again and again.

I thank God for this that has been done. I believe all this that has been so grandly said here this afternoon. They say that in Chicago they lie every evening about their city, but it all comes true before the next morning. (Laughter and applause.) And I hope that, with the grounds for caution and moderation which all concerned have, and with the extraordinary grounds for enthusiasm which God in His Providence has given us here and now, there does lie before us, in connection with this, something which shall make it a matter of pride and gratitude to you and me unto our latest breath that we were here this afternoon. (Applause.)

President Wayland: From the beginning of this enterprise no man has been more intensely interested in it, and, as he has had leisure, has contributed more to its success than the Rev. Dr. Morehouse, whom I am sure you will all be glad to hear from. (Applause.)

Dr. Morehouse: "The Lord hath done great things for us, whereof we are glad." It is the Lord's doing, and not man's. If any one has reason for gladness it is I. For years an organization like this has been looked forward to by me with hope. For years the thoughts of it "were as a fire in my bones." A year ago, though differing from some good brethren whom I loved and whose opinions I respected, brethren whom I love still and whose opinions I

respect still, I had to follow my profound convictions to the completion of the organization of this Society, feeling that, somehow, the time had fully come for it to be in existence. I thank God for some humble part in this work. But let no man, let no company of men, say, "It was I who did it." The other day, in running over my Testament, I came to the passage where Peter was delivered from prison in answer to the prayer of that little praying company away off in another part of the city. He went out, wondering whether it was a vision he had seen, wondering whether he was dreaming. He came to those great iron gates. They "opened of their own accord." We were asked a year ago, "Where is the money for this?" We were asked a year ago, "Where are your supporters?" We have been standing, as it were, with those iron gates shut. To-day God has swung them open wide, and we rejoice in it. (Applause.) It is the Lord's doing. The man who has given this money is a godly man, a man of great wealth, but a man who uses that wealth to the glory of God, as he can find out God's will by careful consideration. And he has exercised the most careful scrutiny into all the details of this plan from beginning to end. He has given it his approval. He has studied the situation like the master of strategy that he is in the financial world. He sees the importance of Chicago to the West. He says, "Here I plant my first great educational benefaction." (Applause.) I ask in this presence to-day, if there are men of means in this house: Is not this God's call upon you to cooperate with this magnanimous and noble leader, not only in placing that institution upon a firm basis, but in advancing the interests of this Society which is to lay its hands upon other enterprises; which, after it shall have accomplished this result, will concentrate its efforts in some other direction, and there accomplish a like result, and so on and on, West and East, South and North, until an educational revival shall characterize this Baptist denomination, and out of the slough of despond we shall get on the summit of exaltation? So I say, generally, help, this year, in putting Chicago upon a firm and solid basis. And just one word concerning Chicago. I need not amplify. The Secretary, in his marvellous paper—which clearly shows that God has raised him up for this work—has shown what Chicago is. Look at that map! Look at it! Look at the population that is pouring into that vast surrounding region. We must seize, occupy, hold and enlarge in Chicago!

" I hear the tread of pioneers
 Of nations yet to be;
 The first low wash of waves where soon
 Shall roll a human sea:

" The elements of empire there
 Are plastic yet and warm;
 The chaos of a mighty world
 Is round its form."

Yea! men and brethren! the educational chaos of darkness, of doubt, of mists, of uncertainty which have hung over all our educational enterprises throughout that great West for twenty years, as the Spirit of God has been brooding over its waters, is to-day being dispelled, and God, in his Providence, it seems to me, has now spoken, "Let there be light." And the light has come. (Applause.)

The Rev. Dr. Lawrence, of Chicago, was the next speaker.

Dr. Lawrence: Mr. Chairman, to-day I am very glad I belong to Chicago. I should like to have an opportunity of moving the following resolutions; or, rather, of moving that the following telegram be sent in the name of this meeting by the President, Hon. Francis Wayland, to Mr. John D. Rockefeller: "The Baptist denomination, assembled at the first anniversary of the Educational Society, have received with unparalleled enthusiasm and gratitude the announcement of your princely gift, and pledge their heartiest co-operation in the accomplishment of this magnificent enterprise." (Applause.)

President Wayland: We must not in our enthusiasm forget that there is something due to the propriety of parliamentary proceedings. We have not yet taken action upon the resolution moved by Dr. Hovey, which I will now read.

The resolution offered by Dr. Hovey, was then adopted, and the motion of Dr. Lawrence was carried.

President Wayland: The extreme West will now be represented by Rev. H. C. Mabie, D.D., of Minneapolis.

Rev. Dr. Mabie: Dr. Broadus said he would like to know what he would do if he were rich. I feel richer than I have for a good many years. I lost my Alma Mater when the University of Chicago went down; but, at last, I have the present of another—of a step-mother, at least—and I feel rich. I owe, under God, more than tongue could ever tell to some of the sublime and blessed influences that radiated from the instruction of that old institution from 1863 to 1868,—a time in which the religious life ran high, a time in which

gracious inspirations were imparted to a body of young men numbering about two hundred. And I rejoice to-day at the prospect of what is before us. But I am coming now directly to this practical thought. I noticed in the report that it was intimated that one of the important things just now is, that we shall provide for the current expenses of this Educational Society, including the salary of the Secretary, whose masterly report you have listened to to-day. And I propose, with your permission, to proceed to raise the sum of five thousand dollars for current expenses for the coming year. If this amount of money is to be raised, and the enterprise is to be accomplished, we need, to-day, to give a send off to it which shall encourage our officers who have brought us to this consummate achievement. Accordingly, I invite names of members who will take a life membership of \$100 each, and I will take one in the name of the Central Baptist Church of Minneapolis, which gave you the Secretary whose magnificent report you have heard.

The following names were handed in, each representing a life membership subscription of \$100:—H. C. Mabie, Minneapolis, Minn.; F. Wayland, New Haven; Nelson Blake, Chicago; W. R. Harper, New Haven; Joshua Levering, Baltimore; S. W. Duncan, Haverhill, Mass.; William Reid, Brooklyn; Edward Goodman, Chicago; A. B. Banks, for the First Baptist Church, Tacoma, W.T.; Charles Needham, Chicago; E. D. Burr, Chicago; A. G. Lawson, Boston; L. B. Ely, Carrollton, Mo.; James F. Gillette, Chicago; James Welling, Washington, D. C.; H. S. Inman, Providence, R. I.; A. W. Lynch, Philadelphia; M. B. Rusk, 419 Walnut St., Springfield, Mass.; Mrs. C. C. Bishop, Morristown, N.J.; R.A. Johnson, Baltimore; J. B. Gambrell, Meridian, Miss.; T. W. Goodspeed, for the Baptist Church, Morgan Park, Ill., to constitute Dr. J. A. Smith a life member; H. L. Stetson, for the First Baptist Church, Des Moines, Iowa; F. Wayland, for the First Baptist Church, New Haven, Conn.; A. Blackburn, for the First Church, Lowell, Mass.; D. B. Cheney, Jr., for First Church, La Crosse, Wis.; H. Thane Miller, Cincinnati; Hon. J. L. Howard, Mass.; and A. F. Gale, Minneapolis, Minn.

President Wayland: The Rev. Dr. J. B. Link, of Texas, has a communication to make to the Society.

Dr. Link: A year ago, at Washington, when this Society was organized, it was understood that it would meet alternately with the Southern Baptist Convention. I have the distinguished pleasure of saying that that Convention extends to this Society a most hearty invi-

tation to meet with them at their next meeting, at Fort Worth City, Texas. Texas is about half way between the oceans, and, as this is an international society, half way would be a good place to meet. A large part of those who visit California now go or come by way of Texas. We shall be very glad to have you come, because we want to show you Texas and get a little of your enthusiasm down there ; want to have some of these grand speeches on education ; want to have you see those institutions of learning that we are establishing. I lay this invitation before you very heartily and gladly.

President Wayland : If there is no objection, the very courteous invitation of the Southern Convention will be referred to the action of the Board. We will consider that reference as made in the customary form. Owing to the lateness of the hour, the address which was on the programme to be delivered by Dr. Boardman will be delivered this evening as the first exercise. If there is any other business that can come legitimately before us, it is in order to present it now.

Rev. Mr. Lemuel Barnes, of Mass. : The following motion was made by Dr. Wayland Hoyt before the Missionary Union, and supported by Dr. A. J. Gordon, and unanimously adopted ; and was also adopted by the American Baptist Home Mission Society:—*Resolved*, That the Executive Board be requested to make every effort to secure a large representation of educational organizations and State conventions, by accredited delegates, at the anniversary next year ; and that, also, the Executive Board be requested to have reserved a portion of the house in which the meetings may be held, for these accredited delegates and for other voting members ; and that, also, in ample season before the anniversary, every organization entitled to representation be requested to appoint delegates and be furnished with a statement of the conditions of appointments of delegates and other members, together with a form upon which the names of delegates and other members shall be returned, by a specified date.

This resolution was unanimously adopted.

The report of the Board, as read by the Secretary, was then accepted ; also the report of the Treasurer.

The meeting was then adjourned to 7.30 P.M.

EVENING SESSION.*

THE CHRISTIAN ELEMENT IN EDUCATION.

ADDRESS BY GEORGE DANA BOARDMAN.

Mr. President: Most heartily do I congratulate the American Baptist Education Society on the munificent gift which has just been offered. It proves that our esteemed friend, Mr. Rockefeller, is as farsighted in his wisdom as he is princely in his generosity. It argues well for our country when her business men take special delight in founding Christian institutions of learning; for so shall be fulfilled the words of the Evangelical Prophet (Isaiah, xxxiii, 6.): "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." And now to the topic which your courtesy has assigned me, namely, The Christian Element in Education.

DISTINGUISH KNOWLEDGE AND WISDOM.

At the outset, let me remind you of the Scriptural distinction between knowledge and wisdom. Knowledge deals with facts, or things which, existing under conditions of time and space, may come and go; wisdom deals with truths, or principles independent of mutable conditions. Knowledge knows of facts, or phenomena; wisdom knows essentials, or philosophy. Knowledge is the mere accumulation of materials; wisdom is the intelligent use of these materials for a proper end. Accordingly, we may know very many things and still be very little wise. The difference between knowledge and wisdom has already been admirably set forth by William Cowper in his well-known lines ("The Task." Book vi.):

Knowledge and wisdom, far from being one,
Have oftimes no connection. Knowledge dwells
In hearts replete with thoughts of other men,
Wisdom in minds attentive to their own;
Knowledge, a rude, unprofitable mass—
The mere materials with which wisdom builds,
Till smoothed and squared and fitted to its place—
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

*It is a source of regret that the interesting and instructive address of Dr. E. G. Robinson is not available for publication.

In other words, knowledge may be swift to discover the best means to an end, but is not necessarily scrupulous as to the end itself. On the other hand, wisdom selects first of all the best end, and then the best means to that end. In brief, wisdom is the skillful handling of all things at our disposal for the highest of all ends; and the highest of all ends is the service of Almighty God. (Proverbs ix. 10.)

The fear of Jehovah is the beginning of wisdom;
And the knowledge of the Holy One is understanding.

That is to say: Reverence for Deity is the source and foundation and principal part of wisdom; knowledge of God is the culmination of education. The surest way to know all other things well is first of all to know God well. And now let me apply this proverb, or rather the principle underlying it, to the problem of education.

JESUS CHRIST THE CENTRE OF GRAVITY.

Whether our sun and his satellites appear to you a system or not depends on what you take for your centre of gravity. If, with the ancients, you take the earth for that centre, all is more or less eccentric, disorderly, unintelligible. If, with the moderns, you take the sun for that centre, all is concentric, orderly, intelligible. In astronomy, everything depends on your point of vision. Precisely so it is in religion; here also everything depends on your point of vision. If you stand outside the centre of things, all is more or less deranged, contradictory, illusive. If you stand in the centre of things, all is order, harmony, truth. Whether the universe is to you chaos or cosmos depends altogether on what you take for its centre of gravity. That centre of gravity, I hardly need tell a Christian audience, is Jesus Christ. Listen to the Apostle Paul:

I. Col., i: 6. 7: In him [Christ] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist [that is, hold together].

According to the Philosopher of Tarsus, then, Jesus Christ is the centre and circumference and sphere of all things; being alike their beginning, their means, their end. The universe, in every sense of the word, is pivoted on the Divine Man, constituted and systemed in him, held in him in everlasting equipoise; himself creation's centre

of gravity. In Jesus Christ all things have their origin, their sustentation, their coherence, their unity.

From this great statement of the Apostle we catch some very important hints. For example:

TRUE METHOD OF STUDY.

First: The true method of study. It is the theory of many teachers, even among those who are really devout, that secular science is essentially distinct from religious. In teaching, for instance, metaphysics, they regard it as an exclusively secular branch of inquiry, with which religion, or man's relations to God, have nothing to do. Whereas, if the Apostle Paul is right, Jesus Christ is the co-ordinating centre of all truth, alike secular and sacred. In fact, whether a given thing is a sacred or secular depends, not so much on the nature of the thing itself as on the view-point from which you survey it. In other words, Christianity abolishes the vulgar distinction between morality and religion; according to the Heavenly Teacher, morality is religion looking Godward, religion is morality looking manward. Himself the unifying centre of all things, Jesus Christ is the focal point of the universe, whence alone all things are truly seen and measured. (Psalm xxxvi. 9.) In his light we see light. All things standing together around him in orderly array and homage, all truth takes its cue from him, as the temple from its corner-stone or the oak from its acorn. Starting from him, we carry with us the only safe clew to the labyrinths of the universe. The fear of the Lord is the beginning of wisdom. (Psalm xxv. 14.)

The secret of Jehovah is with them that fear him;
And he will shew them his covenant.

Hence, other things being equal, the religious scholar has an immense advantage over the irreligious. I believe, for example, that the astronomer who reverently searches for the signs of the Creator's footsteps, as he strides through his material dominions, is more likely to discover some great fundamental principle than the astronomer who, believing in no Deity save chance, or blind fate, contents himself with merely observing facts. It is not surprising then that the great lights of astronomy, such as Copernicus, Kepler, Newton, Herschel, were men of eminent piety. So also in the great domain of physiology the same truth holds. Some of the most

important discoveries ever made in this department of knowledge were made in the light of the doctrine of final causes; that is, the doctrine that every organ (say) of the human body is instrumental to a purpose; and purpose implies a purposer. Thus it was under guidance of this doctrine, which so distinctly recognizes a divinely skillful and benevolent designer, that Cuvier built up his magnificent system of Comparative Anatomy; that Harvey made that most important discovery—the circulation of the blood; that Galen, the famous physician of antiquity, so successfully pursued his studies, which, as he himself has left on record, he regarded as “a religious hymn in honor of the Creator.” Likewise, it is in the great department of history. The only clew by which to unravel the tangled web of this world’s chronicles is the devout recognition of a divine purposer and administrator. It is no arrogance to predict, even with Comte and Buckle and Spencer and Draper fresh in memory, that no satisfactory universal history can be written except by scholars who recognize in Jesus the Nazarene the radiating and converging point of all that has been, and is, and will be, even him (Rev. xxii, 13,) who is the Alpha and the Omega, the first and the last, the beginning and the end.

You remind me indeed that some eminent men of erudition are men notorious for their skepticism. But it is well worth querying, I reply, whether these eminent men would have been so eminent had their fortunes been cast in a land of atheists instead of a land where God was revered. It is precisely because they were so fortunate as to live in a land where the Light of the World has shone, however much they may have scorned that Light, that they have succeeded in winning heights which so vastly overtop those gained by the sages of the heathen world. To have the surest clew to the labyrinths of nature, how reverently before that Infinite Being whose finger has fashioned every atom of matter, whose breath moves every wheel in the stupendous mechanism of nature, in every department of secular study, not less than in every department of religious, it shall be found that the fear of Jehovah is the beginning of wisdom.

TRUE END OF STUDY.

Secondly: The true end of study. For Jesus Christ is not only the radiating point of the universe; he is also its converging point. Not only were all things created through him; not only do all things hold together in him; but also all things were created unto him and

do hold together for him. From him issues all truth; around him centres all truth; unto him returns all truth. He is not only the Alpha; he is also the Omega. All knowledge then is to be conceived as but instrumental, a means to the one end. To stop then with the discovery and arrangement of facts, without asking what the facts mean or why they are facts, is to learn but a fragment of the lesson, and this the least important fragment. It is to know parts of a steam-engine—force-pump, cistern, air-pump, condenser, boiler, steam-gauge, safety valve, gauge-cocks, float, crank, eccentric rod, governor, steam-pipe, throttle-valve, feed-pipe, piston, radius-bar, fly-wheel, beam—yet not know that all these are but instruments, a means to an end, namely, to drive a steamer across the Atlantic. Just here, as we have seen, is the difference between wisdom and mere knowledge. Wisdom is the knowledge of knowledge, or the knowledge which knows how to use knowledge. And only he knows how to use knowledge who uses it with reference to Jesus Christ, in whom all things consist. That is to say; Jesus Christ is the meaning of all things. Piazzi Smyth fancies that the ark or coffer of the Great Pyramid of Ghizeh is the true inspired unit of measure. The royal astronomer of Scotland is mistaken. The true unit of measure—the standard which truly measures all things—is the standard which determines whether a given thing is tributary to Jesus Christ—the centre of gravity—or not. Not man, as Protagoras and the Ptolemaic philosophers since him have said, is the measure of all things; the measure of all things is Jesus Christ. As, then, the method of all true study is from and along the line of the God-man, so the end of all true study is the God-man himself for (Col. ii. 3,) in him, Jesus Christ, are all the treasures of wisdom and knowledge hidden.

SECULAR EDUCATION RADICALLY DEFECTIVE.

It is evident then that all merely secular education, however thorough in its own sphere, is radically defective. It is defective for two reasons: first, because it is partial; and, secondly, because it is untrue, and this for the very reason that it is partial. For it is only in the sphere of Jesus Christ that all things consist, that is, hold together in consistency. Only, then, as we start from him and end in him do we discern unity of plan in nature or coherence in the universe. For there is nothing isolated in creation. There are no islands of truths. The sciences, in so far as they *are* sciences, are

but promontories, jutting out into the sea of the infinite from that measureless continent of truth, the God-man. Remembering now the difference between knowledge and wisdom, facts and truths, I declare that it is impossible to know the truth, except as you see it in connection with Jesus Christ; for (John xiv. 6) Jesus Christ himself is the truth as well as the way and the life. To teach then anything whatever—ethics, history, metaphysics, astronomy, botany, geology, mathematics, physiology, sociology, language, art—without showing its relations to Jesus Christ, is to teach what is disconnected and fragmental. It is, Ptolemy-like, to take earth as the centre and measure of all things, inventing worlds instead of discovering them, girding ("Paradise Lost," viii.)

the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb:

whereas the true centre and measure of the universe is the Sun of Righteousness. You see then that secular education is but a small part of wisdom or real knowledge. Humboldt—that man of marvellous acquirements, whose colossal mind seemed to take in all his own *Cosmos* within its majestic grasp, but who neglected the guidance of the Lord of nature—was not an educated man. All his erudition was ignorance and folly compared with the wisdom of the unlettered peasant, who, although he (William Cowper)

Just knows, and knows no more, his Bible true,

yet moves as a glorified initiate amid the august mysteries of redemption. Humboldt, knowing as it were all things, yet knew nothing. He saw the outside of things; not the meaning in them. Thus his education was superficial, not philosophical. For to know the meaning of things—to know what things are *for*—this is true philosophy, this is philosophy itself. He then, and only he, is an educated man who, taking (John i. 14) the Word become flesh for his starting-point and clew-thread and goal, has the Rosetta-stone by which to decipher the hieroglyphs of the universe, perceiving that they are in very fact Sacred Writings, graven, not by Egyptian priests, but by the Lord of Truth. Aye, the fear of Jehovah is the beginning of wisdom.

STATE EDUCATION NECESSARILY SECULAR.

Remembering now that our American theory of government disavows the union of Church and State, it is evident that the State

can not thoroughly educate. For her to attempt this would be for her to overleap her jurisdiction. She has no right to invade the the empire of the inner life, or to sceptre conscience and faith. Accordingly, the education which the State gives must necessarily be defective—defective, too, at that very point which is pivotal in man's career. Far be it for me to speak one word in disparagement of our Common School system. In so far as the State can educate at all, America is nobly doing her duty. In 1886, the school income for the States and Territories was above 100,000,000; the estimated value of school property, such as sites, buildings, etc., was in round numbers \$225,000,000. In New York State the school income for 1887 was \$16,433,128; in my own city of Philadelphia the school expenditure was \$2,028,279, and money invested in grounds, buildings, and furniture amounted to \$7,660,629. Surely these are glorious statements. It is just that we should be proud of our Public School system. Nevertheless, the education which the State gives must (and she is in no wise to be blamed for it) necessarily imperfect. Were she to attempt a complete education, she—the American State—would violate her own organic constitution, and usurp a prerogative which belongs to none but him who is the Lord of conscience. Of all people, we Baptists should be the last to allow the State to invade the Empire of Faith.

PROBLEM OF CHRISTIAN EDUCATION.

And here looms up the great question of the hour—the Problem of Christian Education. It is a tremendous problem. The number of pupils enrolled in our public schools for 1886 was 11,435,297; of whom 7,279,616 were in average daily attendance. And this mighty host of youths, although trained in those branches of knowledge which concern them as citizens of this passing world, were, according to our American theory of State Education, supposed not to have heard from their teachers from Monday to Saturday one solitary word about Jesus Christ or salvation through him! Do you wonder that the next generation menaces to be a generation of skeptics? Remember, also, that while knowledge is power, it is a power for evil as well as for good; that the culture which gave to the world a Jonathan Edwards, gave out of the same family an Aaron Burr. God forbid that our dear land, in her devotion to a culture merely intellectual, should ever experience the dire calamity which Amos foretold his countrymen (Amos viii. 11, 12.):

Behold, the days come, saith the Lord God,
 That I will send a famine in the land,
 Not a famine of bread, nor a thirst for water,
 But of hearing the words of Jehovah.
 And they shall wander from sea to sea,
 And from the north even to the east;
 They shall run to and fro to seek Jehovah's word,
 And they shall not find it.

But this awful calamity will sooner or later surely befall us, unless we see to it that our children are trained in wisdom as well as in knowledge. (Psalm cxxvii. 1.)

Except Jehovah build the house,
 They labour in vain that build it:
 Except Jehovah keep the city,
 The watchman waketh but in vain.

What avails it that your boy, about to enter his profession, embarks in a ship however gallant, and knows every part of her from keel to pennant, and is supplied with every chart, and understands every rule of navigation—what avails all this—if he has no peaceful haven to make at last, because untrained in the art of calculating his moral longitude from the divine meridian of the Nazarene? (Mark viii. 36, 37.) What does it profit a man, to gain the whole world, and lose his own soul? or what should a man give in exchange for his soul? And so I repeat: This problem of Christian education is unspeakably grave. How shall we solve it?

CHURCH EDUCATION MUST COMPLEMENT STATE.

The Church, I answer, must take this matter of education more thoroughly into her own hands, complementing the inevitable defects of a State education. Let us foster with all enthusiasm our public school system; but let us also see to it that our youths are supplied with Christian training. While the State gives a geocentric or secular education, the Church must give a heliocentric or Christian education.* (I. Timothy iii. 15.) The Church of the Living God is the pillar and ground of the truth; and therefore she is humanity's true educator. She, and none but she, can educate radically, symmetrically, divinely. Standing at the centre of things,

* "Morality without religion is only a kind of dead reckoning,—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies."—Longfellow's "Kavanagh."

even her own Lord Christ, she, and only she, sees the universe of matter, and spirit in system and balance; and therefore, having the universal key, she, and she only, can teach the truth, that is, truly. Hers is the perfect text-book: Scripture and Nature, God's words and God's works; for all spirit and all matter are alike God's speech. It is for the Church of Jesus Christ to give the perfect education—Alphabet in one hand, Urim and Thummin in the other. Of course, when I speak of Church education, I do not mean instruction in denominational polity; I mean instruction in Christian ethics, or a morality distinctly founded on the precepts and character of Jesus Christ. The Divine Man himself is our ethics.

Talk they of morals?

The grand morality, thou bleeding Lamb,
Is love of thee.

God be praised, the Church of his Son, however torn into sects on other points, is a unity here. Besides, better, infinitely better, even a sectarian education, which, notwithstanding its narrowness, fits for eternity, than a Christless education which, however ample at other points, fails at the pivotal point of our being—the capacity for a heavenly immortality.

OBJECTIONS.

Of course, you will press me with a score of objections: you will say that some of these sentiments are Utopian; you will call me an impracticable. But ideals have ever been the uplifting forces for humanity. The visionary of to-day is the conqueror of to-morrow. Besides, we live in a world of perplexities; and it is part of our life's discipline to recognize these perplexities and toil to solve them.

EDUCATIONAL DEMANDS OF OUR TIMES.

But whatever doubt you may have touching some of the views I have hinted, we all agree that we must have denominational academies and colleges and seminaries. How vast also the need of beneficiary societies! How pressing the obligation to see to it that their treasuries are kept equal to the need! For by far the larger proportion of our students for the ministry always have, and probably always will, come from the humbler ranks in our churches—sons of poor or lost parents. Alas, how many applications of noble youths we are compelled to refuse because the churches neglect to provide for the education of their own coming pastors. And yet at this very

point of neglect and pecuniary embarrassment, I will be bold, and ask the churches to provide for the education, not only of all needy students for the ministry, but also of all pious and needy youths of both sexes; and this irrespective of their future vocations. For the distinction between the ministry and the laity is at best but technical and formal. Under the new covenant in Christ Jesus, every layman is as much a priest as his pastor. And the world needs Christian teachers and physicians and lawyers and merchants and statesmen and engineers and editors as much as it needs Christian ministers. Above all, it needs educated Christian young women;—those who are to be teachers in our schools, wives of our pastors and missionaries and public men, and, what is of incalculable moment, mothers and moulders of the coming generations. I plead then to-day for a magnificent enterprise, worthy of our religion and our opportunities; even this: The Christian education of the youth of our country. (Isaiah liv. 2.)

O Israel, enlarge the place of thy tent,
Stretch forth the curtains of thy habitations;
Spare not: lengthen thy cords,
And strengthen thy stakes.

AUSPICIOUS OMENS.

Thank God, our Israel is beginning to obey the prophet's summons. The organization of the American Baptist Education Society; the wise administration of its affairs by our energetic Secretary; the munificent gifts offered this afternoon for founding a well-equipped college at Chicago; the superb possibilities opening up before us in connection with our Columbian University at the National Capital; the majestic ideal of a Christian University so opportunely elaborated by President Strong;—these, and such as these, are blessed omens, beckoning us forward.

THE COMING VICTORY.

And this leads me to my concluding point, namely, this: Christianity is to be a still more positive force in the world than it has ever been. It shall be more and more seen that the government of this world is in very truth a Christocracy. The Bible-in-School question is itself hastening that day, precipitating society in a more heavenly crystallization. Here, as so often before in the history of the Church, temporary disaster will issue in lasting victory. (I. Peter, i. 24, 25.)

The grass withereth, and the flowers falleth:
But the word of the Lord abideth for ever.

The complete secularization of the school will issue in its complete Christianization. It will be another instance of the saying that history is evermore repeating itself. It will again be seen that it is still (Mal. ii. 7.) the priest's lips that keep knowledge, and that it is from his mouth that men seek the law; for he is the messenger of Jehovah of hosts. And under this new covenant it is the Church of the Living God which is the world's priest. Accordingly, none but the Church can truly educate. The State can give knowledge. It is only the Church that can give wisdom, or the knowledge that (II. Tim. iii. 15.) makes wise unto salvation through faith which is in Christ Jesus. It is for the Church to train up a child in the way he should go; and this training involves every kind of discipline—spiritual, mental, bodily. It is for the Church to take childhood at education's most golden moment, when powers are nascent and flexible. It is for her, with Solomon, to teach God's word in Nature, (I. Kings, iv. 33.) from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; and it is also for her, with the Greater than Solomon, to teach God's word in Scripture, even that word so (I. Tim. iii. 16, 17.) profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work. So shall the Church (Col. i. 28.) present every man perfect in Christ Jesus. May God give each of us grace to do his part in hastening that blessed day.

ADDRESS OF JOHN A. BROADUS, D.D.

It seems appropriate that the first anniversary of an Education Society which we can now see was destined, like Athene from the brain of Zeus, to spring at once into maturity and power, should be held in Boston, which has unquestionably been the chief radiating centre of American education. The earlier colonists suffered a singular mishap. In 1619, a year before the landing at Plymouth, the Virginians undertook to found a college in Henrico, near Richmond, and raised an endowment of 1,500 pounds, which was more than Harvard began with, besides a large quantity of land. But the persons having charge of the enterprise were all massacred together by the Indians, which gave such a set-back that we hear of no like movement till half a century later. The foundation of Harvard began in 1636, which I believe was only six years after the settlement of Boston. The early settlers of New England, so many of whom came over for conscientious reasons, included an extraordinary proportion of men educated at the English universities. Mr. Tyler, in his *History of American Literature*, represents that about the middle of the century there was in Massachusetts and Connecticut a graduate of Cambridge in England for every 250 inhabitants, besides a good many Oxford men—which is certainly a wonderful fact. The very early establishment of common schools in New England went hand in hand with the rise and growth of colleges.

And the first American college had another very noticeable advantage. The school-boy who wrote a composition on the remarkable fact that great rivers so often flow by great cities, might turn his attention to the inquiry why great cities sometimes grow up in the neighborhood of great universities. Thirty odd years ago, at the University of Virginia, a gifted United States Senator raised the question at a dinner party why Harvard University had been so prosperous. A young man present suggested as one cause its proximity to a large and wealthy city; and he has seen no cause to think otherwise. The university promoted culture in the city, and the city gave ever increasing financial support to the university.

There are many other illustrations of the same mutual benefit. Let us hope that this Society will be able to influence the establishment of new colleges at commercial centres, rather than in retired

places, and even perhaps to secure the removal of some nascent institutions to a better location—though in this latter case great difficulties are often encountered, and we must not judge too hardly the influence of strong local and personal attachment. The opinion formerly prevailed that colleges ought to be kept away from the cities in order to shield the young from vice. But if this was ever a wise notion, it is now impracticable. You can have no largely attended institution without a railroad, and the railroad that brings students can bring temptations to vice, besides carrying young men off on perilous Saturday night journeys to some city. A good many of us who are growing old can no doubt remember how even in the quietest country neighborhood there were vicious opportunities enough for lads who chose to seek them, and it was even there a question, not so much of exemption from temptation as of power to resist it. Our students usually spend at college the most dangerous years of a young man's life, and most of those who there acquire evil habits would have done likewise had they remained at home, whether in city, village or country. We must strive to train them rightly in boyhood, and then to keep the influence of home strong upon them by correspondence, and ever praying upon them the merciful blessing of God, must let them face the foes without and within, and fight the battles of youth.

So then if we wish an institution of higher education to become great and powerful, let us by all means build it in a city. And yet I pray you to remember that by far the greater part of our American educational work has been done by the smaller colleges, representing a single State or part of a State. I think this must long continue to be the case; and of this point I wish particularly to speak. For there are two things about the aims and prospects of our new Education Society which I desire especially to commend.

(1) It is right and wise that such a society should, as an important part of its work, take an active interest in the smaller and struggling colleges, including many that are unwisely called universities, and adding the leading high schools and academies for both sexes. This idea of caring for the numerous local institutions in all parts of the great country seems particularly consonant with the genius of the Baptist denomination.

The smaller colleges have had some interesting compensations for their inferior resources. (*a*) In them the chief professor of any subject teaches the elementary as well as the higher classes. This is excellent for the elementary students, and not wholly bad for the

professor. It is a life-long pleasure to keep working over the elements of any favorite study, and a great help to feel the pulse of new students, so that you and they may already understand each other when you engage in the more difficult studies. For my own part, I always arrange that my assistant in New Testament Greek shall meet the higher class once a week, and let me once a week meet the lower class. I am persuaded that this works better for all concerned. (b) Even in the higher studies, there is important compensation. The professor has less leisure for advanced study, and usually less of the prestige of authorship; but then he is nearer to the students, and has more sympathy with their difficulties. There are two great requisites for good teaching, always supposing, in the judgment of charity, some knowledge of the matter taught; and these are enthusiasm for the teacher's subject and sympathy with his students. The struggling professor need not have less of the former, and is almost sure to have more of the latter, than the favored professor in the great university. (c) There is also a compensation as to the cost of living. The professors are generally poor, and most of the students are poor, and so the prevailing style of living is inexpensive.

Now please understand. I am by no means attacking the great institutions. I fully appreciate their unrivalled advantages. The chief professors can be specialists, and often famous from their writings, so that they give the students impulse and inspiration. The subordinate professors and assistants have their ambition stimulated by the hope of promotion, in that or some other institution. The students are stirred by a potent *esprit du corps*. In all institutions of learning, we must remember the powerful influence of students upon each other, which as a whole is often really greater than all the influence of teachers. And the expensiveness of the great universities is not inevitable, not by any means universal. Dr. Leonard W. Bacon, who loves a good paradox, not long ago published an article entreating that the struggling Western institutions shall not be largely endowed. They afford already, he said, an excellent education, very cheap. If you give them money and make them rich, the education will be a little better, but the cost will be immensely enhanced, as in the great universities of Eastern States. There is something in this, quite enough for a jest, but in point of fact many of the most successful and honored students of

the great universities live cheaply even now. Not a few of us have observed this; some perhaps remember it as a personal experience.

But while the great universities are superior as a whole, I repeat that the numerous smaller institutions have important compensations, and that they have done, and must continue to do, a very great work. We heard this afternoon, in the Secretary's powerful address, about such institutions in the West. I should like to give some account of our Southern colleges, since the war. In fact, I came to Boston chiefly for the sake of what will be said in the next five minutes.

People who have lived only in this part of the country can never fully understand the difficulties which imperilled our Southern institutions of learning at the close of the war. Some had lost all the endowment; nearly every one had lost a large portion. Contributions for the support of higher education had previously come almost entirely from the wealthy planters, and these were precisely the persons who had lost most heavily, being left with nothing but unsaleable land, and often with old debts that hung as a millstone about their necks. Labor was utterly disorganized; business of every kind was an experiment; society was in grievous confusion; the political future in grave uncertainty. Everybody was beginning life anew, without the lights of experience. Under such circumstances, it would not have been surprising if the enfeebled institutions of higher education had perished through neglect. But they did not. Every college that existed in the South before the war is in existence now, with a single exception, due to peculiar circumstances. Of course they had to be sustained by enormous sacrifices. I wish there were time to tell you the story of college professors I have personally known, who bravely did the work of two or three men upon half the salary of one man, and with little assurance, year after year, that even that meagre salary could be paid. You need not wonder that many of them were ministers. One of the chief reasons why so many college professors have been ministers lies in the fact that only ministers were usually willing to work for such poor pay. Some of these professors I know to have been men of great ability, doing noble work to the end, or now still bravely toiling on with grey hairs. Some of them have refused the offer of larger salary and honorable position elsewhere, because they felt themselves called to hold up these struggling institutions among their own people.

And there were equal sacrifices made in many cases by those

who gave the money. Men who did not know whether they could finish the year without debt yet promised and paid generous sums to support their professors and their pastors. I tell you these people made sacrifices and exertions to sustain their higher civilization that were simply splendid. I speak as one who lived in the midst of it all. If you knew the story as I know it, you would be proud to call them your fellow-citizens. Wake up, O ye who hear me, and try to know your fellow-citizens of the South. They are as like you as two peas. The differences that separate you are superficial; in the best points of character, the better class of people here and there are thoroughly alike. We went to war partly because of mutual misunderstanding and mutual contempt. But many of our noblest men, when they came to look at each other along shining rifle barrels, found that there was true manhood at both ends. Whatever misconceptions may still exist; whatever ignorance and prejudice may still divide us, the old contempt is gone on both sides. And I repeat that the way in which the Southern people struggled to maintain their higher civilization in the trying years that followed the war, will command your sympathetic admiration, in proportion as you come know the facts.

(2) We thus easily reach the other thing which I wish especially to commend in this Society, namely, that it proposes, and has the opportunity without hindrance, to be *national*. It is now a good many years since anybody questioned that this nation must and will stand undivided through long coming ages. I was one of those who tried to have it otherwise. You called us rebels—and, in one sense, rebels we were. We were defeated, conquered; we surrendered in good faith, and in good faith have kept the terms of the surrender. And, now, all I have to say is this: If any of you should take a notion to kick out of the traces of this Union, look out for us; we don't intend to allow it. This is one nation, and it is desirable to have at least some religious and educational organizations that are national.

Now, our Baptist organizations for Home and Foreign Missions can not at present be the same for all parts of the country. There are reasons for this, which can not now be set aside, and some of which, if it were proper upon the present occasion, I should be willing to state. As to the future, I think it will in this respect be better able to comprehend its own possibilities and provide for its

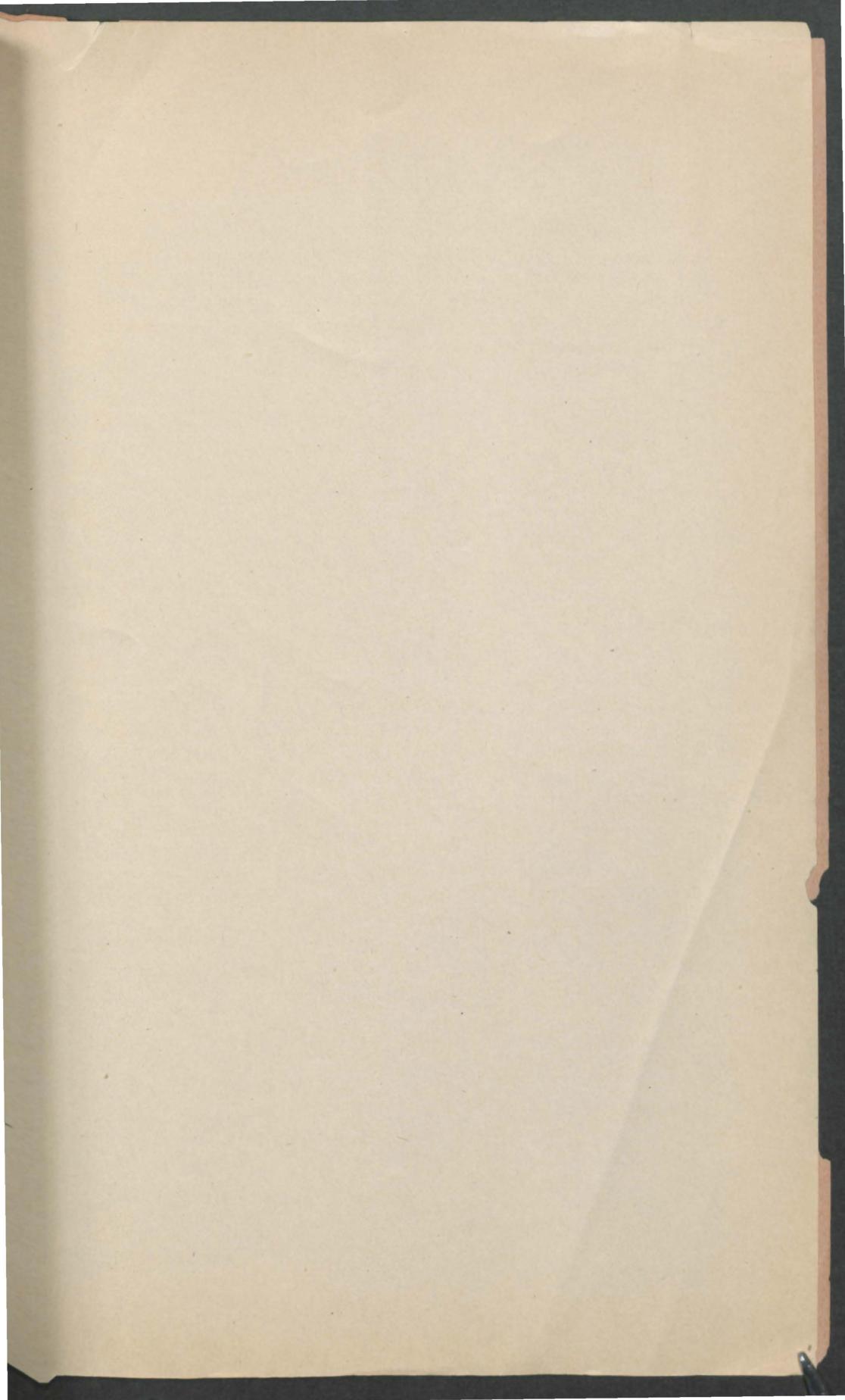
own wants, than we should be able to anticipate either the wants or the possibilities.

But here is a new movement, which need not find no serious obstacle in the way of its being national.

In fact, much has already been done in this very direction by generous and wise citizens of the Northern States. The comparatively numerous, and in some cases quite strong, institutions which you have established at the South, for the education of colored ministers and teachers have done, and will assuredly continue to do, much good. It may be that even Boston people can not feel perfectly sure, as they look back upon the close of life, that everything they have done in this world was wise and good; but I venture to express the strong conviction, that in this matter you have acted wisely and well. Only let me throw out the remark in passing, that there are just as many kinds of colored people as there are kinds of white people—a sufficiently obvious fact, which seems to be often curiously overlooked or disregarded. Perhaps I might add a second remark, namely, that there are as many kinds of white people at the South as there are kinds of white people at the North. If I should hunt up every wrong thing that is said or done in Boston or Chicago, and hold all of you responsible therefor, it would be a flagrantly unjust and foolish thing—and I shall not do it.

Besides, there have been some noble gifts of generous individuals in the Northern States to several Southern institutions. But other institutions, just as meritorious, and just as needy, have not happened to possess any representative who was personally known to these generous givers; while the applications already made from all parts of the country have become overwhelmingly burdensome to a few noble men and women. Now, this Society must attempt the sufficiently difficult, but highly important, task of indicating to givers, great and small, some educational enterprises which its directors regard as specially deserving immediate assistance. These directors will claim neither omniscience or omnipotence. Their decisions may not always please you or me—we are not always able to please ourselves. They can not at any one time be helping half of the institutions that need and deserve it. Many will obtain aid from their neighbors and sometimes from a distance, without the Society's recommendation. But I am confident that they will be able to give much valuable assistance, and to exert much wholesome influence. Their intentions and plans, so far as known to me, impress me as

just and wise. They have received the singular confidence and extraordinary endorsement of one of the most judicious and remarkable men of the century. Let us all, richer and poorer, from the North and the South, from the East and the West, gladly contribute to the Society's treasury, and co-operate with its efforts to promote the great work of education.





FORM OF BEQUEST.

*I give and bequeath to the AMERICAN
BAPTIST EDUCATION SOCIETY the sum of
..... dollars.*

*If real estate is devised the property
should be accurately described.*