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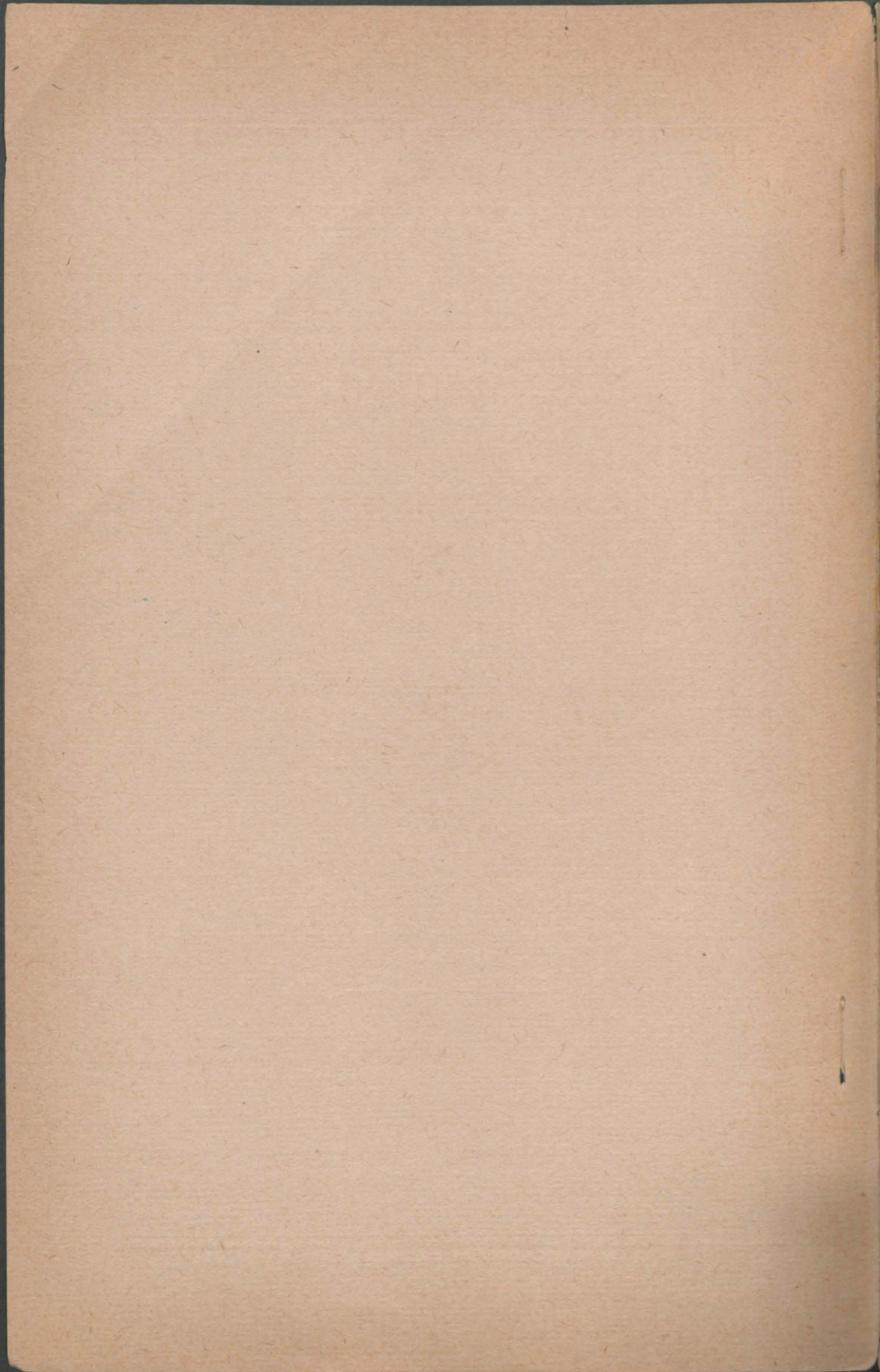
TENTH ANNUAL MEETING
OF
THE AMERICAN
BAPTIST EDUCATION SOCIETY,
HELD AT
NORFOLK, VA.,
MAY 5, 1898.

ALSO REPORT OF NINTH ANNUAL MEETING AT PITTSBURG, PA.,
MAY 21, 1897.

PUBLISHED BY THE SOCIETY,
111 FIFTH AVENUE, NEW YORK.

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OFFICERS

OF THE

American Baptist Education Society.

President

J. B. GAMBRELL, D.D., Texas.

Vice-Presidents.

NATHANIEL BUTLER, LL. D., Maine. T. G. BROWNSON, D.D., California.

Recording Secretary.

REV. E. M. POTEAT, Connecticut.

Corresponding Secretary.

H. L. MOREHOUSE, D.D., 111 Fifth avenue, New York City.

Treasurer.

E. V. CARY, Montclair, N. J.

Auditor.

WM. M. ISAACS, New York City.

Executive Board.

Term expires in 1899.

G. W. MURRAY, New York City.
 EUGENE LEVERING, Baltimore, Md.
 JAMES POLLARD, Baltimore, Md.
 REV. E. T. TOMLINSON, Elizabeth, N. J.
 REV. FRED. T. GATES, New York City.
 H. K. PORTER, Pittsburg, Pa.
 W. C. BITTING, D.D., New York City.
 JOSHUA LEVERING, BALTIMORE, Md.
 COL. J. A. HOYT, Greenville, S. C.
 *HON. L. B. ELY, Carrollton, Mo.
 HENRY McDONALD, D.D., Atlanta, Ga.
 J. B. GAMBRELL, D.D., Waco, Tex.

Term expires in 1900.

HON. MILTON SHIRK, Peru, Ind.
 J. T. ELLYSON, Richmond, Va.
 W. W. KEEN, M.D., Phila., Pa.
 N. E. WOOD, D.D., Brookline, Mass.
 REV. J. M. BRUCE, New York City.
 W. C. P. RHOADES, D.D., Brooklyn.
 B. L. WHITMAN, LL.D., Washington, D. C.
 REV. J. T. DICKINSON, Orange, N. J.
 A. J. FOX, Detroit, Mich.
 PROF. J. R. SAMPEY, Louisville, Ky.
 HON. JOHN HARALSON, Selma, Ala.
 W. H. P. FAUNCE, D.D., New York.

Term expires in 1901.

JOHN HUMPHSTONE, D.D., Brooklyn, N. Y.
 J. M. TAYLOR, D.D., Poughkeepsie, N. Y.
 REV. WALLACE BUTTRICK, Albany, N. Y.
 PRES. W. R. HARPER, Chicago, Ill.
 HON. C. W. KINGSLEY, Boston, Mass.
 H. C. WOODS, D.D., Colorado Springs, Col.
 HON. J. L. HOWARD, Hartford, Conn.
 PROF. A. S. BICKMORE, New York city.
 L. A. CRANDALL, D.D., Chicago, Ill.
 C. S. GARDNER, D.D., Greenville, S. C.
 EDWARD GOODMAN, Chicago, Ill.
 A. G. LAWSON, D.D., Camden, N. J.

Chairman, Executive Board

HON. J. L. HOWARD, Connecticut.

Recording Secretary, Executive Board.

W. C. BITTING, D. D., New York.

Executive Committee:

REV. F. T. GATES, New York.
 W. C. P. RHOADES, D.D., New York.
 HON. J. L. HOWARD, Connecticut.
 REV. E. T. TOMLINSON, New Jersey.

JOHN HUMPHSTONE, D.D., New York.
 G. W. MURRAY, Esq., New York.
 REV. J. M. BRUCE, New York.
 W. C. BITTING, D.D., New York.

* Deceased.

W. H. P. FAUNCE, New York.

CONSTITUTION

OF THE

American Baptist Education Society.

ADOPTED AT WASHINGTON, D. C. MAY 17, 1888.

I. NAME. This Society shall be called THE AMERICAN BAPTIST EDUCATION SOCIETY.

II. OBJECT. The object of this Society shall be the promotion of Christian education under Baptist auspices in North America.

III. MEMBERSHIP. The Society shall be composed of members of Baptist churches in the following manner:

1. Annual members by virtue of their individual or church contributions of ten dollars to the Society; and continuous members while retaining their connection with a Baptist church, by the payment of one hundred dollars.

2. Annual delegates who shall have been appointed as follows: by any Baptist Education Society, or the Board of Trustees of any educational institution under Baptist control, each of which shall be entitled to one delegate, and by any State or territorial convention, each of which shall be entitled to one delegate, and an additional delegate for every 10,000 members of Baptist churches represented in such convention or association.

IV. OFFICERS. The officers of this Society shall be a President, two Vice-Presidents, a Recording Secretary, a Treasurer, an Auditor, and a Corresponding Secretary, who shall be elected annually by ballot. The Treasurer shall give bonds to such an amount as the Executive Board shall decide.

V. EXECUTIVE BOARD. The Executive Board of the Society shall consist of thirty-six members, who shall be elected by ballot, and who shall be divided equally into three classes; their initial term of service to be one, two and three years, or until their successors shall be chosen. Nine shall constitute a quorum for the transaction of business.

The Board shall have the customary powers of similar bodies in respect to its own organization and the adoption of rules and by-laws; shall have power to fill vacancies that may occur in its own body or in the offices of the Society during the year; and, if desired by a majority of its members, may convene special meetings of the Society.

The Executive Board shall transact the legal and general business of the Society, attend to the promotion of the Society's interests; and shall make a faithful report of its proceedings, together with a report of receipts and expenditures, annually to the Society.

VI. DESIGNATED FUNDS. All moneys or other property contributed, and designated for any particular object, directly pertaining to or germane to the work of the Society, shall be so appropriated, or returned to the donors or their lawful agents.

VII. ELIGIBILITY. The officers, members of Executive Board, appointees and agents of the Society, shall be members in good standing in Baptist churches.

VIII. ANNUAL MEETINGS. The Society shall meet annually for the election of officers, members of the Board, and for the transaction of other business, at such time and place as the Executive Board shall designate.

IX. CHANGES IN THE CONSTITUTION. This constitution may be altered or amended by a vote of two-thirds of the members present at an annual meeting, provided, however, the amendment proposed shall have been submitted in writing, and the proposition sustained by a majority vote at the previous annual meeting, or shall be recommended by a majority vote of the Executive Board; provided notice of the amendment shall be included in the call of the meeting.

CHARTER

— OF —

THE AMERICAN BAPTIST EDUCATION SOCIETY.

STATE OF NEW YORK.

AN ACT TO INCORPORATE THE AMERICAN BAPTIST EDUCATION SOCIETY.

ENACTED JUNE, 1889.

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 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 also be 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 American Baptist Education Society may be held at such time and place as the said Corporation may by its constitution, by-laws, or vote provide.

§ 5. The 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.

BY-LAWS OF THE EXECUTIVE BOARD.

I. ORGANIZATION. As soon as practicable after the annual election, the Board shall choose a Chairman, a Recording Secretary and an Executive Committee of nine members.

II. ORDER OF BUSINESS. 1. Devotional Exercises. 2. Calling the Roll. 3. Reading the Minutes. 4. Unfinished Business. 5. Communications from the Corresponding Secretary. 6. Report of the Treasurer. 7. Report of the Executive Committee. 8. Reports of Standing Committees. 9. Reports of Special Committees. 10. New Business.

III. MEETINGS. Until otherwise ordered, the Corresponding Secretary and the Chairman of the Board and of the Executive Committee shall call the meetings of the Board.

IV. DUTIES OF OFFICERS. The Corresponding Secretary shall superintend the work of the Society, and keep the Board informed of its condition; shall devise and execute measures for securing funds, and for extending a knowledge of our work among the churches, and shall prepare a full report of the year for the annual meeting.

The Treasurer shall perform the usual duties of this office. He shall give bonds as the Executive Committee may direct. He shall pay the Corresponding Secretary's salary and expenses without special order. Other expenses and bills must be ordered and certified to by the Corresponding Secretary and the Chairman of the Executive Committee.

DUTIES OF COMMITTEES. The Executive Committee shall supervise the work of the Board and act as its executive on all matters committed to it, forward the business of the Board by all proper arrangements of details, and report to the Board what may be deemed desirable or needful action. In the interval between the meetings of the Board, the Executive Committee shall take all needful original action not involving the appropriation of funds. The Executive Committee shall choose its own officers and sub-committees, meet as often as may be needful, and report to the Board whenever called upon.

(a). It shall have Committees on Applications and Finance of three members each.

(b). The Committee on Applications shall report to the Board as to the disposition of appeals referred to them, and especially at the opening of the year, as to the probable amounts required for the work of the year.

(c). The Committee on Finance shall provide for the current expenses of the Society, have a careful oversight of its property and financial interests, and advise with the Treasurer as to the investment of funds.

NINTH ANNUAL MEETING
OF
The American Baptist Education Society

AT PITTSBURG, PA., MAY 22, 1897.

PITTSBURG, Pa., May 21, 1897.

Pursuant to the call of the Executive Board, the American Baptist Education Society met in the Fourth Avenue Baptist Church, and adjourned until Saturday at 9.30 a. m.

PITTSBURG, Pa., May 22, 1897.

The American Baptist Education Society met at the Fourth Avenue Baptist Church at 9.30 a. m., and was called to order by H. L. Morehouse, D.D., Corresponding Secretary. In the absence of the President, on account of illness, E. M. Thresher, Esq., of Ohio, was chosen President *pro tem*.

Rev. E. F. Merriam, of Massachusetts, was chosen Recording Secretary *pro tem*.

The Corresponding Secretary stated that the Report of the Treasurer had been examined by the Auditor and pronounced correct, and had been passed upon by the Executive Board and is on file at the office of the Corresponding Secretary in New York, but he had been unable to procure it on account of his recent illness. The Report shows a disbursement of about \$20,000.

The Report was accepted and ordered placed on file.

The Corresponding Secretary stated that on account of his sudden and severe illness he had been unable to prepare the usual Report of the year.

Voted, That the Report of the past year be incorporated in the Report to be presented to the Society at the next Annual Meeting.

The Society then proceeded to the election of officers, with the following results:

President—E. B. Hulbert, D.D., Illinois. *Vice-Presidents*—J. B. Gambrell, D.D., Texas; D. B. Purinton, LL. D., Ohio. *Recording Secretary*—E. M. Poteat, D.D., Connecticut. *Corresponding Secretary*—H. L. Morehouse, D.D., 111 Fifth Avenue, New York City. *Treasurer*—E. V. Cary, Montclair, N. J. *Auditor*—William M. Isaacs, New York. *Members of the Executive Board, Term Expiring in 1900*—Milton Shirk, Esq., Peru, Ind.; J. T. Ellyson, Esq., Richmond, Va.; W. W. Keen, M. D., Philadelphia, Pa.; N. E. Wood, D.D., Boston, Mass.; Rev. J. M. Bruce, New York, N. Y.; W. C. P. Rhoades, D.D., Brooklyn, N. Y.; B. L. Whitman, LL. D., Washington, D. C.; Rev. J. T. Dickinson, Orange, N. J.; A. J. Fox, Esq., Detroit, Mich.; Prof. J. R. Sampey, Louisville, Ky.; Hon. John Haralson, Selma, Ala.; W. H. P. Faunce, D.D., New York, N. Y.

To fill the vacancy caused by the death of J. A. Smith, D.D., in the class whose term expires in 1898—Edward Goodman, Esq., Chicago, Ill.

The Society then adjourned, with prayer by Alexander Blackburn, D.D., of Massachusetts.

E. F. MERRIAM,
Recording Secretary *Pro Tem*.

AMERICAN BAPTIST EDUCATION SOCIETY,

In account with EDWARD V. CARY, Treasurer.

1896.	<i>Cr.</i>	
April 30.	Balance on hand, as per last report.....	\$139 80
	Received from Mr. J. D. Rockefeller, account of pledges:	
	Ottawa University.....	\$364 12
	Southwestern Baptist University....	836 88
	Kalamazoo College.....	2,863 22
	Franklin College.....	761 58
	Bucknell University.....	946 15
	Cedar Valley Seminary.....	1,728 08
	Des Moines College.....	1,216 66
	Grand Island College.....	1,226 36
	Wake Forest College.....	1,481 48
	McMinnville College.....	1,000 00
		12,424 53
	Cook Academy, account loan.....	\$1,315 09
	Des Moines, account mortgage note,	5,568 75
		6,883 84
		\$ 9,448 17

	<i>Dr.</i>	
	Ottawa University.....	\$364 12
	Southwestern Baptist University....	836 88
	Kalamazoo College.....	2,863 22
	Franklin College.....	761 58
	Bucknell University.....	946 15
	Cedar Valley Seminary.....	1,728 08
	Des Moines College.....	1,216 66
	Grand Island College.....	1,226 36
	Wake Forest College (\$1,481.48 less \$250).....	1,231 48
	McMinnville College.....	1,000 00
		\$12,174 53
	Traveling expenses, Speakers at Anniversary.....	\$47 45
	Secretary's office expenses.....	32 52
	Treasurer's expenses.....	20 19
	Printing annual reports.....	74 82
	Office rent, May 1, 1895, to May 1, 1896.....	175 00
		349 08
	Balance on hand.....	6,923 65
		\$19,448 17

THE AMERICAN BAPTIST EDUCATION SOCIETY.

Trust Funds.

Received from former Treasurer.....		\$6,925 28
Being account California College....	\$4,000 00	
" account West Penn. C. and S. Inst.....	2,000 00	
" Interest to June 6, 1896.....	89 34	
For appropriation.....	835 94	
Interest due to April 30, 1897.....		184 10
Total.....		<u>\$7,109 38</u>

On account of failure to earn the funds in trust, as stated above, on the part of the West Penn. C. and S. Institute and California College, the moneys should revert to the treasury of the Society.

E. & O. E.

NEW YORK, *April* 30, 1897.

Examined and compared with vouchers and found correct.

WILLIAM M. ISAACS, *Auditor.*

TENTH ANNUAL MEETING
OF
The American Baptist Education Society
AT NORFOLK, VA., MAY 5, 1898.

NORFOLK, VA., May 5, 1898.

Upon invitation of the Southern Educational Conference and of the Southern Baptist Convention, and pursuant to the call of the Executive Board, the American Baptist Education Society met in the Park Avenue Baptist church Thursday, May 5, 1898.

The Society was called to order by President E. B. Hulbert, D. D., at 3 P. M. After singing "All Hail the Power of Jesus' Name," President Hulbert read Prov. 8, and prayer was offered by Rev. Dr. Dean, of Virginia.

The following committee on nominations was appointed by the Chair, viz.:

President A. P. Montague, South Carolina; President J. H. Harris, Pennsylvania; Prof. C. H. Corey, Virginia; Rev. H. T. Stevenson, District of Columbia; C. E. W. Dobbs, D. D., Indiana.

Hymn, "Majestic sweetness sits enthroned upon the Savior's brow."

The Society listened to the annual address of the President. Dr. Hulbert's theme was "The Influence of Christianity upon Education."

The Tenth Annual Report of the Executive Board was presented by the Corresponding Secretary, H. L. Morehouse, D. D., and copies of the same were distributed.

The report of the Treasurer, with certificate of Auditor, *pro tem.*, G. W. Murray, was submitted by Dr. Morehouse, Mr. E. V. Carey, the Treasurer, being absent.

The two reports were accepted by vote and ordered placed on file.

Hymn, "I Love Thy Kingdom Lord," was followed by an address by Prof. W. L. Poteat, North Carolina. Subject: "Christian Education and Civic Righteousness."

The address of J. B. Gambrell, D. D., Texas, was voted postponed till the evening session.

The report of the Committee on Nominations was submitted by President Montague, as follows:

The American Baptist Education Society officers for 1898-9.

President—J. B. Gambrell, D. D., Texas. *Vice-Presidents*—Nathaniel Butler, LL. D., Maine; T. G. Brownson, D. D., California. *Recording Secretary*—E. M. Poteat, D. D., Connecticut. *Corresponding Secretary*—H. L. Morehouse, D. D., New York. *Treasurer*—Mr. E. V. Cary, New Jersey. *Auditor*—Mr. Wm. M. Isaacs, New York. *Members of Executive Board, 1898-1901*—John Humpstone, D. D., Brooklyn, N. Y.; J. M. Taylor, D. D., Poughkeepsie, N. Y.; Rev. Wallace Buttrick, Albany, N. Y.; President W. R. Harper, Chicago, Ill.; Hon. C. W. Kingsley, Boston, Mass.; H. C. Woods, D. D., Colorado Springs, Col.; Hon. J. L. Howard, Hartford, Conn.; Prof. A. S. Bickmore, New York city; L. A. Crandall, D. D., Chicago, Ill.; C. S. Gardner, D. D., South Carolina; Jas. Goodman, Chicago, Ill.; A. G. Lawson, D. D., Camden, N. J.

By suspension of the rules the officers nominated were elected by acclamation.

Adjourned after prayer by C. E. W. Dobbs, D. D., Indiana.

EVENING SESSION.

The President called the Society to order at 8 P. M., and the hymn, "Savior, Thy Dying Love," was sung. Prayer was offered by President P. D. Pollock, Georgia.

The first address was delivered by President J. M. Taylor, New York. Subject: "The Higher Education of Women."

Hymn: "How Precious is the Book Divine."

Second address, by K. B. Tupper, D. D., Pennsylvania. Subject: "Bible Study in Baptist Schools."

Third address, by J. B. Gambrell, D. D., Texas. Subject: "The Educational Outlook in the South."

After expressing thanks to the entertaining church and the bodies that had invited the meeting, President Hulbert led in a closing prayer, and the Society adjourned.

EDWIN M. POTEAT,
Recording Secretary.

TENTH ANNUAL MEETING

OF

The American Baptist Education Society

REPORT OF THE EXECUTIVE BOARD.

The Tenth Annual Report of the Executive Board of the American Baptist Education Society is herewith respectfully submitted to the body.

It is the custom of the Society to hold its meetings alternately in connection with our great annual convocations at the North and at the South. Last year its meeting was announced for Wilmington, N. C., where the Southern Baptist Convention held its sessions. Owing to unfavorable circumstances, including the severe illness of the Corresponding Secretary, the meeting there was abandoned. Cognizant of these facts, the Southern Baptist Convention, upon the recommendation of the Southern Baptist College Conference, extended a cordial invitation to the Society to hold its meeting in connection with the annual meeting of the Convention at Norfolk in 1898. The courtesy of this invitation was highly appreciated, and when, subsequently, the officers of the College Conference generously decided to dispense with a public meeting in order that the Society might have a free field, your Board was constrained to a cheerful acceptance of the proffered hospitality. If, as has been suggested, the College Conference were to hold biennial sessions, thus leaving the way open for biennial sessions of the Society in the South, all possible friction would be avoided, while the Society, by the consideration from time to time of subjects relating to special aspects of our educational work in the South, would prac-

tically further the objects of the Conference itself. The Society desires to be what it has been hitherto, helpful to our educational interests throughout the whole country, truly national in its spirit, its aims and its activities.

Although a meeting at Wilmington was impracticable, it was found practicable to hold a meeting later in May at Pittsburg, Pa., for the election of officers and the transaction of other business. The proceedings will be published in connection with those of the present session.

THE WORK OF THE YEAR.

Grants made during the year have been as follows: To Cook Academy, N. Y., \$10,000 towards \$50,000; \$20,000 of which is to be added to the endowment, and \$30,000 for the erection of a dormitory. To Acadia University, Wolfville, Nova Scotia, \$15,000 toward \$75,000, of which at least \$27,750 shall be added to the endowment, the remainder for payment of debts and for new buildings and other improvements. To John B. Stetson University, De Land, Fla., \$10,000 toward \$100,000 for endowment purposes. To Des Moines College, Iowa, \$2,500 toward \$10,000 for endowment and other purposes. Acadia University, at Wolfville, Nova Scotia, is the first institution in the Dominion of Canada to which the Society — whose field is North America — has extended aid. Singularly enough, the rich valley in which it is located was settled largely by New Englanders after the expulsion of the French Acadians; and leading New England Baptists were sent for in that earlier period when Baptist principles in that province began their successful course against the established order. From the first, therefore, a bond of sympathy has existed between Baptists of the Province and those of the United States, a bond that has been strengthened by the numerous contributions to us of men in the ministry and in other professions who were educated at Acadia University. The institution has been noted for its scholarly presidents and its excellent work,

and being separated by many hundred miles from our principal institution in Toronto, meets a real need for the three maritime Provinces. Best of all its religious tone and teaching are of a high order.

SUCCESSFUL EFFORTS.

The financial disturbances and depression of the country have been very unfavorable both to the securing and the payment of pledges for endowments and other purposes. Some of our older and stronger institutions in the midst of accumulated wealth have not ventured to press the people for needed increase of permanent funds. That some institutions, under such conditions, have secured in full their supplemental pledges, while others have collected most of their pledges made four or five years ago is very gratifying. Grand Island College, Nebraska, has secured in subscriptions \$17,500 as a condition of the Society's grant of \$7,500. Colby University, Maine, has secured \$50,000 as a condition of the Society's grant of \$10,000. Considering the fact that there are only about 20,000 Baptists in that State, and among these none of large wealth, this is one of the finest achievements in the history of our educational enterprises. John B. Stetson University, Fla., however, has surpassed all others, in this respect. Within six months from the date of the grant, it had good pledges for the entire \$100,000. This was made possible by the fresh liberality of the generous donor whose name it bears, as well as by the liberality of a few others.

Payments made by the Society and amounts collected by institutions are as follows:

INSTITUTIONS.	PAID BY THE SOCIETY.	COLLECTED BY INSTITUTIONS.
Ottawa University, Kans.....	\$492 95	\$1,989 44
Des Moines College, Iowa.....	623 55	870 66
William Jewell College, Mo.....	591 80	1,805 00
South Jersey Institute, N. J.....	1,410 20	5,711 32
Wake Forest College, N. C.....	1,170 74	5,741 53
California College, Cal.....	935 00	2,805 00

Southwestern Bap. Univ., Tenn..	\$1,527 41	\$10,768 30
Kalamazoo College, Mich.....	250 80	1,433 74
Shurtleff College, Ill.....	1,975 30	8,000 00
	<hr/>	<hr/>
	\$8,977 75	\$39,124 99
	<hr/>	<hr/>

LEGACIES.

The first known legacy to the Society was by a woman in Illinois and is designated for the University of Chicago. The estate is small and the amount is estimated at less than one thousand dollars. Amid the gifts of hundreds of thousands to that institution this may, to human judgment, be quite insignificant; but in the sight of Him who judges by motives and by ability it may outrank some others, while of the giver it may be said, as of the woman of old: "She hath done what she could."

The act of incorporation confers upon the Society large powers in the administration of funds for educational purposes. It may act, if so desired as Trustee of gifts for special purposes. It invites those who are making their wills to place at its disposal a portion of their estate for the promotion of Christian education under Baptist auspices on this continent. It will also receive large offerings for such purposes, paying to the donors during their lives, a sum annually about equal to the current rates of interest on investments. The Society, with a permanent fund of \$100,000, could set in operation educational measures of a high order, including lectureships on ethical and religious subjects that would be of great value in our denominational halls of learning. It would be a proper function of such a Society thus to supplement the work of our missionary organizations by this kind of work among the more cultured classes, who have much to do in shaping public opinion. Here is a field which is not cultivated by any missionary organization; and here is an opportunity for far-sighted, broad-minded and liberal men to do, through the Society, a greatly needed work.

SURVEY OF TEN YEARS.

Ten years have passed since the organization of the American Baptist Education Society in Washington, D. C., May 18, 1888. It began and has continued as a national organization helpful to the educational interests of the denomination on this Continent. Its officers have been chosen from the North, the South and the West; it has adopted the custom of holding its annual meetings alternately at the North and at the South, and its grants to institutions of learning have been made to all sections. Thirty-seven institutions in twenty-seven States, also the Dominion of Canada, have been recipients of its aid, as follows: Maine, 1; Massachusetts, 1; Connecticut, 1; New York, 1; Pennsylvania, 3; New Jersey, 1; Indiana, 1; Michigan, 1; Illinois, 2; Wisconsin, 1; Iowa, 2; Nebraska, 1; South Dakota, 1; Kansas, 1; North Carolina, 1; South Carolina, 1; Georgia, 2; Florida, 1; Tennessee, 2; Kentucky, 2; Alabama, 1; Mississippi, 1; Texas, 1; Missouri, 1; California, 2; Oregon, 1; Washington, 2; Canada, 1. Total in the North, 11; in the South, 13; in the West, 12.

In a few instances appropriations voted on condition that supplemental sums should be raised have been wholly forfeited through inability of the institutions to secure the necessary subscriptions. In other cases there has been partial forfeiture because of failure on the part of institutions to collect all their pledges; the Society paying pro rata to the amount collected. Nine institutions have reported collection of pledges to the amount required and have received in full the Society's grants. These are Furman University, South Carolina; Worcester Academy, Massachusetts; Carson-Newman College, Tennessee; Williamsburg Institute, Kentucky; Wayland Academy, Wisconsin; Franklin College, Indiana; Cedar Valley Seminary, Iowa; Baylor University, Texas; Connecticut Literary Institute, Connecticut. To these schools \$70,000 have been paid.

To some of these Institutions more than one grant has been made. Flushed with success, or with a quickened sense of the needs of an institution, its friends have quickly followed the first effort with another which, in most instances, has been unsuccessful. While the Society requires that institutions shall raise certain amounts as a condition of securing its appropriation, the determination of these amounts is made by the representatives of the institutions according to their estimate of the ability and the interest of their constituency, so that the Society does not arbitrarily impose a burden upon any, while it encourages all to do their utmost to strengthen worthy institutions.

During the recent years of financial reverses, that educational expectations should not have been fully met is not surprising; indeed, in some cases it is really remarkable that so much has been accomplished.

Usually institutions have been given five years from the beginning of their canvass, in which to make collections, though some have completed the effort in a shorter period. Five institutions fell short in the collection of their pledges, from 10 to 16 per cent.; seven, from 20 to 30 per cent.; two, from 40 to 50 per cent.; three, from 60 to 80 per cent.; and two, from 80 to 90 per cent.; while ten failed entirely in the effort to obtain pledges for amounts named in their applications, although the subsequent efforts of a few of these were successful. In some cases extensions of time have been given in which to secure pledges as well as for their collection. As a rule, however, but little can be got from subscriptions of five years' standing. The Society cannot afford to keep open accounts indefinitely with institutions, neither is such an arrangement advantageous to them.

What the generous purpose and aim of the Society has been; what institutions have aspired to do; and what has actually been done for their financial betterment, will appear from a study of the accompanying table:

Institutions.	Year of grant.	Amount granted.	Amount paid.	Amount lapsed.	Amount outstanding.	Collected by institutions.
1 Cook Academy, N. Y.	1889	\$10,000	\$8,684 91	\$1,315 09	.....	\$32,244 88
Cook Academy, N. Y.	1841	6,000	.....	6,000 00	.....	.....
Cook Academy, N. Y.	1892	2,500	1,925 88	574 12	.....	10,125 00
Cook Academy, N. Y.	1897	10,000	.....	.....	\$10,000 00	.....
2 W. Penn. Class & Sci. Inst., Pa.	1889	7,500	5,775 13	1,724 87	.....	39,810 45
3 Des Moines College, Ia.	1889	12,500	6,931 25	5,568 75	.....	49,325 80
Des Moines College, Ia.	1892	25,000	2,678 57	22,321 43	.....	.....
Des Moines College, Ia. (sundry grants) .....	.....	15,500	15,374 99	125 01	.....	.....
Des Moines College, Ia.	1897	2,500	290 22	.....	2,209 78	870 66
4 California Coll., Cal.	1889	5,000	1,935 00	3,065 00	.....	5,805 00
California Coll., Cal.	1890	5,000	.....	5,000 00	.....	.....
5 Furman Univ., S. C.	1889	7,500	7,500 00	.....	.....	.....
Furman Univ., S. C.	1890	2,500	2,111 09	388 91	.....	8,500 00
Furman Univ., S. C.	1896	10,000	.....	10,000 00	.....	.....
6 Clinton College, Ky.	1889	1,200	1,200 00	.....	.....	.....
7 Worcester Acad., Mass.	1890	8,000	8,000 00	.....	.....	32,000 00
8 Sioux Falls Univ., S. D.	1890	5,000	.....	5,000 00	.....	.....
9 Carson-Newman Coll. Tenn.	1890	5,000	4,999 78	22	.....	40,150 60
Carson-Newman Coll. Tenn.	1890	1,200	1,200 00	.....	.....	.....
10 Hall Institute, Pa.	1890	5,000	698 05	4,301 95	.....	4,188 35
11 Mississippi Coll., Miss.	1890	7,500	5,281 59	2,218 50	.....	35,301 29
12 Mercer Univ., Ga.	1890	10,000	5,148 49	4,851 60	.....	26,000 00
Mercer Univ., Ga.	1896	15,000	.....	15,000 00	.....	.....
13 Conn. Lit. Inst., Conn.	1890	5,000	.....	5,000 00	.....	.....
Conn. Lit. Inst., Conn.	1892	5,000	5,000 00	.....	.....	45,863 11
Conn. Lit. Inst., Conn.	1892	5,000	.....	5,000 00	.....	.....
14 So Jersey Inst., N. J.	1890	10,000	9,982 37	17 63	.....	40,428 62
15 Outawa Univ., Kans.	1890	10,000	8,802 46	1,137 54	.....	35,887 12
16 Williamsburg Inst., Ky.	1890	5,000	5,000 00	.....	.....	23,701 94
Williamsburg Inst., Ky.	1891	10,000	9,245 25	754 75	.....	17,960 00
17 Keystone Acad., Penn.	1890	10,000	2,555 86	7,444 14	.....	10,358 12
Keystone Acad., Penn.	1891	5,000	.....	5,000 00	.....	.....
18 So. W. Bap. Univ., Tenn.	1890	2,700	2,700 00	.....	.....	.....
So. W. Bap. Univ., Tenn.	1890	10,000	5,797 17	4,202 83	.....	40,870 16
19 Wayland Acad., Wis.	1890	7,500	7,500 00	.....	.....	25,563 84
20 Univ. of Seattle, Wash.	1890	2,000	686 66	1,333 34	.....	.....
21 Kalamazoo Coll., Mich.	1891	15,000	13,422 12	.....	1,577 88	77,996 65
22 Franklin Coll., Ind.	1891	10,000	10,000 00	.....	.....	40,884 65
23 Surtleff College, Ill.	1891	10,000	7,950 60	.....	2,049 40	24,200 00
24 William Jewell Coll., Mo.	1891	10,000	9,403 22	596 78	.....	28,679 87
25 Bucknell Univ., Pa.	1891	10,000	7,788 08	2,211 92	.....	70,473 22
26 Los Angeles Univ., Cal.	1891	2,500	.....	2,500 00	.....	.....
27 Cedar Valley Sem., Iowa	1891	7,000	7,000 00	.....	.....	21,350 00
28 Spelman Seminary, Ga.	1892	35,000	35,000 00	.....	.....	.....
29 Baylor University, Tex.	1892	15,000	15,000 00	.....	.....	55,000 00
30 Grace Sem., Wash. (Dean)	1892	9 0 0	9,000 00	.....	.....	.....
31 Grand Island Coll., Neb.	1892	5,000	3,980 78	1,019 22	.....	12,141 51
Grand Island Coll., Neb.	1896	7,500	.....	.....	7,500 00	.....
32 Wake Forest Coll., N. C.	1893	5,000	2,402 22	.....	2,597 78	11,741 53
33 McMinnville Coll., Ore.	1893	5,000	2,000 00	.....	3,000 00	6,100 00
34 Howard Coll., Ala.	1895	5,000	.....	5,000 00	.....	.....
35 Colby University, Me.	1896	10,000	.....	.....	10,000 00	.....
36 John B. Stetson Univ., Fla.	1897	10,000	.....	.....	10,000 00	.....
37 Acadia Univ., N. S.	1897	15,000	.....	.....	15,000 00	.....
Totals .....	.....	\$452,600	\$259,991 56	\$128,674 20	\$63,934 84	\$873,521 77

It appears, therefore, that for all purposes the Society has voted appropriations amounting to \$452,600; has paid on account of these \$259,991.56; while \$128,674.20 has lapsed; and \$63,934.84 is subject to call in case conditions shall be complied with. Institutions report \$873,521.77 collected.

The bulk of the Society's appropriations has been for endowments, nothing being given for buildings, or payment of debts, and only in exceptional cases for other purposes. In some cases, the whole amount secured by institutions has been added to their endowment funds; in others, a part has been applied to the erection of buildings and the payment of debts. Ten institutions are now engaged in securing the sums named in their applications.

The aggregate increase in the holdings of institutions thus aided by the Society during these ten years is \$1,133,513.33; to which might be added, probably, \$50,000 collected subsequent to the expiration of the time limit for this purpose. This is exclusive of Mr. Rockefeller's pledge to the Society, in 1889, of \$600,000 on condition that \$400,000 more be secured for the University of Chicago. It appears, therefore, that on an average one dollar given by the Society has been a spur to secure about three and a half dollars from other sources; and that the average increase annually has been over \$100,000. This surely is very satisfactory, considering the financial trials of the country during half of this decade.

Nor do these figures show all that has been accomplished; indeed, the invisible, intangible results are even greater. There has been awakened a livelier popular interest throughout the denomination in many States in higher education; institutions have become entrenched as never before in the intelligent regard of the people; better work has been done in halls of learning because of better equipment in many ways; higher ideals concerning Academic and Collegiate work have been established; the religious aspects of College life and the true relation of our

schools to the denomination have been emphasized; while in many instances a new spirit of courage and hope has entered into the administration of affairs, entirely changing the tone of institutions that had long languished for lack of inspiring influences. And it is not too much to say that had it not been for the American Baptist Education Society it is very questionable whether the University of Chicago, whose holdings to-day are about \$12,000,000 would have sprung into being.

All honor to the man whose unparalleled liberality has been instrumental in the attainment of such splendid results. No other man in America, if in the world, has sown so widely and so liberally in the educational realm as has John D. Rockefeller, Esq., whose monument will be in the quickened and ennobled intellectual life not only of the denomination but of multitudes besides who have been and will be affected directly or indirectly by these educational agencies.

The Society has adhered to its policy announced in 1889, "to foster in each State one well-equipped college, suitably located, and to discourage the undue multiplication of institutions attempting collegiate instruction." In doing this it has had to withstand appeal and argument from institutions bearing the name of college and aspiring to college instruction though doing chiefly preparatory work. In view of what is required for first-rate college work in the way of competent instructors, suitable buildings, library, laboratory and other equipment, and in view of the fact that few, if any, of our colleges have complete appliances for meeting the advanced educational requirements of this age, the wisdom of concentration of effort upon one denominational college in each State, as a rule, is more and more manifest.

It has also aided academies that should be auxiliary to higher institutions; and in some instances has made it a condition of its help that institutions calling themselves colleges, but doing Academic work, should become in name, as in fact, academies,

thus assuming an honest attitude before the denomination and the public. In some States, within recent years, there has been a marked progress in Academic work as well as in closer affiliation of academies with the denominational college. Too much emphasis can hardly be laid upon the importance of first-rate academies where the foundations of good scholarship are laid and where, during the early formative period of student life, the future Christian character is very largely determined.

The Society makes no appropriations for the payment of debts or for the erection of buildings. It cannot compass the whole broad field of educational needs. To do this would require at least half a million dollars annually. Only in a most limited way and in exceptional cases has it aided in meeting current expenses of institutions. For this purpose it has at present no resources. A few thousand dollars thus available for struggling institutions, whose instructors are working at almost starvation rates, would be of incalculable benefit in the upbuilding of these interests, just as mission churches, similarly assisted in their beginnings, develop into strong, self-supporting bodies. Emphasis has been laid upon increasing the endowment funds of worthy institutions so that they should be put on an assured basis for more effective work.

All the high ideals that the Society has cherished have not been realized; but ideals are seldom attained either by individuals or by organizations. It has sought to do the work which, in Divine Providence, was opened as the immediate sphere of its chief activities, and for which the same good Providence furnished the resources. The attitude of the Society in regard to its future work is the same as in the past, that of trust in Him who can use it to His glory. If, under Divine direction, it can become more and more an intellectual and spiritual force in the realm of higher Christian education under Baptist auspices in North America, it will take even greater satisfaction therein than in

these material achievements. It approaches the close of the first decade of its existence, and the coming close of the century with the opening of the twentieth century, thankful for the past and trustful for the future, ever desiring the prayers of God's people that as a Christian organization it may worthily fulfill its high mission.

On behalf of the Board,

H. L. MOREHOUSE,

Corresponding Secretary.

AMERICAN BAPTIST EDUCATION SOCIETY.

In account with EDWARD V. CARY, Treasurer.

1897.			
April 30,	Balance on hand, as per report of date.....		\$6,923 66
	Received from Mr. J. D. Rockefeller, account of pledges:		
	Ottawa University.....	\$492 95	
	Des Moines College.....	623 55	
	William Jewell College.....	591 80	
	South Jersey Institute.....	1,410 20	
	Wake Forest College.....	1,170 74	
	Southwest Baptist University.....	1,527 41	
	Kalamazoo College.....	250 80	
	Shurtleff College.....	1,975 30	
	Received from Trust Fund.....	935 00	
	J. D. Rockefeller account of Pledge No. 41.....	250 00	
	Received, Calvary Baptist Church, Brooklyn.....	6 48	
			<u>9,234 23</u>
			\$16,157 89

	<i>Dr.</i>		
	Ottawa University.....	\$492 95	
	Des Moines College.....	623 55	
	William Jewell College.....	591 80	
	South Jersey Institute.....	1,410 20	
	Wake Forest College.....	1,170 74	
	California College.....	935 00	
	Southwest Baptist University.....	1,527 41	
	Kalamazoo College.....	250 80	
	Shurtleff College.....	1,975 30	
	Expenses Secretary's office.....	\$8,977 75	
	Rent of office to May 1, 1897.....	73 24	
	Treasurer's expenses.....	175 00	
		2 09	
			<u>9,228 03</u>
	Balance on hand.....		<u>\$6,929 81</u>

	<i>Trust Funds.</i>		
	Balance on hand, April 30, 1897.....	\$7,109 38	
	Interest on credit balance to April 30, 1898.....	199 33	
	Less payment to California College.....	\$7 308 71	
		935 00	
	Balance on hand.....		<u>\$6,373 71</u>

NEW YORK, April 30, 1898.
Examined and compared with vouchers and found correct.

G. W. MURRAY, Auditor pro tem.

THE INFLUENCE OF CHRISTIANITY UPON EDUCATION.

BY E. B. HULBERT, D. D., DEAN OF THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO.

Prevailing ideas determine education. If in China 2,400 years ago Confucius gave to his people a perfect scheme of social and political life, then nothing remains but to devise an educational system which shall perpetuate the society and government his wisdom disclosed. If in India the laws of Manu divide society into separate and fixed orders whose regulations must be punctiliously observed from the first breath of life to the last gasp of death, then obviously the chief function of education is to train the pupil in the duties of that particular caste to which he by heredity belongs. If in Persia the religion of Zoroaster controls the public and private life of her inhabitants, then for prince and people alike the Magi will provide an education fitted to fortify and re-enforce existing institutions. If in Greece the all-dominating passion of the Spartans is to maintain their supremacy as the ruling class over the hostile and more numerous freeman and serfs, then an education chiefly physical and military must turn Sparta into a training camp, and render her soldier-citizens hardy, obedient and brave, quick aggressive and strong. If in Greece the Athenians conceive a beautiful mind in a beautiful body, the harmonious union of physical and intellectual culture, thus evolving, on its aesthetic side, the most perfect idea and form of civilization in the ancient world, so, too, growing directly out of this they create a system of education intended and adapted to realize this their ideal of human life. If in Rome nature and circumstance evolve a nation sturdy in character, eager for conquest, gifted in statecraft, strong in utilities, then in the education of such a people emphasis will be laid on military training, political science, forensic eloquence, the mechanical arts.

Thus in every instance education is purposely bent to the prevailing idea—be that idea the sacredness of tradition, the fixedness of caste, the exaltation of priests, the necessity of self-preservation, the deification of beauty, the supremacy of the state. Something other than education is first conceived and then by means of education this something other is sought to be attained. Inquire first, therefore, after the civilization of a people, the nature of their religion, their theory of society, their conception of the state, their fundamental and regulative ideas in the household, the market place, the senate chamber, the field and the temple. Education is simply the instrumentality through which is sought the realization of these ideas. Hence it follows that the introduction of new ideas must have its immediate and lasting effect on the prevailing educational system.

CHRISTIAN IDEAS AND FORCES.

Now it is the most open and patent of facts that Christianity introduced into our world ideas and forces of superlative moment. Familiarity dulls our impression of their worth and glory. Christianity is itself a system of thought and the greatest mental and moral power the world has ever seen, and hence vitally relates itself to human progress and culture through all time. When Christ appeared there dawned a new era in the history of our globe. With his coming the world was flooded with new thought; there entered a new regenerative force and quickening spirit to revive the race; and new truth from higher realms started humanity on a fresh career of intellectual and spiritual advancement. Christ is Himself the way, the truth and the life; the Redeemer and educator of mankind, whose task it has been since his appearing to appropriate and realize his teachings. The truths he disclosed concerning God and man to the mind and heart of the race are destined to be in the process of time the ascendant and controlling truths not less in the domain of education than in the realms of society, government, philosophy and religion.

The true idea of *God* is the most suggestive, inspiring and fruitful that can enter the mind of man, and it is to Christ that we owe that disclosure of his being and character, which is destined to revolutionize the thinking and living of the race. He it is who reveals the God of the universe as one and free and good; the Father and Saviour of men. He it is who gives insight and uplift to intellect, conscience, affection and will, by revealing a personal intelligence who presides over this creation, and from whom "order and life, force and love, incessantly proceed." Chance and caprice and fate are excluded. We dwell in Cosmos, a system of law, harmony and truth. History and science and ethics are thus made possible. The educational value of such an idea is simply incalculable.

Scarcely less quickening and influential is Christ's revelation of *man*, his place and worth and destiny. Man is a wholly different being since our Lord appeared. Each man is a thousand-fold greater than the old world conceived him. He has a dignity and prospect immeasurably more sacred and glorious than the ancients ever dreamed. Through him, "who brought life and immortality to light," we learn what it means that he is a being created in the likeness of God, and hence capable of knowing and loving him; a being in organic relationship to the infinite and Eternal Spirit; a being to whom the Heavenly Father has come with revelations of truth, duty and love; a being whose nature the Son of God assumed, for whose redemption the Son of God expired; a being whose intellect is great enough to discern the mean-

ing of the manger and the cross, whose conscience is sensitive enough to respond to their transcendent claims, and whose affections are divine enough to embrace their life-conveying fullness; a being whose rational and moral faculties even divine omnipotence will never coerce, the realm of whose personal freedom not even heavenly violence will ever invade; a being destined to a conscious, personal future life whose character his own volition has predetermined, and a life which shall never end.

These wholly new conceptions of man as related to the God who made him, as the crown and goal of the visible creation, as the favored child for whom the worlds were framed, for whom the beneficent processes of nature are carried on, for whom the orderly forms of society and government are instituted, for whom the remedial work of Christ was introduced and for whom the felicities of the celestial world are made ready, these new views of the divine, human kinship in Christ the God-man have so exalted the sense of the divine personality and so deepened and sanctified the sense of the human personality as that since that day of revelation the currents of the world's history have run in new channels. Rightly are events in human chronicles dated B. C. and A. D., for precisely at that dividing line have we the revelation of a new theophany and theodicy, and theocracy which in turn have become the fruitful source and beginning of the new philosophies, and philanthropies, and democracies which since that day have brightened and blest the world.

Prevailing ideas determine education. The introduction of new ideas works corresponding changes. The new ideas brought by Christianity are of the most radical and revolutionary sort. Jesus Christ in founding a new religion necessarily laid the foundations of a new education. Somewhat to expand and illustrate this truth is the task assigned me.

A FOURFOLD INFLUENCE.

I wish to indicate in four particulars, under four heads, the influence of Christianity upon education.

A. First, the influence of Christianity on the *measure* of education, i. e., the amount or quantity of it. Since Christ appeared there has been accumulating an educational fund or endowment, a capital stock, so to speak, represented by learning in living men and dead books, by schools and libraries, by museums and galleries, by architecture, sculpture and painting, by the treasured stores of experience, thought and wisdom wherever found and in whatever form. The question is what influence has Christianity had in providing this educational outfit with which the world is furnished? How *much* education is there, and how *much* does it owe to Christianity.

B. Secondly, the influence of Christianity on the *matter* of education, i. e., on the material or staple of it. Since Christ appeared what has been the substance or content of education? What kinds of knowledge have been appreciated and inculcated? What branches have been taught, studies pursued, topics discussed, fields explored, curricula adopted, and what influence all along has Christianity had in fixing and changing the capital articles in the educational creed? What has been deemed essential in education, and what part has Christianity had in making that judgment?

C. Thirdly, the influence of Christianity on the *method* of education, i. e., on the process or way of it. Since Christ appeared, God, mind and the world are better known; the faculties and affections of the human soul are better understood; educators have learned better along what avenues to approach the intellect and by what ways or paths to lead out its powers. The question is has Christianity aided in the discovery of the natural and rational order of intellectual inquiry, instruction and discipline? How shall we begin and conduct the educational process, and what part has Christianity had in determining this mode of procedure?

D. Fourthly, the influence of Christianity on the *motive* in education, i. e., on the intent of it and the inducement to it. Why is kept up this vast and expensive educational undertaking? Why do merchants give it their money, and teachers their brains, and students their days of youth? What incentive moves them to these expenditures? What design is had in view? What end is aimed at? What good is looked for? To what extent has Christianity furnished the underlying and determining *motive* in it all?

The influence of Christianity on education cannot be adequately presented without discussing that influence as it is seen in the measure, the matter, the method and the motive of education. In the time allotted to me, I can only partially present the first of these four.

Let me ask you, then, in the few moments at our disposal, to narrow your thought to the influence of Christianity on the *measure* of education.

I. PRIOR TO THE REFORMATION.

At the beginning of the Christian era primary, secondary and university schools, under Imperial patronage, amply supplied the scholastic needs of Roman youth. In the Augustinian age the educational ideas of Greece and Rome had blended, and in every part of the Empire Romano-Hellenic culture was easily accessible. While in the larger cities the most advanced studies could be pursued, in the smaller towns the elementary branches were intrusted to "masters who were elected by the magistrates and maintained at the public expense."

Of the existing educational facilities Christians availed themselves, so far as circumstances would allow. In the first, second and third centuries Roman morals were at a low ebb and Christianity was a proscribed religion. People and rulers were in no wise elevated by their old faith, and were resorting to the utmost measures of cruelty to destroy the new. Living thus in the midst of heathen corruption and under the horrors of heathen persecution it was only natural that Christian parents should withdraw their children as much as possible from the debasing associations of Pagan society and in the privacy and sanctity of *home* give them such mental training as their own meagre attainments would allow, and such moral training as they were better fitted to impart. For the education which *public worship* furnished in sermon, scripture, prayer and song, household instruction gave the needed preparation.

Near the close of the second century catechetical schools sprang up at various Christian centers — the most noted and advanced at Alexandria—specially designed to fit candidates for baptism and church membership. Enrolled in these schools were adults as well as youth, and sometimes men of learning and philosophical reflection, and hence a higher range of studies was necessitated to answer objections, and to vindicate the ethical and rational grounds on which the new religion rested. Salaries, schoolhouses and text-books were unknown.

With the opening of the fourth century there began the complete reversal of the relations of the Christian and heathen world—Constantine on the throne; church and state united; the heathen cultus under ban; the Graeco-Roman religion going to the wall. In the struggle between the old and the new the old was destined to pass away. In the midst of the disintegration of ancient morals and philosophies the new formative forces of Christianity were slowly winning their way. The inspiring idea and aim of the new religion and the new philosophy of life which that religion brought to mankind were gradually supplanting the decaying idea and philosophy of Greece and Rome. No where was the advancing thought more marked than in the field of education. For a hundred years before the accession of Constantine the Christian church had been exerting a distinct influence in this domain; and a hundred years later her increasing power gave her the complete ascendancy. At the end of the fourth century the control of Christianity over the schools was everywhere triumphant. The old forms of heathen education still survived in some quarters, but the spirit had fled and the forms themselves soon disappeared. Greek and Roman culture could no longer meet "either the spiritual or the material wants of man." Christianity would take up what was of enduring worth, and the rest must forever perish.

From the beginning of the fifth century we have always to reckon with

the Christian church when education is under discussion. The Romano-Hellenic schools have passed away and Christian schools have come in to take their place. The state-religion has become the foster-mother of education.

CATHEDRAL SCHOOLS.

First in order are the Cathedral schools. Episcopacy was unknown in the Apostolic age. "Bishop" and "presbyter" were synonymous and interchangeable terms. In each local church was usually a plurality of elders. The title "bishop," originally common to all, came at length to be appropriated to the chief among them.

Still later the bishop of a single church came to be the bishop of neighboring churches as well, and the local episcopate grew into diocesan episcopacy. The cathedral church was located at the episcopal seat, where, as a part of the ecclesiastical machinery, the bishop established a Christian school, which at first existed side by side with the Imperial school, but at a later period superseded it. The priests connected with the cathedral were organized into a guild of teachers upon whom devolved the instruction of candidates for church membership and holy orders. As early as A. D. 181, Pantænus founded the celebrated school at Alexandria of which Origen became the most famous teacher; and in course of time schools with like design sprang up all over the Roman Empire. As cathedral schools perfected their organization and extended their influence, *parochial* schools, under the care of parish priests, but subject to episcopal supervision, fitted the young people in the villages and smaller towns for performing skillfully the ceremonies of public worship.

MONASTIC SCHOOLS.

Next in order and more important were the monastic schools. Monasticism was unknown in the Apostolic age. Out of the ascetic tendencies of the early church grew the hermit and cloister life which appeared first in Egypt in the fourth century, was transplanted in Europe in the fourth and fifth centuries, and became an organized and permanent institution under Benedict of Nursia in the sixth. By the seventh century Benedictine monasteries "were scattered throughout all the countries that had once composed the Roman Empire." Not more are these monks of St. Benedict to be praised for dignifying labor, fostering agriculture, training missionaries and founding hospitals, than for establishing schools, and "preserving the literary treasures of antiquity for the use of modern times." To their care and laborious copying of manuscripts we ourselves are under incalculable obligations for the preservation and transmission of the entire body of classical and ancient learning. These monks were the teachers and their monasteries were the schools of the

Middle Ages. The Imperial educational system had collapsed with the collapse of the Empire, and we can never adequately measure our indebtedness to the monastic schools which took their place in those times which witnessed the decadence and final extinction of ancient institutions. First and last from that Benedictine Order have proceeded 24 popes, 15,000 bishops and more than 40,000 canonized and beatified saints. At one time their 37,000 abbeys in Europe were the brightest and almost the only centres of piety, charity and learning. For several centuries they were the principal teachers of youth in all branches of letters and in all degrees of culture.

IRISH SCHOOLS.

But in the times of which we speak Europe was a desolation, and it would have been difficult, perhaps impossible, to save learning, morals and religion from the catastrophe which destroyed the Roman world. Certain it is that both cathedral and monastic schools were caught in the general wreck. The lamp of learning, almost extinguished on the continent, burned brightly only in the most distant of the British Isles. As Döllinger tells us, "While almost the whole of Europe was desolated by war, peaceful Ireland, whose schools were founded at the close of the fifth century, free from the invasions of external foes, opened to the lovers of learning and piety a welcome asylum." From these Irish schools went forth the bearers of letters and religion to the Picts and Scots and so down into Northern England. From these Irish and English schools, when the storm of fury was somewhat overpast, went forth the teachers and missionaries to re-enlighten and evangelize France and Germany.

KARL'S SCHOOLS.

It was at the arch-episcopal school in York that Alcuin was trained, who, in the eighth century, became intellectual prime minister at the court of Charles the Great, and under whose wise tuition that conqueror, statesman and patron of learning re-established cathedral and monastic schools throughout his vast domains. It was under the sanction of religion and for the protection and advancement of the church that Charlemagne inaugurated his great educational enterprise. He summoned to his court learned men from all parts of the world through whose counsels he sought to carry to all his subjects the blessings of free public education. He established grammar schools all over his Empire, the principle of compulsory attendance reaching the children of rich and poor alike. His famous edict has been called the Charter of the Modern Public School System. The age in which he lived was not advanced enough to perpetuate and carry forward his enlightened and comprehensive projects. "The educational activity stimulated by him largely died away

during the agitated reigns of his weak and grasping successors." His magnificent schemes fell to pieces at the end of his reign and the division and dissolution of his Empire.

SCHOLASTICISM.

But out of the schools founded or restored by Charles the Great grew up, in the course of time, the form of philosophy called scholasticism, which sought by the aid of Aristotle's logic to vindicate the truth and soundness of the theology of the church, and to reduce to rational order and system the "stupendous pile of dogmas and legends" which had floated down the Christian ages.

THE UNIVERSITIES.

Then, in turn, out of this scholastic movement sprang the universities of the twelfth and thirteenth centuries, which at first were simply "free associations of learned men and aspiring youth held together by their mutual interest in knowledge." These schoolmen, through their reputation as teachers, drew such multitudes to their lectures that it became necessary to reorganize the schools and broaden their curriculum. At many centres throughout Central and Western Europe these incipient universities made their appearance. "They arose so suddenly and at so many points that it is difficult, in the rapidity of the movement, to note the several steps of their historical development." Before A. D. 1500 there were 64 universities in Europe — 15 in France, as many in Germany, 6 in Spain, 3 in Scotland and 2 in England. How familiar to modern ears are the names of these ancient seats of learning — Paris, Bologna, Salerno, Prague, Vienna, Leipsic, Freiburg, Heidelberg, Tübingen, Copenhagen, Upsala, St. Andrews, Aberdeen, Glasgow, Oxford, Cambridge, and so on. "Although these universities were at first free associations," yet, as Karl Schmidt tells us, "as intellectual forces the church sought to attach them to itself, in order to join to the power of faith the power of knowledge." The first privileges they received proceeded from the popes. The charter was granted by the Roman Pontiff, and the chancellor was usually the bishop of the diocese in which the institution was located. Kings were mindful of the growing importance of the rising universities, and sought to win their influence to the side of monarchy, vying with popes in granting them special immunities. Nevertheless these institutions of higher learning were ever under the watchful inspection of mother church.

Thus is disclosed to us the intimacy of relation that subsisted between the church and the school in that long period which precedes the Lutheran reformation. Through all those centuries it was the church which created and controlled the educational activities of mediæval Europe. It was *for the church* that the school was organized, and the only educa-

tion Christianity enjoyed was that furnished by *her* catechetical, cathedral, monastic, parochial and other schools, and the universities of the later times. Through the first fifteen centuries education was as exclusively the monopoly of the Christian church as was religion itself. In its totality education was provided by Christianity alone.

II. THE PROTESTANT REFORMATION.

The spiritual awakening of the sixteenth century was almost as much a revival of education as a revival of religion. The reformation has been described as an insurrection against the absolute power of the spiritual order, as a great endeavor to emancipate human reason, a vast effort made by the human mind to achieve its freedom. This mighty upheaval was as much in the realm of intellect as in the realm of spirit. The great reformers — Luther, Melanchthon, Zwinglius, Knox, Calvin and the rest — had almost as deep an interest in the school as in the church. In their respective countries the results of their reformatory movements are as marked in education as in religion. The sources of the educational histories of all Protestant lands are as directly traceable to these reforming spirits as are the sources of their religious histories. The debt of obligation is as great in the one case as in the other. Whatever of education we have we owe it directly to them.

Luther's appeal for the establishment of schools has been pronounced "the most important educational treatise ever written." His first concern was for the spiritual emancipation of his countrymen, but he plainly saw that the new and true view of Christianity could never be defended and advanced without the aid of gospel preachers and enlightened and godly rulers, and he as plainly saw that these needed helpers and leaders could never be secured without the aid of schools; and he as plainly saw that only by the educational uplift of the common people could they ever be brought to the intelligent acceptance and practice of the evangelical faith. His opinions and zeal were shared by all the other reformers, and hence the marvelous educational results of the religious upheaval of the sixteenth century. When we hear the words of Luther, the leader, we learn the sentiments of his colleagues and followers. I quote at haphazard from a half dozen of his treatises. The writings of the other reformers abound in like teachings. "In my judgment there is no outward offense that in the sight of God so heavily burdens the world, and deserves such heavy chastisement, as the neglect to educate children." "If you have a child capable of learning, you are not free to bring it up as you please, or to deal with it according to your caprice." "Your children are not so entirely your own, that you can withhold them from God; he will have justice, and they are more his than yours." "For

the sake of the church we must have and maintain Christian schools. Young pupils and students are the seed and source of the church. When schools prosper the church remains righteous and her doctrine pure. There is nothing more necessary than to educate men who are to succeed us and govern. If we were dead whence would come our successors if not from the school?" "Even if there were no soul, and men did not need schools and the languages for the sake of Christianity and the scriptures, still for the establishment of the best schools everywhere, both for boys and girls, this consideration is of itself sufficient, viz.: That society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women." "I maintain that the civil authorities are under obligation to compel the people to send their children to school, for our rulers are bound to maintain the spiritual and secular offices and callings." "Wherever the government sees a promising boy, let him be sent to school. If the father is poor let the child be aided with the property of the church. The rich should make bequests to such objects, as some have done, who have founded scholarships—that is giving money to the church in the right way." "It is the duty of the mayors and council to exercise the greatest care over the young. For since the happiness, honor and life of the city are committed to their hands, they would be held recreant before God and the world, if they did not, day and night, with all their power, seek its welfare and improvement. Now the welfare of a city does not consist alone in great treasures, firm walls, beautiful houses and abundant munitions of war; indeed, where all these are found, and reckless fools come into power, the city sustains the greatest injury. But the highest welfare, safety and honor of a city consists in able, learned, wise and cultivated citizens, who can secure, preserve and utilize every treasure and advantage." "A schoolmaster is as important to a city as a pastor is. We can do without mayors, princes and noblemen, but not without schools, for these must rule the world. Schools are indispensable, and if I were not a preacher there is no other calling on earth I would rather have. We must consider, not how the world esteems and rewards it, but how God looks upon it."

These ideas of Luther bore their legitimate fruit in all the countries reached by the Protestant Reformation; through Luther's own labors in Germany; through Zuingli and Calvin in Switzerland; through Knox in Scotland, and through the reformers who followed in their footsteps in England, Holland, Scandinavia and America. Most obvious is it that the educational systems and all the provisions for intellectual culture in all Protestant lands were created by the men of God who inaugurated the reformation movement.

GERMANY.

In Germany the existing state-church arrangement, providing alike for religion and education, is the direct outgrowth of Luther's plan. The schools are, in large part, a realization of his idea, and most that is best in the system is to be attributed to his wisdom and foresight.

ENGLAND.

In England not less does popular education owe its existence directly to Christianity. Through Robert Raikes the Sunday schools were first established, which are the beginning of popular instruction. Through Andrew Bell, who gained his inspiration from Robert Raikes, the Church of England clergy were aroused to form their National Society for establishing schools throughout the British Dominions. Through the Quaker, Joseph Lancaster, whose school in London met with phenomenal success, the dissenters were led to organize their British and Foreign School Society. Through the efforts of these societies—often working in rivalry—popular schools sprang up all over England. Not until 1818 could the churches induce the English government to take an interest. Not until 1834 was an annual grant for education secured; and not until 1870 did general and compulsory elementary education become the law of the land. The national schools of England—corresponding to our public schools—owe their existence directly to the interest of churchmen and dissenters in the neglected classes.

The great public schools of England—Winchester, Eaton, Charterhouse, Christ's Hospital, Harrow, Rugby, etc.—corresponding to our best preparatory academies, like Exeter, Andover, Worcester and Morgan Park, were all founded—with three exceptions—in the sixteenth century—founded for the most part by bishops and churchmen whose inspiration was drawn directly from the Reformation.

The two great universities—Oxford and Cambridge—grew originally out of monastic schools, and through all their history have been under ecclesiastical control. In the Reformation period they passed from the Catholic church to the English establishment. Until our own day persons unable or unwilling to sign the thirty-nine articles were absolutely excluded, not merely from degrees, but from all access to their halls. The great majority of the Fellows were bound to take holy orders, and the universities were wholly dominated by the clerical spirit. Not until 1871 were the university tests abolished, and the admission of non-conformists granted. Probably not five persons in this house could, thirty years ago, have gained access to either Cambridge or Oxford—barred out by lack of religious qualification.

The establishment by dissenters of academies and colleges in nearly every shire in England, in which the children of non-conformists received

their scholastic training, grew out of this religious exclusiveness on the part of the great universities. These numerous denominational institutions are supported by the voluntary contributions and endowments of the various Christian sects to which they belong. So wholly and exclusively has education in England been the creation and monopoly of Christianity!

AMERICA.

Passing over to America our own educational history is of the deepest interest, and exhibits, in the most striking manner, the part which Christianity has played in its inception and progress. The Puritans who founded Massachusetts were Protestants of the most ultra type. They were men of the strongest religious convictions and of the ripest intellectual culture. As Archbishop Hughes says: "Next to religion they prized education." As early as 1636 they founded Harvard. They called the name of the place "Cambridge" after the old Cambridge where most of them graduated. They called the name of the college "Harvard" after that "Reverend and Godly lover of learning" John Harvard, who bequeathed it his library and half his property. In pathetic language they tell us the reason for their action:

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust." Their pious wish was gratified, for in Harvard's first centennial (1642-1742) out of 1,421 graduates 641 were ministers.

Next to Harvard came "William and Mary," founded in 1692. The charter declares that the college was established "to the end that the Church of Virginia may be furnished with a seminary of ministers of the gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the western Indians to the glory of Almighty God." The divinity taught in the college "was shaped and moulded at every point by the liturgy and creed of the English church."

Third in order was Yale, founded in 1700 — born of the religious needs of the Connecticut colony. As with Harvard so with Yale, those most forward in founding it were ministers of the gospel. The thirteen Connecticut pastors who started Yale were themselves men of college training, and realized its value to the infant colony. Their charter provided "for the founding, suitably endowing and ordering a collegiate school within his Majesty's colonies of Connecticut, wherein youth may be instructed in the arts and sciences, who, through the blessing of Almighty God, may be fitted for public employment in the church and civil state."

These three were the only institutions of higher learning in America at the beginning of the eighteenth century.

In that century (the eighteenth), following these three, came Princeton, Pennsylvania, Columbia, Brown, Dartmouth, Williams, Bowdoin and others — most of them founded by Christian ministers, and all of them by Christian men, with Christian money, for Christian ends.

Never in history have colleges multiplied as they have in our own country in our own century. It is to be noted that most of them have been distinctively Christian and even denominational from the very beginning — 84 per cent. of the entire number rest on foundations avowedly religious; 80 per cent. of all under-graduates are attending colleges conducted by evangelical churches; and 54 per cent. of all college students are professors of religion.

The state universities are not organically connected with the Christian church in any of its denominational forms, but they are often as pronouncedly Christian as universities under denominational control. Their presidents, most of them, belong to evangelical churches and are men of decided religious conviction and influence. No state school would dare to declare itself hostile or even lukewarm to the Christian religion. It must be borne in mind that only 9 per cent. of the population of the United States are anti-Christian in their sentiments — made up of the illiterate, vicious, pauper class, without character and without influence, while 79 per cent. are in alliance with the Protestant communions, and 80 per cent. of the wealth of the land is in the hands of the church members. It is Christian men who vote for the establishment of the state universities and it is Christian men who pay the taxes for their support. So while the denominational academies and colleges are distinctively religious, and are sustained by the Christians of the various sects, it is these very same men upon whom the state universities depend for their continuance. In the end, out of the very same pockets comes the money for the maintenance of both classes of schools.

Precisely the same is true of our common schools. The ignorant, irreligious 9 per cent. of the population never established them, and are too poor to pay for them. Their children, by a compulsory law, are forced to reap the benefit of them — and that is all. To old Massachusetts belongs the honor of starting them, the very year after founding Harvard; and to the end that "learning may not be buried in the grave of our fathers in church and commonwealth, the Lord assisting our endeavors."

Were the time at our disposal it might easily be shown that the influence of Christianity on the matter, the method, and the motive of education has been as marked and influential through the centuries as we have seen that influence to have been on the measure of it.

CHRISTIAN EDUCATION AND CIVIC RIGHTEOUSNESS.

ABRIDGEMENT OF AN ADDRESS BY PROF. W. L. POTEAT, WAKE FOREST COLLEGE, N. C.

The true idea of education, its primary aim, is not knowledge, but rather a mental tone and quality which ripen upon knowledge. It consists essentially in the evoking and the strengthening of all our powers, physical, intellectual, and spiritual; the enrichment and liberalizing of the entire personality.

Christian education is not merely education in an atmosphere favorable to the Christian life, important as that is. It relies not simply upon indirection and the sweet infection of Christian example to establish the Christian character. It uses them, but supplements them with positive instruction and guidance, whose undisguised aim is to bring the student into intimate relation with the highest ideals in Jesus Christ. It will scarcely be denied that such education lies outside the sphere of the State.

CIVIC RIGHTEOUSNESS.

When Socrates and the two brothers of Plato had reached a certain point in their inquiry into the nature of justice, it was suggested that it might be easier to discover its marks written large as in a State; and so they turned to trace the growth of an ideal State and to investigate justice in the larger proportions which it has in the greater subject, with the view of facilitating their inquiry into justice on the smaller scale in the individual. For us the reverse method will be better. We must proceed from the known to the unknown. We know the features of individual righteousness in private life. We require to know its features in public life. We know a just man. What is a just society? Individual virtue is, happily, familiar. What is political virtue?

It is, indeed, maintained by not a few, practically, if not theoretically, that there are two standards of right, one for the individual, another for the corporation or trades-union; one for private life, another for public life.

On the contrary, the quality of righteousness is absolute and uncompromising. It is independent of locality, time, or circumstance. Even in the pre-Christian age, Plato saw as much, and the discussion in the *Republic* proceeds upon the assumed identity of public and private righteousness. "If there is a principle of right anywhere in the universe, it is right everywhere, or there is no universe of God and there can be no unity of man. The wicked fancy that there are different standards of right for different spheres of life is the essence of anarchy." Accordingly, we may define civic righteousness as righteousness in that section of human relations concerned with the State. It carries into the municipality and

the State the same conscience that dominates the home, the farm, the shop. And since government is only a means to an end, civic righteousness contemplates not only the honest politician, the incorruptible public servant, but also the just arrangement of social relations, a regenerated social order.

THE DREAM OF THE AGES.

Civic righteousness has been the dream of the ages. Ever since the fourth century before Christ, a brilliant succession of gifted lovers of humanity have turned from actual social distress and political corruption to the contemplation of the ideal State with no inequalities of fortune or opportunity, and selfishness subordinated to the common good. It begins with Plato, and the *Republic* remains in some respects the most interesting and valuable still. Next in time comes the Messianic Hope of Israel. It was not the product of any one mind, nor are its features all delineated in any one book. It was growing through many generations, until in the time of Christ it was an all-absorbing popular conception, embodying both the political and the religious aspirations of the whole people. Under its Christian transformation, it survived ten centuries in the expectation of the millennium, which indeed some, even in our own day, still hope for. In its higher and true development as the kingdom of heaven, it inspires and directs with unabated vitality the activities of the present Christian world. Then we have Cicero's *Commonwealth*, and in the fourth century Augustine's *City of God*; in the sixteenth, Thomas More's *Utopia*; in the seventeenth, Campanella's *City of the Sun*. Near the beginning of the present century, Fourier wrote his *Theory* of the ideal social state, and during the forties his ideas were sown broadcast in this country with the result of the organization of a number of his co-operative communities; so that Emerson could write to Carlyle, "There's not a reading man but has a draft of a new community in his waistcoat pocket." After the middle of the century we have Lord Lytton's *The Coming Race*, Mr. Bellamy's *Looking Backward*, and later *Equality*; Professor Secretan's *Utopia*, and I know not how many others. For ours is the age of socialism, and whatever limitations and mistakes and perils we may recognize in the scientific socialism of Marx or the Christian socialism of Thomas Arnold and Herron, socialism is at bottom aspiration for a just society, a dream of civic righteousness.

PROGRESS AND HINDRANCES.

The present social distress is but the process of fermentation out of which will come a better state of things. The world is making progress as shown in the abolition of slavery; the decay of militarism; the political and economic emancipation of the masses; the marked development of the altruistic spirit, as well as in other respects.

Still, much remains to be done, and Christianity through the Christian college has a mission to counteract the tendency to the extraordinary development of party spirit that is corrosive of patriotism and often relegates to private life men best adapted to public service; to oppose other ugly features in our civic life, as the spoils system, the party boss with his party machine, the lobby or "third house" in our halls of legislation, and the unfair partisan and corrupt newspaper.

Christianity is responsible for the correction of these evils and for the realization of civic righteousness.

RELATION OF CHRISTIANITY TO SOCIETY.

The oldest pagan conception was the identity of Church and State. In Memphis, Athens, and Rome the head of the State was *ex-officio* head of religion. The rise of Christianity as an *imperium in imperio*, in universal antagonism to current religious beliefs and forms, radically modified the ancient attitude, and, leaving on one side the incidental reversion in Constantine and its survival in a section of modern Christendom, the Christian development has been in the direction of a sharp and clear delimitation of the spheres of the Church and the State. In individual life the logical issue of this development is the monastic renouncement of the world; in national life, two standards of right for public and private action. Both these extremes have been realized in fact. Conscience is even now often "an absentee from the secular order, and the causes of the soul are all appealed to the world beyond;" while one of the salient features of public life among us, for an observer like Prof. Bryce, is the mutual jealousy of the domains of politics and religion.

We need to be reminded of the saying of Bacon, that religion is the spice which is meant to keep life from corrupting. It has, indeed, been lately argued from the point of view of biology, that religion is the very germ and bond of all social aggregates of whatever grade of organization. Beyond question, all that is distinctive in Western civilization may be traced directly to that fund of altruistic feeling with which Christianity equipped it in its cradle. It is a familiar observation that the leadership of the modern world is with the Christian nations. The real, not to say the highest, national life would seem to be impossible of realization outside the line of the historical Christian development. There has been no genuine national life in Mohammedan lands, and to-day Mohammedanism's "central and representative power stands on the verge of Christendom a tottering and discordant empire" maintained in existence only by a circuit of external pressure. Buddhism, the only other world religion, tells the same story of national incoherence and poverty.

If, now, Christianity is the explanation of Western civilization, if it supplies the formative forces of the highest national life, manifestly Christianity is the spring out of which must issue the still further amelioration of social conditions, to it we must look for the cleansing which political life yet stands in need of. For Christianity is related to organized humanity not only thus in history, but also in original conception and purpose. Righteousness is the great word in the Hebrew literature. It is the aim of Christianity. In its individual aspect, Christianity is not a scheme by which an ideal, extraneous righteousness is made available to stay a judicial process, but "the power of God" to revolutionize the nature and achieve in it a personal righteousness. In its social and organic aspect, it is no brotherhood of pilgrims taking, indeed, transient lodgings in our work-day world, but marking a straight path across it to another world where all its aspirations and all its duties await it. On the contrary, the aim of its Founder, as some of us are at last beginning to recall, was primarily the progressive transformation of the present social order. The kingdom of heaven, as the organic expression of the will of God, is to come on earth. The Gospel was put into the drama of human history as the controlling factor in its destinies, and if Jesus cannot save the world, it is time to inquire whether he can save the individual.

THE METHOD OF CHRISTIANITY.

Clear conceptions here are of prime importance, for there is a wide and melancholy divergence of view among those who are engaged upon this problem of social regeneration. However far apart the extreme wings of socialism may be, its impulse, as the late eminent Belgian sociologist declared, is distinctly traceable to Christianity. It is of the greatest moment that this Christian impulse should find its proper channel and roll its undivided volume forward upon its task.

Evidently the method of Christianity is not the method of the scientific socialists, who aim first at the conquest of the powers of the State and then at the reorganization of society by direct legislation. They will have the State seize that poor bundle of injustice and inequalities, shake it to pieces, and then put it together again. That is the method of revolution, "putting the world brutally to rights." And if it should be so put to rights to-day, the process would need to be repeated to-morrow.

Nor yet shall we find the Christian method in that of the Christian socialists, who aim at the "conversion" of the State. Such men as Herron and Stead hold that, in theory, the State is the Church, the organized Christianity of the people; the city council is the real centre of the religious life, the police-court and the fire-department are branches of the Church. The practical necessity is that they become Christian. For except the State and the municipality be born again, we cannot see

the kingdom of God on earth. All desirable things will of course be realized in "the Christian State." Now, the haziness of this conception is quite as marked as the religious ardor which attends upon it. So far from being the method of Christ, it is the modern parallel of the official perversion of the Messianic ideal at the beginning of our era, and I would not dare hope against the re-enactment of Calvary, if its victim should reappear among these his professed followers and preach again the Gospel of the kingdom.

What, then, is the method of Jesus? That noble Breton priest, Lamennais, may have held erroneous political opinions, but he laid his finger on the secret of Jesus when he said, "All that Christ asked of mankind wherewith to save them was a cross whereon to die." He propounded no formal sociological theory. He left no legislation for the systematic construction of his ideal social order. He was no iconoclast; the outworn and passing he handed on on their way to elimination with a loving tenderness. Nor was he a revolutionist; he distinctly rejected the fan and axe insignia assigned to him by the wilderness prophet. Least of all did he seek his aim through political agencies. With an unaccountable obtuseness, the social reformers who make their appeal to Jesus have adopted the precise programme which he repudiated under the most solemn sanctions. That fierce struggle in the solitudes overlooking the Jordan culminated in the alternative which confronted him, "revolution by political forces, or regeneration by spiritual influence." From the choice which he then made he never receded, though he early saw in its bosom the sign of the cross. His own exposition of it we have in the great group of parables on "the mysteries of the kingdom." An illustration of it we have in the letter of Paul to his friend Philemon. A casual and purely private note, it yet exhibits the attitude of Christianity toward an institution which was woven into the texture of the ancient world. It suggests the method by which the Gospel without violence to the existing social order, so renovates it that a new society emerges to which an anti-Christian institution, at home in the old, becomes alien and impossible. It contains no word against slavery, and yet it was the prelude to the protection of slaves under Constantine, the amelioration of their condition during the Middle Ages, and in our own time the abolition of slavery by the greatest nations of the world.

Briefly stated, the method of Jesus is, social regeneration by an inward spiritual ministry, civic righteousness through the leaven of individual righteousness. He renews all social life at its very source in the human heart, and trusts the new life to take on the external embodiment which is appropriate to it.

To many this seems, for one who is all-powerful, a strange way and

a long way round to turn the world upside down. A strange way? Yes; you may search all history in vain for anything like it. But, if the laws of nature in human development are not to be cast to the winds, if the human will is to be uncoerced, and the individual initiative not violated — if man is to remain man — it is the only method. A long way? Yes. At times when the reform fever is high a year looks an age. And who of us has not grown impatient? What we need, as Nash suggests, is just a little of the geologist's time-sense. We are pessimistic when we think of the ideal; we are hopeful when we think of the past. Remember the social pit out of which we have been digged, and take courage;

For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

THE CIVIC FUNCTION OF CHRISTIAN EDUCATION.

The civic function of Christian education is now, I hope, sufficiently apparent. We have seen that the great task and high calling of Christianity is the salvation of organized humanity, the creation of a just society, and that its method is the regeneration of the social unit. We have seen, further, that education under Christian auspices and in accordance with Christian ideals produces the highest power and the noblest character in this same social unit. To this unit Christianity supplies motive; education, efficiency. Education insures leadership; Christianity, aim and guidance. We conclude, therefore, that the Christian school stands side by side with the Christian church in all its offices as an agency for the realization of civic righteousness.

Just as the civic duties of the ministry, for example, are only beginning to be perceived, so the Christian college has been slow in recognizing its social mission. It has too often shut itself indoors from the roaring vulgar world, and in the refined seclusion of academic shades communed with the past, quite oblivious of the problems and needs of the present. And yet, in spite of this cloistral segregation, the leading men in our public life are for the most part college bred. Of the 15,000 names in Appleton's *Cyclopedia of American Biography*, 35 per cent. are college men. Not far from 60 per cent. of the members of the present Congress have had college training. That percentage will rise as the present tendency in colleges to a wider life advances. The tendency is unmistakable. On a certain street in Baltimore stands an educational institution with high solid walls shutting out the world; but just opposite is John Hopkins University with only a light open railing separating it from the tide of humanity that sweeps past.

But mere collegiate training in our State and National legislatures cannot of itself purify politics and right our social wrongs. It may indeed but equip the forces of evil with a sharper intelligence and a higher efficiency. Culture is no safeguard against anarchy, for it does not touch the root of moral evil out of which anarchy springs.

Here emerge the opportunity and mission of the Christian college. And it should be remembered that in our day the school, inspiring as it does a sort of imaginative, romantic affection in its members, exercises over them a moulding power unequalled in any previous period.

The Puritan projectors of the oldest educational foundation in our country aimed only at the education of the ministry, but later charters widened its purpose, proposing that it should fit persons not only for the church, but "for civil employment" as well. And so the Christian college of to-day is unfaithful to its calling, if it is content with fitting persons for stations in the distinctive work of the Church public or private. It must fit men for the service of the State. It needs to be pervaded by an elevated patriotism. The social, economic, and political sciences must come more to the front in its curriculum. It must multiply the points of contact with the public life of the time. The tradition of the independent constitution of the mediaeval university in respect of discipline must be dropped, and the student be brought to feel that he is a member of the civic community in which he resides and is amendable to its law. The obligations of citizenship should be enforced, and the political career shown to be worthy of the largest intellectual capacity and the noblest character.

So will the Christian college link itself in a new place to the purpose of God in the redemption of society, find a new spring of enthusiasm in this wider struggle with moral evil for the enthronement of righteousness in social and political institutions, and, without actual weapons itself, move a presiding genius through the conflict, and determine its issue, like Browning's Echetlos at Marathon :

But one man kept no rank, and his sole arm plied no spear,
As a flashing came and went, and a form i' the van, the rear,
Brightened the battle up, for he blazed now there, now here.

HIGHER EDUCATION FOR WOMEN.

SYNOPSIS OF ADDRESS BY PRESIDENT JAMES M. TAYLOR,
OF VASSAR COLLEGE, NEW YORK.

He said that it was not a question of natural right which he proposed to discuss, as history had spoken on that clearly and emphatically. Emma Willard, Katharine Beecher, Mary Lyon, like other prophets were sure to have their tombs built by the sons of those who stoned them. He referred to the history of the effort to give a better education to girls as shown in the early Boston experiment, and as followed at Oberlin, Antioch, Iowa, Makon, Mary Sharp and Elmira, and indicated that they were prophesies of the better time when Mr. Vassar's words in 1861 should seem neither doubtful nor novel. It was by a divine synchronism that Mr. Vassar's great gift was made at a time when a new demand on behalf of woman was enforced by new conditions. The speaker then sketched the change since '61, the enormous influence of the war upon the organization of woman's work, and the new outlet that had come for her energies since in education, literature, journalism, medicine, business, charity, and all reforms. No fact in this wonderful century is of equal import with that, and it is the strongest plea for the education of our girls. "New occasions teach new duties." If our girls were toys, a toy education would be appropriate. If they were to be mere ornaments an ornamental training would suffice, but as women of America and of the Twentieth century they must be prepared for its larger demands or come short of their high privilege.

The speaker proceeded to discuss what this education should be, indicating that the proper aim of education for the young is not to fit them for special work or special sphere, but to furnish them with breadth, strength, sympathy, faith, noble ideals. Such an education involves training, foundations of culture, the moralization of the will. These were taken up and discussed in turn, it being pointed out that these earlier steps must culminate in the last in the training of the powers to efficient life. This should be the aim of all instruction and of culture. The speaker recognized with the fullest appreciation the most special scholarship, but indicated the place of it in all the varied branches of learning, in improving the conditions of life, and in giving men a larger understanding of his place in the universe. Since the issue is a general preparation for the highest usefulness and not for specialized training, it was shown that all this was as fully applicable to young women as to young men.

What are the women's colleges doing to meet this issue? By indicating their liberal provisions for physical training, it was shown that

the old objections growing out of the fear of health of women students had been rendered null. It was pointed out further that the intellectual standards of the best women's colleges had been gradually raised until they were in every respect on an equality with the best co-educational colleges with which they exchange women students on equal terms. The old objections raised against the education of girls from the fear of the result of distaste for social and domestic life were referred to, and shown by experience to be utterly futile. The moral and spiritual ideals of these colleges were also indicated, and it was shown by the history of the graduates of the older institutions for women that they had filled the most various positions of trust in professions and in business life as well as in homes and in social circles, and had rendered ridiculous the fears which were expressed thirty years ago, and which even yet find utterance. The absurdity of judging of the whole work by occasional exceptions was pointed out by showing what it would lead to in examining the claims of Harvard or Yale.

The speaker closed by indicating that the movement has a future, and that the losers will be those who do not recognize this; that with the great increase of life's responsibilities our young women must be educated to meet them. The home asks more, society demands more, the church claims more, every reform and philanthropy clamors for more, and the hope of an answer is in a broader training in these receptive years.

BIBLE STUDY IN BAPTIST COLLEGES.

ABSTRACT OF AN ADDRESS BY KERR BOYCE TUPPER, D. D. LL. D., PA.

Three matters of vital import there be upon which I would have our thought this hour sympathetically converged: first, the present possession of American Baptists in the direction of educational institutions; second, the number of these educational institutions which have in their regular curricula systematic Bible study; and third, the demand, paramount and pressing, as I regard it, for the establishment, as far as practicable, of a well equipped Bible-Chair in every educational institution under the auspices of American Baptists. Let us look briefly into each of these questions, presenting as they do an array of interesting facts and important truths.

If, in the first place, we consider

I. Our Baptist strength in American academies and schools, colleges and universities, we have much indeed for which to thank God: thirty-six colleges and universities with 12,000 students; seven theological seminaries with 1,100 students, and one of these, the Southern Baptist, the largest theological seminary in the world—all honor to its noble founder Boyce and its princely scholar Broadus; twenty-nine colleges for women with 4,000 students, and one of these, Vassar, standing at the very front rank of American colleges for women, both in respect to age and character; thirty-three institutions of learning for Negroes and Indians with some 5,000 students; sixty-four seminaries and academies with 12,000 students, a grand total here of one hundred and sixty-nine educational institutions, with more than 54,000 students, and invested funds amounting to no less than \$36,500,000. An educational showing this which compares favorably with that of any Christian body on our American continent; while no Christian denomination in our land has so much money invested in educational buildings as have the Baptists—facts in view of which, as I have said, we may well thank God—and take courage.

So much for the answer to our first inquiry.

What are the facts in relation to our second question.

II. The proportion of Baptist Institutions of learning among us, where the Bible is studied sympathetically, systematically and successfully. Here also we have a record which I rejoice to present, because one which cannot fail to impart to our Bible loving and Bible defending brotherhood both inspiration and joy.

As a preparation for our present discussion there was sent out by the speaker some few months ago to every Baptist institution of learning in America, having an academic department (the theological seminaries alone excepted) a brief letter asking for answers to two questions: (1) Have you a Bible-chair in connection with your institution? (2) On what ground do you favor such a chair?

What are the results of this inquiry? From these academies, seminaries and colleges and universities there have been received, up to date, fifty-eight answers, and these bring the following information: Eleven of these colleges and universities have Bible-chairs in successful operation; forty-one have no regular Bible-chair, as we generally use that term, yet each has regular Bible Study, led by some teacher or teachers in the school or college; and six have neither Bible-chair nor Bible instruction, though each of these, I am informed by representatives of the faculty, expects to add Bible study as early as practicable. The President

of every one of these educational institutions expresses himself in the heartiest sympathy with the idea of the Bible as a text-book, one of them writing "My heart actually bleeds for the Chair of Bible study and sacred Music;" and another—himself a leading scholar of America—"Nothing concerns me more just now than the establishment in our University of a Bible-chair, for" adds he "our students need above all things, to know the Bible as a Book, as the Word of God, as the truth leading to life."

Indeed, from every direction come like testimonials from the educational leaders of our denomination.

And in this course of study here surely nothing less than the following outline should be pursued:

First: An exact and thorough drill on the contents of the Bible, including analyses of the several books, with a clear presentation of their purpose as well as the rules accepted in the science of interpretation.

Second: An outline history of the peoples to whom these books were first given, including their relation to neighboring nations with chronological and geographical setting.

Third: The history of the Bible in its transmission, its translation, its influence upon civilization.

Fourth: A crystalized statement of the moral teachings of the Bible.

In a word, the course should include an exact presentation of the elements which make up the science of the Bible and its marvelous history. This history is a factor of civilization. No man can be called a liberally educated man who is untaught in this great chapter of the history of civilization.

III. To be more specific here. On what grounds may we plead for the prosecution of Bible study in our Baptist colleges? On four strong, substantial, solid bases: (1) The Bible as the world's fullest and richest thesaurus of wisdom and knowledge; (2) the present lamentable ignorance respecting the Bible on the part of the average college student; (3) the incompleteness of all education without the culture which comes through Bible truth; (4) Bible knowledge and Bible truth the impregnable stronghold of the Baptists among the creeds of Christendom. Here me sympathetically and patiently as I seek to emphasize these four propositions.

(1) First, what man is there, be he Christian or not, who would deny or doubt that the Bible is the fullest and richest thesaurus of wisdom and knowledge—in genesis and genius, in plan and purpose, in trend and

teaching, in influence and end, as far above all the other books that fill our libraries and thrill our minds as the sky above the clouds that lazily drift beneath it—in poetry above Iliad and Odyssey, Milton's Odes and Shakespeare's Plays; in history above Livy and Tacitus, Hallam and Hume; in philosophy above Bacon and Hamilton, Descartes and Locke; in biography above Plutarch and Lamartine, Rémusat and Voltaire; in romance above George Eliot and Scott, Bulwer and Thackeray; in Christian meditation and morals above Thomas a' Kempis' Imitation of Christ and Bunyan's Pilgrim, Pascal's Thoughts and Hooker's Homilies. Great and good as are many, if not all, of these immortal works—some of them rising like lofty mountain peaks to catch and present to the world the highest gleams of human genius—we could willingly see them and all else of man's production burned into ashes or buried in the sea, if at their expense we might save to our hearts and lives, in time and in eternity, this one book whose author is God, whose subject is man, whose object is salvation. Hear Tennyson as he declares that "others may hang rapturously on the flowing eloquence of Plato and Homer's classic verse, and Seneca's sententious lore, but," adds he

"Nor these, but Judah's hallowed bards, to me
Are dear: Isaiah's noble energy;
The tempered grief of Job; the artless sham
Of Ruth and pastoral Amos; the high songs
Of David; and the tale of Joseph's wrongs
Simply pathetic, eloquently plain.

On a second ground I plead for Bible study in our Baptist schools, viz:—

(2) The present lamentable ignorance respecting the Bible on the part of the average College student, both in our State and in our denominational institutions of learning. In his "Twentieth Century City," just issued, Dr. Josiah Strong gives us this rich illustration of ignorance respecting civil service: Applicants for appointment on the police force under Commissioner Roosevelt were subjected to Civil Service examination. In answer to the demand "Name five of the New England States?" one man said "England, Oirland, Scotland, Whales and Cork." Asked to tell what they knew about Abraham Lincoln, about twenty of these would-be policemen said that he was President of the Southern Confederacy, about forty said that he was a great General in the Union Army, one thought that he was the leading General that won the Battle of

Bunker Hill; one that he was assassinated by Guiteau, and one that the deed was done by Garfield and another by Ballington Booth!

You smile at this, and yet the ignorance of the average policeman respecting national questions is hardly more remarkable than that of the average student respecting Biblical questions. H. L. Hastings relates as actual history an instance where "in one of our American colleges, out of a freshman class of about forty, six of them ministers' sons, not one had ever read the Bible through, and not one could give the names of the books of the Bible; only five had read the New Testament through; few had read the books of Moses; only one had read as far as Proverbs, and of the Prophets and their Prophecies, those tremendous and unanswerable truths of divine inspiration, they were utterly ignorant."

Not that the condition of our Colleges is lamentable in a spiritual way. On the other hand, out of 70,419 students in our American institutions of learning 38,327 are church members and over 5,000 candidates for the Christian ministry, while seven-eighths of the professors in our higher Colleges are evangelical Christians. And yet even in our denominational Colleges the soul is not cared for as the mind, spiritual culture not employed as mental acquisition, and that chiefly because in these Colleges our youth are not taught to know and reverence the Bible as God's infallible and eternal oracle.

A third ground for Bible study in our Baptist Colleges is

(3) The incompleteness of all education without the culture that comes alone through Bible truth. And the development of the soul, is, after all, the main thing. Failure here is evidence that the fundamental principle is wrong. "Fruit trees may be diverted to other uses, but their purpose is fruit; our educational system may produce other results, but the ultimate reference is character; heart breaks into blossom and through blossom into fruit in the heart that is worked up through successive stages from the lowest." If morals do not keep pace with intelligence, there may be a princely intellect and a beggarly heart associated with the same man.

It is well that in our day of choice literature which is not essentially Christian, we emphasize the books that tell especially on Christian growth—books that lead the young of our churches to love the thing that God loves and to hate the thing that God hates. It is well enough for our youth to read widely in history the unfolding of the mighty plans and purposes of national and individual life—authors like Carlyle, Free-

man, Froude, Guizot, Hallam, Prescott and Rawlinson. It is well enough that they get considerable acquaintance with the world's best poets, authors like Homer, Horace, Dante, Shakespeare, Browning, Milton, Burns, and Tennyson. It is well enough that they read extensively our most gifted essayists, as Bacon, Macaulay, Addison, Johnson, Foster, Emerson and Lamb. But better than all these, as the life spiritual is better than the life intellectual, higher than all these, as the skies above are higher than this roof is that literature which teaches that the service of the Lord is the beginning of wisdom and soul culture the highest attainment. And among this literature stands out the Word of God, radiant with teachings that relieve the conscience, clarify the intellect, illumine the spirit and transform the life.

I come now, as it seems to me, to a most potent argument for our present plea:

(4) Bible truth and Bible knowledge constitute the impregnable stronghold of the Baptist position among the creed of Christendom. If Baptist churches are not founded on the Word of God they are the World's greatest ecclesiastical impertinence; if founded on the Word of God, their most exalted vocation is that of fidelity to that Word.

If, brethren, I interpret right the principle and purpose, of our own beloved denomination — God bless her and cause His face ever to shine upon her more and more from year to year — her sublime mission may be expressed in a single sentence, and that sentence this: to maintain in her own ranks and to propagate and develop among others absolute and inviolable loyalty to God's Word, both in creed and in deed; to win the world to Christ, to develop the Church of God, and to advance humanity in the highest principle of Christian civilization upon the basis and through the agency of the Holy Scriptures as the sufficient and final revelation of God's will and way to man — this one definite aim and end comprehending all else connected with our faith, even as the narrow tubes of the telescope comprehend within themselves the far away fields of heavenly space.

What more logical then, what more necessary for the development and perfecting of our Baptist colleges, that there be established in the curriculum of each of these a Bible Chair for the purpose of sincere, sympathetic, successful Bible study. Trained under the tuition of the everlasting Word these college students will come out prepared to battle against error and to gain victories for truth. While the confessedly cultivated mind rules and must rule the world with an ever increasing

domination, the question which interests us especially is this: which shall hold the supremacy, Christian thought or non-Christian thought? Which shall be victor in the great contest, knowledge which bends the knee before Jehovah or knowledge which bares the arm against Jehovah? In this inspiring presence let me reiterate the sentiment of a gifted writer who in enthusiastic devotion to truth eloquently says: "Two things, I for one, do not want in our Baptist Colleges—text books between whose lines we can see the authors sneering at Bible truth and professors in our colleges whose silence, not to say bitter opposition, shall lay the foundation in their pupils of lifelong hostility to Christian truth. Though these work present finest style and deepest thought, and though these professors sit in a golden chair and have at their command all the appliance of an American or German university, yet can we not afford as Christian men to foster and patronize a godless science and a godless philosophy?" These sciences must be taught by Christian men, and these Christian men must be taught in these sciences. So shall we advance more and more the Kingdom of Him who claims to be, and is, not only the Way and the Life but also the Truth—the Truth in Whom are gathered all the treasures of divine and human wisdom.

MEETINGS OF THE AMERICAN BAPTIST EDUCATION SOCIETY.

DATE.	PLACE.	PRESIDENT.	CORRESPONDING SECRETARY.	TREASURER.
1888, May 18, . . .	Washington, D. C.	Hon. Francis Wayland, LL. D.	Rev. F. T. Gates, N. Y.	Joshua Levering, Esq., Md.
1889, May 18, . . .	Boston, Mass.	Hon. Francis Wayland, LL. D.	Rev. F. T. Gates, N. Y.	Joshua Levering, Esq., Md.
1890, May 27, 28, . . .	Chicago, Ill.	Hon. Geo. A. Pillsbury, Minn.	Rev. F. T. Gates, N. Y.	Joshua Levering, Esq., Md.
1891, May 8, 9, . . .	Birmingham, Ala.	Samuel W. Duncan, D. D., Mass.	Rev. F. T. Gates, N. Y.	Joshua Levering, Esq., Md.
1892, May 28, . . .	Philadelphia, Pa.	E. M. Dudley, D. D., Ky.	Rev. F. T. Gates, N. Y.	Joshua Levering, Esq., Md.
1893, May 11, . . .	Nashville, Tenn.	Edward Judson, D. D., N. Y.	H. L. Morehouse, D. D., N. Y.	Joshua Levering, Esq., Md.
1894, May 22, 23, . . .	Saratoga Springs, N. Y.	Hon. W. J. Northen, Ga.	H. L. Morehouse, D. D., N. Y.	Joshua Levering, Esq., Md.
1895, May 8, 9, . . .	Washington, D. C.	Andrew McLish, Esq., Ill.	H. L. Morehouse, D. D., N. Y.	Joshua Levering, Esq., Md.
1896, May 25, . . .	Asbury Park, N. J.	J. P. Greene, D. D., Md.	H. L. Morehouse, D. D., N. Y.	Joshua Levering, Esq., Md.
1897, May 22, . . .	Philadelphia, Pa.	E. B. Hulbert, D. D., Ill.	H. L. Morehouse, D. D., N. Y.	E. V. Cary, Esq., N. J.
1898, May 5,	Norfolk, Va.	J. B. Gambrell, D. D., Tex.	H. L. Morehouse, D. D., N. Y.	E. V. Cary, Esq., N. J.

NOTE.—The table shows when officers were elected; the president taking the chair at the following meeting of the society.

