

Lip W. Anderson

SECOND ANNUAL MEETING
OF
THE AMERICAN
Baptist Education Society

HELD IN THE
IMMANUEL CHURCH, CHICAGO.

MAY 27th AND 28th, 1890.

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OFFICERS

OF THE

American Baptist Education Society.

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

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A. K. PARKER, D. D., Chicago, Ill.

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N. E. WOOD, D. D.
H. L. MOREHOUSE, D. D.
A. G. LAWSON, D. D.
JOHN HUMPTSTONE, D. D.
W. A. CAULDWELL
GEO. D. BOARDMAN, D. D.
HON. J. L. HOWARD
HON. CHESTER W. KINGSLEY
E. NELSON BLAKE

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 interest; 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 the 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 two-thirds vote of the Executive Board; provided notice of the amendment shall be included in the call of the meeting.

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 arrangement 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.

CHARTER
OF THE
AMERICAN BAPTIST EDUCATION SOCIETY.

State of New York.

AN ACT
To Incorporate the American Baptist Education Society.

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

SECTION 1. All such persons as now are, or may hereafter become members of the American Baptist Education Society, formed in the City of Washington in the year 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.

SECOND ANNUAL MEETING.

PROCEEDINGS.

TUESDAY EVENING, MAY 27TH, 1890.

The American Baptist Education Society was called to order at the Immanuel Church, Chicago, by the Corresponding Secretary, Rev. Fred T. Gates.

SECRETARY GATES said:—BRETHREN OF THE SOCIETY: You will regret to learn that our beloved and honored President, Judge Francis Wayland, of Connecticut, will not be with us to preside at these meetings. The duty of presiding will therefore fall upon our first Vice-President, Hon. Geo. A. Pillsbury, of Minnesota. (Applause.) It is with special gratitude, that in the enforced absence of our President we are able to command the services of a brother so distinguished for his large benefactions to the cause of education, western States have experienced a great and increasing revival of interest in Christian education. This revival finds its origin in the large heart of him who will be your presiding officer, and in the liberal things which he devised for the noble institution of learning which now worthily bears his name. From his great gifts to Pillsbury Academy, in Minnesota, all friends of education in the West immediately plucked new courage, and the tides of interest, and of power to achieve, have steadily risen until this hour of triumph. It is very fitting and beautiful that the venerable patron of education, who is in a sense the father of the great re-awakening which this meeting will celebrate should be our presiding officer. I have the honor of introducing the Hon. Geo. A. Pillsbury. (Applause.)

PRESIDENT PILLSBURY: In Washington, two years ago I was among those who opposed the organization of an Education Society at that time. I thought it would be wiser to postpone the organization until all could be united upon it. But it is now evident that Divine Wisdom had chosen that hour as the wise ripe hour to bring this organization into being. I rejoice in it and in the remarkable results which it has so quickly achieved. There is yet a great work for the Society to do. I notice from the Baptist Year Book that there are about 140 institutions of learning under Baptist auspices in this country. A large number of these are practically without endowments or appliances for effective work. Many of these are undertaking to do the work of colleges, without facilities required for good academies. I believe we should attempt nothing in education which we cannot do well. No doubt many colleges so-called should be reduced to the rank of academies, and all should be given facilities to do thoroughly well what they attempt. No insti-

tution should call itself a college until it has at least half a million of endowment. I rejoice in the founding of a powerful institution of learning in this city for the West, and take pleasure in participating in exercises which promise to be so full of interest and profit.

Devotional exercises were conducted by Drs. W. C. Wilkinson, of New York, and A. J. Gordon, of Mass.

On motion Rev. A. K. Parker, D. D., of Chicago, was chosen Recording Secretary, *pro tem*.

The President announced the following committees:

On Enrollment—Prin. J. W. Abercrombie, Mass.; E. M. Thresher, Ohio; Prof. J. T. Henderson, Tenn.; U. M. Chaille, Ind.; W. L. Anthony, Ky.

On Nominations—Charles W. Needham, Ill; L. A. Crandall, D. D., Ohio; A. G. Lawson, D. D., Mass.; T. T. Eaton, D. D., Ky.; J. B. Gambrell, D. D., Miss.

The addresses of the evening were delivered by A. C. Dixon, D. D., of Maryland, and Hon. Chester W. Kingsley, of Mass., and will be found in a later portion of this report.

WEDNESDAY MORNING.

President Pillsbury in the chair. Devotional exercises were conducted by Rev. T. G. Field of Minn. The Secretary read the following congratulatory letter and invitation from the Southern Baptist Convention, which was received with welcoming applause and referred to the Executive Board.

IN SOUTHERN BAPTIST CONVENTION,

FORT WORTH, TEXAS, MAY 10, 1890.

The Convention having received and heard the representative of the American Baptist Education Society, J. A. Smith, D. D., Illinois, the following resolution was adopted:

Resolved, That this Convention receives with gratitude the news that the efforts to secure one million dollars for Chicago University have been successful; and that the Southern Baptist Convention invites the American Baptist Education Society to hold its next session with this body.

Fraternally communicated to the American Baptist Education Society.

LANSING BURROWS, } *Secretaries.*
OLIVER FULLER GREGORY. }

The heartiness of the greetings of the Convention and the warmth of its invitation was set forth in genial and earnest words by Dr. J. B. Gambrell, of Mississippi and Dr. T. T. Eaton, of Kentucky.

NOTE.—The Executive Board at its next annual meeting cordially accepted the invitation of the Southern Convention and the Society will meet next year at Birmingham, Ala., with the Convention.

The Second Annual Report of the Executive Board was then read by Corresponding Secretary Gates.

REPORT OF THE EXECUTIVE BOARD.

BY THE CORRESPONDING SECRETARY.

MR. PRESIDENT AND BRETHREN OF THE SOCIETY:

Your Executive Board begs leave to present its second annual report.

Glad and grateful are we to be enabled by the courtesy of our Chicago brethren, to summon you for your annual meeting to this city, the field of our chief endeavor as a Society, and to greet you in an hour of triumph. We have met as battle worn veterans on the field of conflict to rejoice together over victory won.

The past year has been one of prosperity to the educational interests of the denomination, unexampled in Baptist history. Not only has the work of raising an initial fund of one million dollars for an institution of learning in this city been brought to complete success, but benefactions to our colleges and academies throughout the land have probably been manifold more this year, both in number and amount, than in any previous like period. These increased contributions while directed in chief part to institutions aided by the Society, have been by no means confined to such. Colleges not assisted by us have awakened to new activity, and have met enlarged liberality from patrons and friends. The attention of the entire denomination, in all parts of the land, is being directed to Christian education, and the interest of the people engaged as never before. Plans for large and striking educational advance are being devised at various strategic points. Parents are giving more thoughtful consideration to the education of their children. Our youth are being touched with the enthusiasm of learning. Our Academies, Colleges and Theological Seminaries report a largely increased enrollment. The educational quickening predicted at the organization of the Society, has come sooner perhaps than was anticipated. This quickening of interest promises to be, with the continued existence, and enlarging resources of the Society, not a temporary revival merely, but the dawning of an era, new and splendid in the educational work of Baptists.

CHARTER.

The legal organization of the Society was completed in June last, with the signature of Gov. Hill, of New York to the charter granted by the legislature of that state. Friends of education con-

templating bequests or devises to the Society are invited to study the very large powers and privileges granted us in that instrument.

In reviewing the year it will be convenient to consider first, the general work of the Society in the east, the south and the west, and to conclude our report with the record of progress and achievement in the great undertaking at Chicago.

THE EAST—ACADEMIES.

The present policy of your Board in the New England and Middle States is to strengthen, and if possible to multiply the secondary schools or academies. In these states we have six colleges: Colby; Brown, Colgate, Rochester, Bucknell and Columbian, with four Theological Seminaries: Newton, Hamilton, Rochester and Crozer. These institutions are so numerous and so well distributed as practically to bring a Baptist college within one hundred miles of every Baptist family east of Ohio and north of the Potomac River. The property of these institutions is in the aggregate about \$8,000,000, or a little less than half of the entire educational property of the denomination. The six colleges in question, represent a constituency of 400,000 Baptists. They annually graduate somewhat less perhaps than 175 students. Of these scarcely more than one hundred are Baptists. It would be quite possible with their present facilities for these admirable colleges to double or treble this number, and thus become in a sense twice or thrice as useful to the denomination and the world if only students were forthcoming in sufficient numbers from the homes of our people. It is the chosen purpose of this Society, not merely to supply so far as may be the present demand for education, but constantly to multiply and enlarge the demand.

The comparative poverty of our eastern colleges in attendance would be startling were it not so familiar. Lack of ample endowment, and facilities for instruction, springs first to the mind as the probable cause. But this seems not to be the true explanation, for our colleges in New York and Pennsylvania where the deficiency in attendance is most striking, are already far better endowed and equipped, than many colleges of other denominations in the same states which enroll a much larger number of students. Our colleges in these two states rank much higher in endowment and equipment than in enrollment. Assuming the reports of the United States Commissioner of Education to be correct, our two colleges in New

York, while by no means trenching on each other's territory in any mutually harmful way, rank respectively among New York colleges 4th and 5th in property and 9th and 10th in attendance. So our college in Pennsylvania, while ranking 9th perhaps among the colleges of that state in property, stands 20th in enrollment.

This comparative deficiency in attendance is not observed in those colleges like Brown and Colby better favored with academies as sources of supply. For illustration let us compare Maine with New York. In Maine there are about 20,000 Baptists, in New York 120,000. Maine has three Baptist academies, each partially endowed, New York has one partially endowed academy and two without invested funds. Colby University, largely by means of her three academies, attracts to herself more classical students from the state of Maine, with 20,000 Baptists, than either Rochester or Colgate attracts from New York with 120,000 Baptists, and three-fifths as many as both our powerful New York colleges combined.

The instruction in the secular High Schools is lacking in breadth and thoroughness. The ill preparation of students is a serious embarrassment to all our colleges. This small attendance in our colleges, this ill preparation on the part of many students, the increasing number of partial course men in our seminaries, the large number of our youth practically lost to our colleges and our denomination because compelled to seek their preparatory instruction at other fountains of learning, ought to warn us against the further neglect of academies. The usefulness of our colleges and seminaries is largely limited by the number and power of our academies.

But the service our academies render in connecting our colleges with the homes of the people, and inspiring our youth with zeal for the higher culture is a fraction only of their value. Of evangelistic agencies the academies are among the most potent, and to a far larger number than they send to college the academies give the elements of culture and prepare them for an honorable and useful career as workers in the church and members of society. It has seemed to your Board, therefore, that the most valuable service the Society could render in the New England and Middle states, a service doubly fruitful and rewarding, fruitful on the one hand in the homes of the people, and on the other in the halls of our colleges and seminaries, is, to multiply our academies, to bring them within easy reach of every Baptist home, and to provide them with means for thoroughness and efficiency in the classroom. (Applause.)

his will be the work of time, but a beginning has been made.

Your Board has pledged \$10,000 to Cook Academy, Havana, N. Y., toward an endowment of \$50,000, above expenses of the canvass. Under the very able and disinterested leadership of Dr. L. M. S. Haynes and a committee of co-laborers who freely give their services, the undertaking is being rapidly pressed to success. Dr. Haynes reports \$40,000 as now secured, and that there is good prospect that the whole fund will be complete by June 13th next, the day appointed by your Board.

In Pennsylvania the Society has initiated the policy of strengthening the secondary schools by proffering the Western Pennsylvania Classical and Scientific Institute the sum of \$7,500 towards an endowment of \$50,000. Principal Leroy Stephens has personally conducted the canvass. Mr. Stephens with indefatigable zeal has visited 60 country churches in Western Pennsylvania, and is now successfully pleading in Philadelphia. It is confidently hoped that the 18th of June next will witness the success of this splendid and heroic work undertaken amid peculiar difficulties. The location of the Institute at Mt. Pleasant, Pa., is not in all respects perfect. The endowment fund has accordingly been so adjusted by your Board as to be movable to a more suitable location, should one be offered in Western Pennsylvania.

As foreshadowed in the last annual report your Board has given its cordial commendation to the endeavor of the trustees of the Columbian University to secure an adequate endowment. The following resolution, based upon the report of a special committee, has been adopted as the sentiment of your Board:

Resolved, That in view of the foregoing facts concerning an institution already established, and of the unparalleled facilities offered in Washington for University studies, under the guidance of Christian instructors, your committee, confident in the belief that its recommendation will not interfere with other educational enterprises, unhesitatingly expresses the opinion that the effort of the trustees and overseers of Columbian University to secure an adequate endowment for the institution, should be, and is, commended to the favorable consideration of the denomination. (Applause.)

THE SOUTH.

The states south of the Potomac and Ohio Rivers form a peculiarly fruitful and rewarding field of educational endeavor. The comparative freedom of our Baptist schools from hurtful secular competition, the vast numbers of Baptist families and churches in

those states, the marvelously low cost to students of the necessities of life, these and other reasons combine to give our Southern schools in general an enrollment so ample, as to invite the best possible facilities and reward a generous expenditure. No part of our land can yield the benefactor of education a larger or more satisfying harvest for funds bestowed, than the Southern States. The schools of the South afford many worthy claimants upon the attention of the Society. Among them your Board chose for assistance the past year such useful and well located institutions as seemed to be in immediate, and pressing need, and could at the same time make fruitful use of our aid in developing a larger local interest.

To Furman University, Greenville, S. C., your Board has granted \$7,500, on condition that \$20,000 additional be raised by December 1st next. This new appeal to the brethren of South Carolina follows a cash contribution of \$16,000 to Furman made in the previous year. Of the \$20,000 more required nearly all has been already pledged by the grateful enthusiasm of the friends of the institution. No doubt is entertained that the whole sum will be secured in cash by the appointed time.

To Mississippi College, Clinton, Miss., \$5,000 has been contributed from our treasury towards an endowment fund of \$50,000 to be secured by August 1st next. Of this fund \$10,000 only remains to be raised. The enterprise has been conducted by Dr. J. B. Gambrell with great energy and skill, and but for a failure of crops in the northern half of the state, and the overflow and devastation of the rich alluvial lands along the Mississippi, would probably ere this have been completed. Not a few of our brethren in Mississippi have made touching sacrifices in this cause, and if, despite unforeseen and widespread calamity, they shall succeed in fulfilling our conditions, they will merit a heartier congratulation and praise than can be easily bestowed.

To Carson and Newman College, in East Tennessee, a recent and highly advantageous consolidation of a male and a female college on the co-education plan, your Board has granted the sum of \$1,200 for salary of Financial Agent. Prof. J. T. Henderson, the agent chosen, has been cordially approved by our Board and will begin his labors on June 1st. The institution enrolls more than 300 students. These are crowded for recitation into a building formerly used as a dwelling house. Prof. Henderson will devote himself to securing funds for an ample recitation hall. The work is already well begun and promises early completion.

The salary of a financial agent has also been granted to Clinton College, an admirably well-conducted institution, of the rank of an academy, in Western Kentucky. Under the advice of your Board steps have been taken towards changing the name of the institution to correspond with its present and prospective work. Educational work in Western Kentucky has been much neglected. Rev. R. W. Mahan, the admirable agent chosen, began his work in Nov. last, and is prosecuting it with gratifying success.

THE WEST.

It is the policy of the Society to discourage the undue multiplication of institutions attempting collegiate instruction, and in general to foster but one college in any state. In Iowa our endorsement has been given to the institution located at Des Moines. As recommended by your Board the name has been legally changed from Des Moines University to Des Moines College. During the past year the salary of the President, Rev. H. L. Stetson, D. D., has been paid from our treasury. A further grant of \$12,500 has been conditioned on the liquidation of the debts of the institution amounting to about \$25,000, and the raising of an endowment fund of \$100,000, of which our contribution will form a part, the whole undertaking to be completed by January 1st, 1891. President Stetson reports about \$70,000 of the required fund as already secured. Your Board ventures to congratulate the Brethren of Iowa that their educational interests are now in process of harmonious and satisfactory adjustment, and that the future is so bright with promise of educational unity and power. The institution located at Pella, while cherished in sentiment as a college by its alumni and early friends, on account of old and grateful associations, can now render the cause of education a better and larger service as an academy. Your Board is gratified to learn from the trustees that such a change is now under consideration. (Applause.)

Our funds available for the Pacific coast have limited the benefactions of the Society to California College. This institution ideally well located at Oakland, a city closely suburban to San Francisco, is within two hours distance of nearly half the people of California. Thoroughly rooted in public confidence, the institution under the skillful presidency of Rev. Samuel B. Morse, D. D., has within the past three years accumulated funds and property to the value of more than \$100,000, and is now performing an important educational

service. With a continuation of the present entire unity of effort on the part of the Baptists of Central and Upper California, the institution in its promising location, bids fair to become in time a splendid and powerful factor in the educational work of our denomination. Your Board appropriated \$5,000 to this institution on condition that \$15,000 more be raised by May 1st last. The condition has been fulfilled and \$10,000 above the condition raised by the energy of Pres. Morse and the liberality of the Baptists of California. (Applause.)

The aggregate of appropriations of your Board previous to its latest session in this city is \$51,400. These contributions have been made on terms which as in one instance, more than fulfilled, and in the others in process of fulfillment will bring directly to the cause of education about \$300,000 in addition to the gifts from our treasury. Other important appropriations to various states have been made from the Rockefeller fund by your Board during the present sessions in this city. The action taken however has been so recent as to afford no opportunity to advise Mr. Rockefeller of the appropriations proposed. Accordingly they will not be announced at this time. But such as may be approved by him according to the terms of his pledge, will form a part of the present annual report, and will be printed with the proceedings of the Society. It may be said generally however that the total appropriations have been \$83,400, on terms which when fulfilled will bring to needy and worthy schools more than \$520,000.

EXPENSES.—A NEW METHOD OF MEETING THEM.

The expenses incident to conducting the work of the Society are very small. The office of corresponding secretary only, is salaried. This salary with incidentals and traveling expenses, the cost of the anniversary meetings, and the printing of annual reports, forms the sole permanent charge on the funds of the Society. This charge aggregates about \$4,000 per year. To meet these expenses the Society has hitherto relied upon small subscriptions solicited for this special purpose. This method has proved to be not only inadequate but embarrassing, and costly to our general work. The expenses of the Society fall properly upon those who receive the benefactions of the Society, and in due proportion to the benefits received. Hereafter therefore all funds received by the Society whether in large sums or in small, will be appropriated in full to

institutions of learning, and a small stated fraction in no case to exceed 5 per cent will be deducted from the face of all our appropriations to re-imbure us for expenses incurred in directing our gifts. This slight deduction the Board will require the local friends of institutions aided to assume in their behalf. The institutions themselves will thus be completely re-imbursed. The expenses of the Society will appropriately fall upon those in whose behalf they are incurred, and who are enriched and blessed by our benefactions, while all funds without exception contributed to the Society will reappear at last in the treasuries of our institutions of learning at their full face without the subtraction of a single penny. The expenses incurred in the Chicago work will fall of course on the special fund raised. This expense is exceedingly small. It will amount to only about 7 1-2 mills on the dollar. Your Board congratulates itself that perhaps never before was so large a fund raised from so many people at so trifling expense.

THE UNIVERSITY OF CHICAGO.

The general work of the Society during the year has been far more important and far reaching in significance than can be indicated in this brief synoptical report. Fruitful and promising as our endeavors have been in every section of the country, the general work of the Society has been obscured by the great special task of establishing in this city the foundations of a mighty institution of learning for the west. This undertaking was first resolved upon by our Board in Washington in December 1888, at its first semi-annual meeting after the organization of the Society. And while other valuable interests possible to be encouraged or assisted by us have not been neglected, the founding of this institution has been the main concern of your Board from that day until this hour. At all times with undeviating purpose and with perfect unanimity of sentiment the North, the South, the East and the West represented in your Board have sought unitedly the accomplishment of this object.

Immediately after our last annual meeting Divine Providence sent to our help a reinforcement which has been a decisive factor in our success. We mean of course the services of Dr. T. W. Goodspeed, as co-laborer with your Corresponding Secretary. With the esteem and confidence of the entire denomination, Dr. Goodspeed has brought to our work a ripe experience, and a knowledge of the fruitful sources of benefaction in this city, in the west and in the

east, such perhaps as no other man in our denomination possesses in equal measure. With steadfast faith and contagious cheer and unflinching persistence Dr. Goodspeed has daily wrought with superb skill and with tension of self-mastery never for one hour relaxed. And it is to his clear statement of fact, his candid, courteous, forcible presentations, and his gracious, tactful, sincere persuasive appeals in public, in private, and through the press, that we owe in chief part our present measure of success. With love born of a common daily life of joy and sorrow, and prayer, and tears, and dread, and triumph, the most intense that either has ever known; with reverence which intimacy has only deepened; your Corresponding Secretary counts it the gladdest and most grateful privilege his office has hitherto afforded him, to introduce Dr. Goodspeed to the Society at this hour, and invite him to present to the Society and to the denomination that more important portion of the report of your Board which is made possible to-day so largely by his splendid services.

SPECIAL REPORT OF THE BOARD ON THE NEW UNIVERSITY OF CHICAGO.

BY T. W. GOODSPEED, D. D.

One year ago in Boston, the Board reaffirmed the purpose, to which the first part of this report refers, to establish an Institution of Learning in the city of Chicago, and the Society heartily endorsed the action. It was determined to undertake to raise one million dollars for the proposed institution. On the announcement of this action Mr. John D. Rockefeller subscribed \$600,000, on condition that a full million should be made up by June 1, 1890. It is with devout gratitude to God that the Board announces that the conditions of this great gift have been fulfilled. (Applause.) The \$400,000 required have been secured and by the first day of June the subscription will reach or exceed \$425,000. A great contribution in addition to this sum has been made by Marshall Field, of Chicago (Applause), so great that we may perhaps fairly say that we shall cover the \$600,000 subscribed by Mr. Rockefeller with \$600,000 more. Instead of having \$1,000,000, therefore, the institution will begin its history on a financial basis of nearly or quite \$1,200,000. (Applause.) We are happy to be able to say still further that friends of the enterprise in Chicago are already

devising for it still more liberal things, and that the financial outlook to-day is brighter by far than the most sanguine dared to dream possible a year ago. In accordance with the action taken in Boston, the Board of the Education Society has taken steps for the incorporation of the institution under a Board of Trustees of twenty-one competent business men.

THE INITIAL EDUCATIONAL WORK

will be that of a college. The Board however has been called to consider that Chicago, already a great city, is growing with marvellous rapidity, and neither has nor is likely to have any other school of higher learning, that leading citizens are already interested in this institution and are asking that provision be made for enlarging the scope of its work when the time for so doing shall come, and the means shall be provided, and that it is properly expected to meet in due season all the requirements of a great school for a mighty city and a wide region of country. In view of facts like these the Board has deemed it wise to incorporate under the old title which is dear to many hearts, and it is probable that the institution will be known as *The University of Chicago*.

It is a matter of simple justice, and will, perhaps, not be without interest to here make a brief statement of the principal factors that have combined to secure the success of this enterprise.

The first and chief of these was the opportunity presented in the munificent proffer of John D. Rockefeller to give \$600,000 on condition that \$400,000 more could be secured by June 1, 1890, the largest offering ever made for Christian Education by any man in our denomination. (Applause.) This offer had itself been preceded by a proposition made to Secretary Gates by Mr. F. E. Hinckley, of Chicago, to give \$50,000 on condition that \$1,000,000 should be raised. A subscription of \$25,000 following from E. Nelson Blake, an opportunity such as the denomination never had before, was presented, having in these noble offerings happy auguries of a notable achievement.

THE SOCIETY WAS FORTUNATE

in possessing a Secretary, wise, resourceful, energetic, with a courage and skill that made difficulties stepping stones to victory, with a mind singularly adapted to cope with great practical questions, whose tireless activity never permitted the golden moment of

opportunity to go by unimproved, the man for the hour, in every way equipped for the work to which he addressed himself with absolute devotion.

Another element of success was the unity of the denomination in Chicago and vicinity in its interest in the undertaking. The announcement of the Society's purpose to found here a well equipped institution was hailed by Chicago Baptists with universal rejoicing, and their part of the undertaking was entered upon by pastors and churches, by rich and poor alike, with enthusiastic liberality. Their offerings are still coming in daily, and a statement of the subscriptions of the separate churches cannot yet be given with any exactness. The Secretaries have been sustained and cheered by the constant and cordial co-operation of the pastors. Though the hands of Chicago Baptists are more than full with the work of church building and church extension in a city adding nearly a hundred thousand to its population every year, they have signalized their interest in this great work by subscriptions aggregating \$233,000. (Applause.)

IN A STATEMENT OF THIS KIND

the interest of the *Alumni* of the old University in the building of the new one must not be forgotten. At the beginning of the movement they held a meeting and generously offered their co-operation. It has taken the form of the endowment of a professorship as a memorial of the lamented Dr. Edward Olson, who for many years filled the chair of Greek in the University. The movement now well advanced will be carried forward and will without doubt result in securing the full sum of \$50,000. The alumni of the old University who have conceived this beautiful tribute to Prof. Olson and are making this graceful offering, will well deserve to be recognized as the Sons of the New University, and will form no unimportant part of its constituency. (Applause.)

The relation of the *Jewish* people of Chicago to the success of this enterprise is worthy of special mention. (Applause.) They form a numerous, wealthy and respected class of Chicago's citizens. The Standard Club is their leading social organization, composed of four hundred members. At its annual meeting, two months ago, the president proposed that the club should undertake to raise \$25,000 for the new University, and the proposition was carried with unanimity and enthusiasm. A committee of ten members un-

dertook the work, and by the first of June will have placed in our hands pledges for the sum of \$27,000. (Long Applause.) This generous co-operation voluntarily proffered, has been one of the essential factors in our success. It has done much to invite public attention and to interest all classes of citizens in the movement. They, themselves, taking the entire labor of securing the subscriptions, the spirit of their co-operation has been as hearty and graceful as their gifts have been timely and generous. No words can fitly express the appreciation in which this gracious and noble act is held. May hundreds of the sons and daughters of Israel receive the benefits of the institution this liberality has helped to found. (Applause.)

Our people will ever hold in grateful remembrance the generosity of this ancient race.—“whose, ‘we remember’ is the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ, as concerning the flesh,—who is over all, God, blessed forever, Amen.”

Still another element in the success achieved has been the liberal co-operation of the business men of Chicago. The purpose of the Society to found this institution, and the proposition of Mr. Rockefeller were welcomed by the press and people of Chicago with interest, approval and grateful appreciation. The press has constantly commended the enterprise to the city, and the citizens have felt a deep interest in its success.

The first contribution as well as the greatest made by the general public, was the splendid proffer of a site by Marshall Field. (Applause.) The two great parks of the South Side are only a mile apart, and are connected by what is termed the Midway Plaisance, which is itself a park six hundred feet wide and a mile long. Through this Plaisance there will be a water course connecting the systems of lakes in the two parks, which are in turn connected with the great lake. These parks contain a thousand acres. The site of the New University fronts south on the Plaisance and lies nearly midway between the two parks, which will be the pleasure grounds of the students, and provide unequalled facilities for out-door exercise. The site will comprise twenty acres, in part a gift, in part a purchase. The great gift of Mr. Field was made in a spirit of such cheerful and cordial liberality as to greatly enhance its value in the minds of those to whom it was given, and will ever be held in

grateful remembrance by our people throughout the entire country. (Applause.)

THIS NOBLE CONTRIBUTION

was followed by proffers of aid from nearly fifty prominent citizens, and it is believed that their subscriptions including that of the Standard Club will reach a full \$100,000, a sum which it now approximates. The Secretaries have been received by the wealthiest citizens of Chicago with the greatest courtesy and kindness, and assurances of help in the future have been proffered that encourage the belief that the new institution has everything to hope from the munificence of the liberal business men of the city. So conducted as to deserve and win public sympathy and approval it will not make demands on the wealth of Chicago in vain.

But another great and important factor has been most influential in this achievement. That element was the interest of the denomination throughout the country. The necessity of a University in Chicago under our auspices has become one the traditions of our people. When the Education Society was formed and a Secretary appointed, though he had never lived within four hundred miles of Chicago, the first conviction that took possession of his mind was the necessity of re-establishing our educational work in this city.

At the same time Mr. Rockefeller was pondering this question. "What is the first step to take in improving our educational position?" The answer was not far to seek. The conviction was well nigh universal that the *first step* was the founding of a new institution in Chicago. When the great enterprise was begun it was hailed with unanimous approval.

AS THE YEAR ADVANCED

the interest increased and intensified, until it became almost tragical. It extended to almost every part of the country. The personal presence of the Secretaries was confined almost exclusively to Chicago. But help came to them from every quarter. It may not be without interest if a statement is made of the subscriptions and contributions that have come from the separate states. These are the freewill offerings of the Baptist brotherhood of the country for an institution in Chicago. Without doubt there will be more states added to the list. It would be gratifying beyond measure to see every state in the Union represented. This is the record as it now stands. Before reading it permit me to make this statement. The

total subscription of Illinois including everything secured in Chicago and the State is \$515,000. The total subscription of the rest of the country including that of Mr. Rockefeller, is in round numbers \$685,000. I now give the record by States excluding Chicago.

Subscription of the States to the \$400,000 fund.

Vermont.....	\$ 1,507	N. & S. Dakota.....	\$ 5,817
Massachusetts	10,000	Colorado.....	925
Rhode Island.....	5	Montana.....	150
Connecticut.....	1,660	Wyoming.....	5
New York.....	10,603	Washington.....	10
New Jersey.....	100	Oregon.....	25
Pennsylvania.....	3,662	California.....	315
D. of Columbia.....	10	New Mexico.....	10
Ohio.....	715	Arkansas.....	50
Michigan.....	15,193	Texas.....	100
Indiana.....	455	Missouri.....	1,100
Illinois.....	25,415	Kentucky.....	50
Wisconsin.....	6,871	Virginia.....	250
Minnesota.....	15,954	N. Carolina.....	25
Iowa.....	3,376	Florida.....	500
Kansas.....	1,007	Canada.....	300
Nebraska.....	1,081	Japan.....	20

This makes a list of thirty-five states, territories and foreign countries, with aggregate subscriptions of \$110,266. Thus the North and the South, the East and the West have united to found the New University of Chicago. The institution will be the child of the denomination. It was this universal interest and this country-wide rally to our support that secured success.

[So far Dr. Goodspeed has been heard with a profound seriousness. There have been rounds of applause now and again, but gratitude too deep for mirth has filled every heart, and as the reading goes on there are many tear-filled eyes, and here and there a bowed head. Every one feels that he speaks the exact truth when he alludes to the almost tragical interest with which the progress of the work during the last months has been watched. But the strain is happily relaxed when he reads the subscription by States, and incidentally expresses a hope that the roll of States and Territories may be completed. At once two or three people are up to speak for missing States. Maine, South Carolina, West Virginia, Utah, are in the field so nearly together that it is impossible to say which led off. Then some one speaks for the Sandwich Islands. The States and Territories have all answered. The doors are open to the nations of the earth, and they pour in to be enrolled. Dr. Fulton subscribes for Italy, Dr. Simmons for Africa, Mr. McLauren for

Palestine, Dr. Morehouse for Alaska, Dr. Gregory for France, Dr. Anderson for the 3,000 persecuted Baptists of Siberia. Wales, London, Spain, Burma, China, India, Denmark, Australia, the Congo, the Isle of Guernsey, the nooks and corners of the atlas are ransacked, that the world may have its share in the privilege of building the University of Chicago. It is a cheerful scene, and yet with an element of earnestness which the report of it may fail to convey. The subscriptions are small, they are found when they are footed up to aggregate but a few thousand dollars, but they represent hearty congratulations, a very wide sympathy and much prayer. The report concludes when the audience is persuaded to withhold further public subscriptions, as follows:]

The Secretaries would do violence to their own feelings if they did not here recognize the efficient service of the *Standard*. Its columns were generously placed at their disposal, and through these every corner of the west was reached and kept informed of the progress of the work. The interest that already existed was thus deepened and rendered responsive. And indeed all our denominational journals have given us generous co-operation. We have not asked of them the service the *Standard* has contributed for obvious reasons. As the denominational organ at the centre of the movement it was in a position to render effective aid, and the Secretaries could not have made it more useful in their work if they had themselves owned the paper, so fully has it been given to the service of the cause.

The Executive Board feels that the result of this movement has demonstrated the wisdom of its plan. It was never the purpose or desire of the Society to secure the entire fund necessary for the initial years of the new institution from any single benefactor. Essential as money is, it is not the only essential factor in building

INSTITUTIONS OF LEARNING.

If they are to be widely useful they must secure the interest, the prayers, the active helpfulness of a wide constituency. There must be found not only the few who make large gifts from their abundance, but the many who out of their smaller store make sacrifices equally great. It has accordingly been the purpose of the Society not merely to secure \$1,000,000 for the foundation of this enterprise, but also to plant it in the affections of the citizens of Chicago of all names, and of the whole Baptist family throughout the land.

The chief benefactor and the Board have thought that an institution founded without the deep love and active co-operation of the people would hardly be worth the founding. There was one method and one only of securing this general interest. The repeated and earnest presentation of the cause of education and of the need of this institution through the press and from hundreds of pulpits, the thousands of personal appeals, face to face and by correspondence—this toilsome work has been the means by which a wide and devoted constituency has been secured for the new institution before its establishment and which will grow with the growing years. The Society has had before it therefore not a single, but a double purpose—to secure a million dollars, and also to found the new University of Chicago in the hearts of the people. It has more than succeeded in the first endeavor, and it has achieved a still nobler triumph in the second.

IT HAS DONE MORE THAN THIS.

It has demonstrated the cheering fact that the Baptist forces of the country, hitherto divided in educational work, acting in detached fragments, sometimes in conflict with each other, can, when occasion calls, be marshalled as a single army and move together in invincible array. There will be other great centres of power to be occupied, not less important than Chicago. There await us in the future achievements not less grand than this. We know now, for the first time, because this movement has demonstrated it, that when great opportunities and demands which shall commend themselves to all minds come, the denomination can be depended on to move together as one grand army to new and splendid triumphs. Why may not the denomination we love so organize and direct its activities, so call out the resources of all its people to strengthen every feeble school, give the strong completer equipment and occupy new positions of national importance, as to worthily win the educational leadership of the continent?

We cannot close this report without a grateful recognition of the gracious providence of God which has smiled upon this enterprise from its inception. "Except the Lord build the house they labor in vain who build it." Nothing has seemed clearer to those engaged in this work than the divine leading. As clearly as the pillar of fire led Israel through the wilderness in the night has the good providence of God led us through the darkness of the night in which we have walked for a whole year to

THE LIGHT OF THIS NEW MORNING.

When the workers were at their wits end and ready to despair, suddenly God has opened the way. Not once, but many times, has His hand seemed almost visibly to interpose. Thousands of hearts have been throughout all the year uplifted in prayer, and the blessing of heaven has come down upon us, and from all the difficulties of the way God has brought us out into a wide and wealthy place. Let no man or men ever say, "Behold what we have wrought." "It is the Lord's doing and it is marvellous in our eyes." "The Lord hath done great things for us, whereof we are glad."

In founding the new institution the Board has had three objects in view as to its character and conduct. These objects have been constantly before the minds of the Secretaries, have been everywhere presented by them in the same terms, and are perfectly understood by all the subscribers to the fund.

The new University is to be a Christian institution.

It is to be forever under the auspices of the Baptist denomination.

It is to be conducted in a spirit of the widest liberality, seeking thus to deserve the sympathy and co-operation of all public spirited men, and inviting to its halls the largest possible number of students from every class of the community, that it may give to them a true Christian culture.

In the important work yet before it of launching this important enterprise and starting it on its career, the Board of the Society earnestly asks the prayers of all the people and invokes

THE BLESSING OF GOD.

At the close of the Report of the Board, the following resolutions were offered by Rev. J. B. Link, D. D., of Texas, and adopted by a rising vote.

WHEREAS, This Society has been instrumental in awakening so much active and practical interest in academic and collegiate Christian education in the first two years of its existence in many localities, north and south, east and west, and

WHEREAS, It has accomplished in the past year the extraordinary work of founding a college in the city of Chicago on the solid basis of more than a million dollars, therefore be it *Resolved*,

First. That while we acknowledge the overruling hand of Providence and the divine blessing in these great achievements, we would express our grateful appreciation of the invaluable services of our efficient Corresponding Secretary, Rev. F. T. Gates, through whose untiring energy and masterly skill this unparalleled success has been attained.

Second. That the thanks of this Society are also due to the Rev. T. W. Goodspeed, D. D., his most efficient companion in achieving a success that has sent a thrill of joy through the hearts of three million Baptists and the hearts of an intelligent and appreciative people from ocean to ocean.

Third. That the grateful thanks of this Society are doubly due to J. D. Rockefeller, Esq., whose princely munificence has laid the foundation and given impulse to all that has been achieved.

Fourth. That we congratulate while we thank the citizens of Chicago, who have so promptly and nobly taken hold of this great work and have led on so splendidly to its accomplishment.

Fifth. That we see in this the potency and inspiring promise of a great and grand University in this centre of commerce and influence in the near future which will pass rich blessings down the line of the ages to remotest generations for the great Northwest.

The Report of the Treasurer, Mr. Joshua Levering, Baltimore, Md., was then read and adopted.

TREASURER'S REPORT.

AMERICAN BAPTIST EDUCATION SOCIETY IN ACCOUNT WITH
JOSHUA LEVERING, *Treasurer.*

1889.		<i>Cr.</i>	
May 1.	By Cash on hand, as per last report.....	\$	6 60
1890.			
April 30.	Sundry Contributions as per annexed list of donors		3,678 15
April 30.	Sundry Payments by Mr. John D Rockefeller, on account of his pledge of \$100,000 to the Society.....		2,898 51
			\$6,583 26
1889.		<i>Dr.</i>	
June 15.	To Rev. F. T. Gates, Balance due him on last year's account.....	\$	174 22
Nov. 15.	Roberts and Bokee, Record book for Executive Committee.....		5 00
1890.			
April 30.	Rev. F. T. Gates, on account of salary and traveling expenses during the year.....		3,145 00
April 30.	Bills for printing reports and for expenses last annual meeting		334 71
April 30.	Rev. H. L. Stetson, Financial Agt., Des Moines College.....		1,375 00
April 30.	Rev. R. W. Mahan, Clinton College.....		600 00
April 30.	Rev. L. M. S. Haynes, expenses of securing endowment for Cook Academy, New York.....		923 51
			\$6,557 44
	Balance, Cash on hand.....		25 82

E. & O. E.

BALTIMORE, April 30, 1890.

JOSHUA LEVERING, *Treasurer.*

Amount due Rev. F. T. Gates, salary from May 1, 1889 to May 1, 1890.....	\$3,000 00
Amount due Rev. F. T. Gates, traveling expenses May 1, 1889 to May 1, 1890.....	699 95
	\$3,699 95
Less paid him on account	3,145 00
	\$554 95

STATEMENT.

Due Rev. F. T. Gates, as above.....	\$554 95
Rev. H. L. Morehouse, D. D., for loan to Society last year.....	752 22
	<hr/>
	\$1,307 17
Less Cash on hand.....	25 82
Amount due by Society.....	<u>\$1,281 35</u>

E. & O. E.

JOSHUA LEVERING, *Treasurer*.

In addition to the above the Treasurer has received the deed of a lot of ground in Bartow, Florida, as a contribution from Rev. T. T. Eaton, D. D., of Louisville, the value of which is estimated at \$200.

As instructed by the Executive Board, I beg to report that I have carefully audited the Treasurer's report and find it correct.

C. C. BOWEN.

CHICAGO, May 24th, 1890.

CONTRIBUTIONS TO AMERICAN BAPTIST EDUCATION SOCIETY
FROM MAY 3, 1889, TO APRIL 30, 1890.

1889. May 3.	D. D. Merrill.....	\$10 00
	Rev. A. K. Parker.....	10 00
17.	First Baptist Church, Mandan, Dak.....	7 75
21.	D. S. Ford.....	100 00
June 15.	Jas. F. Gillette.....	100 00
19.	A. F. Gale.....	100 00
24.	Central Baptist Church, Minneapolis, Minn.....	65 00
July 18.	Joshua Levering.....	100 00
27.	Mrs. C. C. Bishop.....	100 00
30.	Francis Wayland.....	100 00
Aug. 2.	Wm. Reid.....	100 00
17.	First Baptist Church, Northfield, Minn.....	4 00
22.	Central Baptist Church, Minneapolis, Minn.....	17 00
Sept. 10.	C. H. Johnson.....	5 00
Oct. 4.	Prof. A. S. Bickmore.....	10 00
11.	D. A. Waterman.....	10 00
Nov. 4.	L. B. Ely.....	100 00
7.	Rev. Geo. B. Lawson.....	50 00
	E. Nelson Blake.....	100 00
11.	Alex. Blackburn.....	30 00
13.	Chas. W. Needham.....	100 00
15.	Ambrose Baptist Church, Ambrose, Pa.....	4 90
18.	J. A. Bostwick.....	100 00
	Central Baptist Ch., Minneapolis, Balance to make J. B. Crooker, Life Member.....	34 50
21.	Jas. C. Welling, to make C. A. Stakely Life Member..	100 00
22.	H. A. Pevear.....	100 00
	Chas. Pratt.....	100 00
	Wm. J. Quinlan.....	100 00
	Jno. H. Smith.....	20 00
	Dr. W. W. Kean.....	10 00
23.	W. E. Higman.....	10 00
25.	G. C. Summers.....	10 00
26.	Horace Waters.....	10 00
	Cash, (J. E. W.).....	100 00
	H. K. Porter.....	100 00

	Dec. 2.	Henry R. Glover.....	10 00
	4.	Rev. Geo. B. Lawson.....	50 00
	14.	J. B. Thresher.....	10 00
	16.	R. H. Cole.....	50 00
	18.	Mrs. Thos. Nickerson.....	100 00
		First Baptist Church, Newton Centre.....	10 00
	20.	Wm. A. Cauldwell.....	100 00
	26.	J. E. Bush.....	10 00
1890.	Jan. 14.	E. C. Hewitt.....	10 00
	Feb. 5.	Mrs. Minerva B. Rust.....	100 00
	Mar. 17.	H. S. Inman.....	100 00
	20.	Edward Goodman.....	100 00
	24.	Rev. Samuel W. Duncan, D. D.....	100 00
	April 14.	J. H. Davis.....	10 00
	26.	Jno. D. Rockefeller.....	500 00
	28.	W. C. Wilkinson D. D.....	100 00
		Rev. G. Gates.....	100 00
	30.	Morgan Park Baptist Ch., to make J. A. Smith Life Member.....	100 00
Total amount.....			<u>\$3,678 15</u>

The Committee on Enrollment reported through the Chairman, Principal Abercrombie, of Massachusetts, three hundred and forty duly accredited members and delegates. Chairman Charles W. Needham, of the Committee on Nominations reported the following nominees who were unanimously elected:

President—Hon. G. A. Pillsbury, Minn.

Vice-Presidents—Rev. S. W. Duncan D. D., Mass.; Rev. R. M. Dudley, D. D., Ky.

Recording Secretary—Rev. A. K. Parker, D. D., Ill.

Corresponding Secretary—Rev. F. T. Gates, Ill.

Treasurer—Joshua Levering, Md.

Auditor—Colgate Hoyt, N. Y.

Members of Board, Class '93—R. C. Fox, D. C.; H. K. Porter, Penn.; Geo. Dana Boardman, Penn.; E. Levering, Md.; James Pollard, Md.; Capt. John Powell, Miss.; Gov. J. P. Eagle, Ark.; E. L. Hedstrom, N. Y.; L. B. Ely, Mo.; W. A. Cauldwell, N. Y.; J. A. Hoyt, S. C.; E. Nelson Blake, Mass.

Adjourned—after prayer by Dr. H. L. Morehouse.

The Sessions of Wednesday afternoon and evening were devoted exclusively to addresses. These addresses, grouped according to their respective themes and mutual relations, will form the concluding portion of this report.

Addresses delivered before the American Baptist Education Society at its Second Annual Meeting:

THE CHURCHES AND THE EDUCATION SOCIETY.

GALUSHA ANDERSON, LL. D.

Mr. Chairman, Brethren and Friends of the Education Society:

The object of this Society is to promote by all legitimate means higher Christian education, to build up in contradistinction from public schools and state Universities, academies, colleges, theological seminaries and Universities, which are under the control of the Baptist denomination. Higher Christian education is then the end sought; the Education Society is a wise instrumentality through which the end may be reached. My subject then divides itself into two parts.

First, The relation of the churches to higher Christian Education, and

Second, To the Education Society itself.

First then let us consider the relation of the churches to higher Christian education.

The thought which first claims our attention is that the churches gave birth to higher education. And this is only an element of a still broader psychological fact. The human soul is a unit. Whenever it is touched and stirred, it is modified throughout. If any given faculty is waked up, all faculties are thereby aroused. So when the individuals of any community have been transformed by the Spirit of God, and their distinctively religious capacities have been called into action, their intellectual powers also have always been awakened to new life. There has been called into being a thirst for broader knowledge, a craving for a deeper insight into the material universe, and an intense desire to know more of the human mind and of God, in whose image man was created. So wherever living, spiritual churches have sprung up, institutions for higher education have appeared as their natural, inevitable counterpart. Harvard College was established, as its motto indicates, for Christ and the church. Its management was first put by the general court into the hands of the most distinguished laymen and ministers of the colony. It had even a strong missionary impulse, educating the Indians, so far as they would receive the proffered culture, in hope that through them the aborigines of New England might be Christianized. In Williamsburg, Virginia, the church

first appeared, then the College of William and Mary. When still later the foundations of Yale College were laid, its first trustees were ten clergymen, each one of whom contributed a few books for its establishment. Its foundation, on the one hand, was piety, and on the other, brains and books. All the earlier seminaries and colleges of our denomination were called into being that they might in due time furnish our churches with an educated ministry. Although the number of our institutions has greatly increased, and our colleges have, by a normal, healthful evolution, greatly broadened the scope of their work, still they are the children of our churches; they would never have existed if the churches had not given them birth. The conclusion forces itself upon us that, by the most fundamental and sacred of laws, the churches are bound to take care of their own offspring.

Just what the churches are bound to do, during our past denominational history, they have endeavored to do. Luther Rice, traveling through the Southern and Middle States, appealing to the Baptist churches on behalf of Columbian College, in order that pastors and missionaries disciplined by academic study might be secured, who could meet wisely the demands of our multiplying churches and missions; and Alfred Bennett, who, though he had himself never been blessed with a liberal education, but deploring his lack of it, went on horse-back and by stage-coach all over the state of New York, gathering funds for the unendowed Literary and Theological Institute at Hamilton, are true representatives of the Baptist spirit of those days. And the self-sacrificing response of a host of givers, who had but little of this world's goods, many of whom gave out of the depths of their poverty, shows us that the churches of that earlier day regarded the care of their institutions of higher learning as a most sacred duty.

My father, a farmer of Western New York, struggling with Scotch grit to pay for his homestead, nevertheless contributed liberally to sustain the college and theological school at Hamilton, and then each week we heard him pray, in the family, oh, how earnestly for God's blessing to rest on that institution and the young men gathered together there, fitting themselves to preach the gospel. He was but a representative of a large number of true, godly men in all the churches, who were in those days giving and praying that others might have advantages of education, of which they themselves had been deprived.

The position so bravely assumed and so heroically maintained by our fathers was based upon the most fundamental and cogent reasons.

The first is elementary. God has given us children. These children have rights. One of these rights is the right to be educated. We are bound to do all within our power to unfold all the faculties of their souls. This is the most fundamental idea of education. The word itself means to lead out from. So when we have lead out, or fully developed what is in the mind of our children, we have educated them. A Hebrew psalmist expressed this conception of education when he wrote "That our sons may be as plants grown up or full grown, in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." When we look on a full grown plant, we see unfolded before us what was wrapt up in the germ. I once saw a chestnut meat which had been made translucent by chemical action. It was placed under a magnifying glass of great power, and thrown upon a screen. There we saw in the germ of the chestnut meat a perfect tree, roots, body and branches. If it had been cast into the soil and had been developed into a tree, we should have seen before us just that which appeared in the germ. And so when the minds of our sons have their faculties unfolded, we see in the matured product that which like the germ in the seed, lay in their minds when they were infants. When their minds are thus unfolded they are educated. The Hebrew psalmist adds, "in their youth," for if our sons are educated at all, they must be educated while young, before they are overwhelmed with the cares of practical life. The same thought is presented in the other part of the psalmist's declaration. Our daughters are to be as corner stones, polished after the similitude of a palace. There is nothing attractive in a rough block of marble just lifted from the quarry. But when cut and polished the veins of the marble, with all their delicate shadings of color, come out distinctly to view. So the minds of our daughters shaped and polished by a liberal course of study reveal to the eye their inimitable beauty.

Nor can we fail to note that the psalmist put the sons and daughters of his nation side by side, and claimed for both the same inestimable privilege of being educated. In the literature of no nation outside of Israel could there have been found in the psalmist's day any such honor as is here conferred upon woman. She had

great privileges under the Hebrew constitution, but is still more honored in the gospel, where we have neither male nor female, but all are one in Jesus Christ. The prejudice against the education of young men and women in the same institutions of learning is a relic of that barbarism which in all the past has degraded woman, and then has turned and pleaded her inferiority as a reason why she should not be admitted to the same privileges enjoyed by the opposite sex. Such a prejudice shows those who hold it to be so far behind the times that they are not even abreast with the old Hebrew psalmist.

Second, institutions of higher learning are imperatively needed to fit our pastors for their high vocation. We do not affirm that none are fitted to do effective work in the pastorate unless they have been liberally educated. We honor those men who without the advantages of schools preach the gospel with force and success. But discipline and knowledge for such a work must be secured somewhere, and can be most quickly and economically secured in the academy and college. The discipline thus acquired is the best preparation for the responsible duties of the Christian ministry. One may be able to expound the scriptures without reading them in their original tongues, but by mastering those tongues the pastor can expound the scriptures more justly and forcefully. Without the discipline secured by mastering courses of liberal study, he will hardly be able to present in their true relations the great doctrines of Christianity, or to unmask the subtle scepticism which intrenches itself in Protean forms in our literature and philosophy, and in the theorizings of science. Nor will he be able to satisfy by his ministrations, reading, thinking, educated congregations. Nor will he be able without liberal scholarship to keep pace with the educated ministers of other denominations, and to retain in our churches the young men and women who have been educated in our public schools, colleges and seminaries. If our fathers needed educated pastors, we need them vastly more, for as the years have rolled by the intellectual demand on the ministry has steadily increased.

Liberal culture is likewise demanded for our missionaries. They must preach the gospel not only as a historical religion, but as a system of truth, in foreign tongues. They must plant and train churches, and often found schools and educate a native ministry. In Asia they must meet the most subtle minds and master their recondite philosophies. An indifferently educated man, however zealous,

could not do such a work at home; much less could he do it on a foreign field, where he must speak a strange tongue, and labor under new and untried conditions. If foreign mission work is done even creditably, we must bate no jot nor tittle from our demands for the most thorough mental discipline which can be imparted in our best academies and colleges. Woe be to our missions, if we attempt to make religious emotions and enthusiasm not only fill their own place, but also that of consecrated learning and brains.

Third, higher education lies at the foundation of all our benevolent enterprises. It is in vain that churches are planted in our own land, unless they can be led by efficient pastors. Undisciplined missionaries are worse than useless, since the outcome of their work discourages the churches at home, and brings missions into contempt among the heathen. Even advancement in our work of higher education can be secured only by planting and vigorously sustaining academies and colleges, since such advancement depends so largely on the character of our teachers. They must be men of sharp intellectual discipline, and masters of the departments over which they preside. An incompetent professor in academy or college does untold mischief. He gives dull pupils the impression that they know that of which they are quite ignorant, and fills bright and able pupils with contempt for himself, and very likely implants within them a distaste for study. Such a teacher is a smoke in the nose, or a foot out of joint. If we would furnish able and efficient teachers for our institutions we must foster in every possible way the work of higher education. It requires but a glance to show us how fundamental this work is. The efficiency of pastors, of foreign missionaries, of our academies and colleges, depends upon it. It is as important to all our benevolent enterprises as the foundation is to the house.

Moreover a very large number of teachers are demanded for our private and public schools, and for our State Universities. Applicants for such positions are not questioned as to their denominational affiliations, or in fact even as to whether they are Christians. They must present a good moral character and the requisite intellectual qualifications. As such positions afford opportunities for great usefulness, we are bound as an aggressive, Christian denomination to furnish our quota of teachers for these schools, but unless we foster higher education by all the means within our reach we cannot do this, and we shall be compelled tamely to surrender to

other Christian bodies this vast influence which it is our privilege to wield. I do not speak from statistics, but have the impression that we have already fallen behind others in this race and are not represented by teachers in the public schools according to our numbers and ability.

Still further, the churches are stimulated to sustain schools for higher education in order to increase the intelligence and consequently the power of the pew. Our earlier academies and colleges founded for the purpose of supplying the churches with an educated ministry, by a natural evolution, very soon broadened their aims and offered to all who will and can receive it the benefit of a full college course. The result is that in our churches there are now many graduates from our colleges and seminaries, and in all instances where the culture and discipline thus acquired is truly consecrated to Christ, it becomes a vast power for the truth. So our colleges not only furnish us an abler ministry, but also abler men in the pews; men who have the power to organize on sound business principles, the evangelistic and educational enterprises to which God calls us.

But, in the fourth place the motives which impel the churches to enter more vigorously than ever into the work of higher education become wider and more cogent as we proceed. It is only through our denominational institutions that we will be made certain that the education given will be unequivocally Christian. We do not imply by this proposition that the substance of most of the studies of the college curriculum is Christian. Mathematics throughout its whole range, the physical sciences, pure linguistic study, psychology and even moral science, are neither Christian nor non-Christian. But in schools planted and nurtured by Christian churches, the Bible is daily read as the inspired book, and prayer is offered in the presence of the whole body of students, in the name of Christ. In such institutions the Bible may be taught without let of hindrance, and should be. If it is a valuable part of education to become acquainted with the lives and thoughts of such men as Plato and Cicero, how much more valuable to the student is the history and thoughts of such men as Moses and Paul, and above all of the God-man Jesus Christ. Moreover, in institutions controlled by Christian men we put, or should put, only Christian teachers. The most valuable part of education comes from the character and life of a teacher. That is pre-eminently the power which touches and

moulds the character of the student. If the character of the teacher is distinctively and positively Christian, the constant, unconscious influence which goes forth from it, is a mighty power for Christ.

Now according to this definition of a Christian institution, a state institution may be Christian, but the sad consideration is, it may not. It may be, and in theory is, an expression of the intellectual and religious life of the state. As there are many Christians in the state, we may find them with their gracious influence in the state University; but as there are agnostics and sceptics in the state, they may be in the University, and being there, no one has any right to object to their presence. If the head of the University is a Christian he may daily read the Scriptures and pray with his students if no class of citizens objects. In a state University not far away, the Christian president for fear of giving offense only ventures to offer daily the Lord's Prayer. The president of another state University told me that he had not deemed it expedient to recommend a professor of moral science, although the income from invested funds was ample for all the chairs, because he could not find, as he said, a man whose views were sufficiently liberal. He seemed to forget that science is exact, classified knowledge, and that if ethics is a science, whoever really teaches it, must simply teach its facts and laws, and that any attempt to modify them, would result only in science so-called, in other words, in no science at all. In another state University, whose Christian president daily reads the Bible and prays in the presence of his students, some of the professors are agnostics and speak of the gospel as effete or exploded. That in many state institutions, on account of the presence of Christian teachers and students, there are prayer meetings and Christian associations, and many positive Christian influences, we rejoice to know. It shows what may be done in such institutions for Christ, but at the best it is only a may be. It might be just the reverse, and, on account of the conditions on which these institutions are called into being, no one could effectually protest against it. Now we want and must have institutions where Christianity not only may be, but shall be taught, where the professors shall be Christian men; where the reading of holy Scripture and prayer shall be expected as certainly as the study of languages or the sciences; where man's religious nature shall be cared for and developed as well as his intellectual nature. But such institutions will be founded and built up only by those who believe the gospel with all their hearts.

Christian education positive and unmistakable, must be provided, if provided at all, by Christian churches. This fact alone ought to speak trumpet-tongued to every Baptist in the land, arousing him to his utmost effort on behalf of higher Christian education.

But in our day, from new conditions, a question not hitherto raised is urged on our attention and pressed for a solution. Larger amounts of money are required than formerly to build academies, colleges and universities, if they are to be worthy of their names, and are not to be outranked by institutions amply endowed by other denominations or by states. It is urged with some show of reason, that the rank and file in our churches cannot undertake to raise the great endowments needed,—that the churches have now more than they can do to defray the expenses on their own fields, and to meet the even increasing demands of home and foreign missions, and for funds to educate young men for the ministry. If institutions of higher education, it is said, are to be founded and endowed, the work must be done by the rich who can contribute large sums, and that in the evolution of our educational work this is to be accepted as the new order of things. Persons of small means who can give only small sums, are by common consent to be excused from contributing to our institutions of learning, and the burden must be borne by those who are able to give large amounts.

In reply, it may be said, it should never be forgotten, that in Baptist churches all belong to the rank and file; in them there are no classes separated from each other by social barriers; in them "the rich and the poor meet together" and "the Lord is the maker of them all." The things to be done by these churches are to be done by all; none are excused from the burdens to be borne, nor debarred from the privileges to be enjoyed. The poor man should give from his slender means, the rich from his abundance, and by one universal law, written with apostolic pen, "according to that a man hath and not according to that he hath not."

Moreover to urge all to contribute to higher Christian education is not to thrust upon our churches a new burden, as is asserted by some; it is an old burden; it has been cheerfully borne by our churches for a century; and if the churches, as such should now excuse themselves from contributing to this object, they would lay down a burden which their fathers rejoiced to bear.

Nor do we for a moment believe that the churches are unable to contribute to this object without curtailing their gifts to other

enterprises. As a nation we have come into possession of about sixty billions of property. If we cut off a million or more of the number of Baptists as very poor, we have two millions left; if they are up to the average in property, they are worth two billions of dollars. It must not be forgotten that as the demands on our churches for larger contributions have steadily increased, the wealth of the churches has still more rapidly augmented. If our wealth was really consecrated to Christ, we could meet the demands on us more easily than our fathers met the demands on them. What costly churches we build! What luxurious homes! What elegant recreation hosts of Baptists indulge in each summer in the mountains, at the springs, and by the sea side! All is evidence of rapidly increasing riches; riches to be used, if our consecration in baptism is not an empty pageant, for the building up of Christ's kingdom on the earth. At the time when many of us, as a matter of course, shine in broadcloth, rustle in silks, and live in ceiled houses, while a great host of us, who are in moderate circumstances, yet live more luxuriously than a baron in the time of Queen Elizabeth, shall we say that we cannot do all that is necessary for Christian education?

Moreover, if the churches as a whole do not contribute to higher education, they will lose their interest in it. If we do not expect them to give to this object, the information necessary to make them intelligent on this vastly important subject probably will not be laid before them. If their interest in higher education dies out, they will cease to pray for our institutions of learning; and they will cease to feel that they must send their sons and daughters to them. If they do not send their own children, they will not look up, in their congregations, those bright boys and girls who belong to families too poor to give their children a liberal education, and see that they are sent to the academy and the college. From every point of view, we see how vital it is that the churches as such should be led to contribute liberally to higher Christian education. If they should refuse to bear this burden, or rather to enter more largely into this inestimable privilege, it would not fall short of a calamity.

The method of conditional giving may help avert such a calamity. When men of wealth, as Mr. Rockefeller has done for the contemplated University here, agree to give a large sum, on condition that the region or denomination to be specially benefited shall raise a large additional sum, it necessitates an appeal to a multitude

of givers. In every contributor, whether the amount given be large or small, you secure a friend and ally. These friends pray for the institution which receives their gifts; they interest others to give; they send to the institution their own sons and daughters; they induce friends and neighbors to do the same; and so the stream of influence continually grows wider and deeper in the minds and hearts of the people. Look at Mississippi. The Education Society offered them five thousand dollars if they would raise forty-five thousand to aid the college at Clinton. It looked like a formidable undertaking for the Baptists of that state, yet they will succeed; they would have won ere this, had it not been for flood and cyclone; and when they shall have completed their work it will be worth to them a hundred fold more than if some rich man had given them fifty thousand dollars in cash. The great blessing which comes out of this conditional giving is that it lays so much of the work over upon the churches that they are made to feel that it is their own; facts are laid before them; they are brought to appreciate the importance of the work; the result is a revival of higher education; and when you have that, you have victory. When men are quickened by the Spirit of God in reference to a great work like this, their money flows out to aid the work as the water flows from a copious fountain.

Let us now consider our second proposition, the relation of the churches to the Education Society. This Society is simply the instrument or agency through which the churches may do their work for higher Christian education, if they will. That some such agency is required in order to secure the largest possible results is clear to every intelligent and thoughtful man. The work to be done is so vast that the concentrated efforts of a multitude of persons is necessary to its achievement. But this multitude is scattered over immense reaches of territory, and is divided up into thousands of independent churches. These churches though united by common ideas, and in doctrine and spirit, have no organic unity. They rightly glory in their independency; they cannot be too zealous of that; but independency does not necessitate helter-skelter movement for the achievement of a great purpose. These independent churches need voluntarily to organize themselves into compact bodies under leaders of their own choice. Disorganized movement, however enthusiastic it may be, is natural strength frittered away, because it is without definite aim; while organized force is power

concentrated, hence effective. Now let us as Baptists test our educational efforts in the past by these admitted principles of effective action. Within the last fifty years, with unflagging zeal and in a spirit of generous self-sacrifice, we have established about one hundred and fifty academies, colleges and theological seminaries. These institutions are scattered over the country from Maine to California. They represent a fixed capital in equipments and productive funds of almost twenty millions of dollars. With such a vast outlay of money, larger it is believed by some, than has been expended by any other body of Christians in this country, we ought to have to-day a splendid, symmetrical and powerful system of educational institutions, so distributed throughout our entire republic, as fairly to meet the needs of our great and growing Baptist host. But the outcome, while beneficent has been far from satisfactory. We are not absolutely strong in educational institutions; taking into view other denominations, we are relatively weak. Even our best institutions are inadequately endowed; some of our institutions in the West and South are wholly destitute of endowment; the apparatus of these institutions is meagre,—often shabby; the libraries are small, miscellaneous, ill-housed and uncatalogued. At great centers of population we are in some cases wholly unrepresented. Now this is not because we have been apathetic in reference to higher education. We have often, to be sure, lacked interest, especially in certain areas of our republic; but on the whole there has been a commendable degree of zeal,—and zeal that has been persistent in the face of disasters. Why is it then that in spite of our liberal contributions we are so deplorably weak? It is, it seems to me, on account of our lack of organization. We have been like a great army made up of regiments of brave, determined men, all attacking the enemy, but each one on its own hook. The result has been defeat, when, if these heroic men had been organized and concentrated on the strategic points, they would easily have won great victories. Just what has been lacking is now supplied in this Education Society. The churches are asked to send up delegates annually to these educational councils. These delegates choose a Board which ably represents all parts of our republic. This Board, through its officers and committees, studies as an able general would, the whole field of operation. They find out where the institutions already planted are, which it would be wise to help. They direct the attention of the churches to them. They also determine upon the strategic points at

the centers of great populations, and recommend that institutions be planted in them, and proffer aid to carry out such undertakings. The churches ought to hail with joy such an agency, through which they can work with augmented power for the accomplishment of their purposes; an agency which will make every dollar which they contribute to higher education effective.

But it is said by many that we have already too many institutions of higher learning. It is quite sufficient to reply that we have not as many in proportion to the number of inhabitants as we had in the year 1800, ninety years ago. And we now propose to strengthen the institutions that are weak and struggling, and to plant more in places where they are imperatively demanded.

The victory just achieved through this society, which assures the re-establishment of a denominational University in this city, gives me unfeigned joy. It was my lot for seven years and seven months to administer the affairs of the old University, when it was without endowment and overwhelmed by debt. I carried in my pocket a subscription book and made myself a bore to my friends by persistently soliciting funds to pay half-starved professors who were really doing the best educational work; and now this signal victory just secured brings to my mind these lines:

"This is the way I long have sought,
And mourned because I found it not."

Brethren, let us now begin anew. Bring out the old educational ship; scrape the barnacles off her sides and bottom; give her some fresh spars and ropes; put a few new oak ribs in her sides; then all in readiness, what? Why! send the sore heads down below, and keep them there, but keep them well; pitch the fools into the sea; and God, with his winds and waves, give her a prosperous voyage.

THE GENERAL WORK OF THE EDUCATION SOCIETY IN THE WEST.

C. R. HENDERSON, D. D.

The doctrine at the heart of this movement is: Jesus Christ, Son of God, very God, is King of truth and the Light of the world. Dear as is the honor of our denomination, we work not chiefly for that. We seek to give education under the impulse of the Spirit of Him who lighteth every man. The stirring and ferment of our day is incomprehensible to the agnostic, and often seems to the timid half believer to be from the devil. But all genuine progress in truth comes from the leadership and inspiration of that Spirit of truth promised by Jesus, who never deceives.

Let us consider some of the chief facts which bear on the question of education in the West.

I. The remarkable increase of population past and prospective.

Our material resources are sufficient to attract and support more than twice the population of the East. The center of population moves steadily westward. The new census will show that it has taken a long stride since the last enumeration. Mr. Bryce, an observing foreigner, declares that "Nature and Time seem to have conspired to make the development of the Mississippi basin and the Pacific slope the swiftest, easiest, completest achievement in the whole record of the civilizing progress of mankind, since the founder of the Egyptian monarchy gathered the tribes of the Nile under one government."

II. The importance of this increasing population.

Commercially this importance is recognized. Capital is invited by higher rates of interest, by offers of sure and rapid increase. Manufactures are springing up in all this vast region, and the messengers of trade travel in armies between east and west.

Politically the tremendous importance of the West is acknowledged. In nominating conventions, in tariff bills, in offers of place by methods either righteous or corrupt, Washington city looks westward every time it makes a plan of party or a general law.

III. Therefore the whole country and the civilized world are interested in the *character* of the people of the West. If we are to judge by what we see and by what acute and impartial observers say of us, this people is marked with a character all its own. It is

heterogeneous in its origin. It is unsettled, enterprising, aggressive to recklessness, daring, greedy of material wealth, hopeful, still somewhat coarse in mental and moral fibre.

It has no history, no pedigrees, no hoary monuments, no sacred memories. Its Golden age is all future, its ideals are only too earthly. Many seem to hope that when its Golden Age does come its deity will be the Golden Calf. Yet much of the best blood of the world is here, and these new settlers are descendants of conquerors. They know the power of money and they are after it with both hands. They know the value of scientific appliances and they use them for mercantile ends with eagerness and pride.

And we look to the time when we shall both write and print books that will be read even in Boston. For Boston has sent us many of her most hopeful sons, while we send her a great many rich dividends on mining and railroad stock.

At any rate the character of this vast, increasing and vigorous population is of supreme concern to the East. Let some false and unhistorical financial theory infect this immense voting population and national credit might sink into the black morass of western infidelity. Let this new people form an empire in which materialism is philosophy and religion, and corresponding morals will be the baleful product. You of the East must send your invested funds and many of your children into this region. All that is valuable and dear to you, in time and eternity, is represented here, and is at stake.

IV. What is the educational situation in the West? Part of what I say may not meet the approval of all my brethren. I can say no more than that the judgments expressed have cost me much in many ways, and they are the judgments of a son of the West who is proud of the past, hopeful of the future, and anxious beyond expression that Christian culture should be the universal possession of the people who are to occupy this region.

1. Within one lifetime very important changes have come to pass in *state* education in the West. Notice in this connection:

The rise of the free common school from most humble conditions within the memory of persons in middle life. Private schools for primary instruction are almost a luxury, and yet they are unhindered by the state.

The rise of the free high school in large towns and cities, with normal schools for the training of teachers. In these schools the

course of study is in some respects superior to that of the New England colleges of the first part of this century.

The rise of the state university is a new thing with us. It was inevitable, a necessity and a proper outgrowth of our social conditions. Especially in Michigan the state university is sustained by the money and the patronage of the people until it is a recognized peer of the best in the land. The problem of denominational education is complicated by this fact. We must take it into account. We have more Baptist college students in our state university at Ann Arbor than we have in our denominational college.

The great advance in public education is a vital element in our problem. We can no longer sustain the church without educated ministers and leaders. We have no choice. We must educate or perish. Furthermore, I hope to see the day when we can furnish that ratio of teachers in public schools and colleges to which our numbers entitle us. We must supply Christian instructors for public schools of all grades. It is vain to take up the Romanist phrase about "godless schools." We should do our part to furnish teachers from the church and surround all schools with positive Christian influences. And we can do this.

2. We must recognize the comparison of Eastern with Western colleges. We dare not rest in saying that our State College is as good as Brown University was forty years ago. We do not live "forty years ago." Our children say, "Give us a school as good as the best, or we can get it at the state university. Many of our hot Baptists, true and loyal as any, tell us: "We will make sacrifices in money to build up denominational schools, but we will not sacrifice our sons." If we try to induce a youth to go to our local college by telling him it is as good as any, when it is not, he will live to curse us for deceiving him. That makes skeptics, not Christians. Our fathers did wisely to establish these schools, their sacrifices were heroic; their worth is never to be forgotten. But circumstances have changed and we confront new issues.

3. There is one fact of recent experience which may be suggestive in the present crisis. Not many years since we tried to have a theological seminary in several places in the west. They were honest and self-sacrificing attempts to provide instruction for the rising ministry. But it was a wasteful and imperfect method. It consumed the teachers and it was inadequate for the student. But the Divine Providence showed the churches of the West a better

way. By common agreement it was resolved to unite at Chicago in giving a good foundation to our seminary. Events have demonstrated the wisdom of that change. It was no reflection on the wisdom of the earlier efforts. When God told them that a new mode of carrying on His work was demanded by the "signs of the times," our leaders were not blind. When the pillar of cloud moved they struck tents and followed. This experience tells us that it is far better to concentrate our forces upon a few points than to scatter them in many directions and waste all. Let us have one *great* college and then another—*one at a time*, and all *best* of its kind.

4. Two supreme needs confront us at this hour. One of these is the need of *first class preparatory and intermediate schools in each state*. It is idle to have colleges without such schools between the free schools and the college. They are not provided for the people by the state, except in large towns, and even there politics and materialistic interests hinder and dwarf their usefulness.

Only a few of our brightest youth will ever go to college or go through a college course. Most of them must be content with a moderate start in culture, such as our present denominational academies can furnish. In the natural order of things these schools have been wisely established and moderately endowed for the secondary or intermediate instruction, although there is only one of them respectably furnished for this purpose. It will be the duty of this and of the next generation to provide adequate endowment and plant for our state schools. They are needed. They will not compete with a central institution of a higher character and ampler means. They will feed such a central college and supply its best blood.

The other need of the West is the establishment of the college at Chicago. After the old "University" suspended its work there was not a sign as big as a man's hand to indicate the end of drought and famine. Mr. Rockefeller's offer came. Then arose new duties, new hopes and fears.

A word as to the old college. Our alumni have been discussing the question whether the new college will be an alma mater or only a stepmother. I do not care what the lawyers decide; I shall always say that this is my alma mater. There were faults, mistakes, perhaps sins in the old management. But it is both unwise and unfair to sum up the history with this statement. There was a heroic series of sacrifices; there was a corps of great teachers who did grand work at great cost; there were parties and friends who

struggled manfully against fearful odds. It were unkind and unjust to forget this. As to the Alumni, I am not ashamed of my company. When in this great convention you sought men to stand with Dr. Murdock, you chose for one of them a graduate of our college. The new college will start with money but with no history, no memories, no body of alumni, except those who once studied here. Among those generous and enlightened Jews who have so grandly helped us were two men who were our fellow students, and they were worthy gentlemen. Let us not forget the old.

The need of an institution for the West such as is here in prospect is enforced by several considerations at which we can now only briefly glance. One awful peril of our fresh western life is the reckless risk of experiments. The proper modifying element is that culture which is connected with study of history and science. Our people are, through ignorance and lack of disciplined teachers, ever ready to launch upon plans which have already been tried in the past and which have cost the race seas of blood and mountains of treasure. All sorts of wild social theories and superstitions and expensive quackeries are eagerly accepted as novelties from sheer ignorance of history and law.

Another disease of the new western life is *narrow provincialism*, contempt for the achievements of other countries and ages. The art, the literature, the refinements, the elements of superior character attained by such higher culture are despised by multitudes because their fruits are not set before the mind of the many.

Over against the excessive hopefulness of the people is the related peril of despair and the consequent conduct of desperation. Higher culture tends, especially if the teaching of science and history form a part of the study, to create confidence in the slow and sure processes of evolution, as against the desperate and hasty efforts of revolution, which are sure to be followed by costly notions.

4. The darkest and most dangerous feature of our western life is a crass materialism which shows itself theoretically in a coarse unbelief, and practically as greed—a base, burdensome, and defiling idolatry of mammon, ostentatious in some, envious and hostile in others. That lust for gain which is avarice in the rich, is anarchy and riot among the poor. One of the most important agencies of the church in counteracting these vicious and perilous tendencies is the maintenance of schools of the highest order. In these schools men are brought to see and feel the elements of the world's best

life. They are few in number as compared with the multitude, but a little leaven leavens the whole lump, a little fire kindles a forest. Think of the immense plain, the basin of the Mississippi lying between the Alleghanies and the Rocky mountains, to be occupied very rapidly with a vast and eager population. Think of the ferment of intelligence in that wide society. What shall be the master principle with that growing intelligence and intellectual power? I wonder if the history of the world ever before presented a grander opportunity to any people than the present educational movement at Chicago offers to Baptists. But opportunity means responsibility. I do not desire to see this opportunity used in a narrow and merely sectarian spirit. I would have no restrictions in management which would exclude practically from its privileges those whom we most desire to win by truth and love to the noblest views of the Kingdom of God. I would not have the teaching force weakened and chained in the pursuit of truth. But, in the providence of God this opportunity is offered to Baptists, in trust for mankind.

I will be forgiven for emotion, for deep and earnest feeling, for that fear which a parent feels for a child, or a lover for a friend, when a western born man and a Baptist by descent and deep conviction, I look toward Chicago with alternate hope and fear, and pray God to bless and prosper this grand enterprise. It is the effort of my Alma Mater to rise from the fall of her misfortune and trial, and I speak the hopes and loves of many brother alumni. It is the effort to establish a light station for the West, for the Baptist people, for my country in its widest area. It is an effort to reclaim for our Lord Jesus Christ the money and the talents and the glory which belong to him in such enterprises. It is an effort to save humanity from the darkness of a false philosophy, a false morality and a degradation of ideas. Therefore it appeals to every faculty of our nature, to every dearest aspiration of every Christian who feels the life of God in all truth, in all morality, in all forward movements of the race. We are but at the gate of the future. Our work is but begun. Let the new college continue to have the prayers, the wisdom, and the fostering care of the Baptists of the land.

THE WORK OF THE EDUCATION SOCIETY IN THE SOUTH.

ADDRESS OF J. B. GAMBRELL, D. D.

Mr. President, that is a very large subject, for there are several things "in the South." Looking at the subject in this shape, I am reminded of the colored brother's definition of the difference between preaching and "zorting." "The preacher," he said, "must stick to his text, but the 'zorter can branch." It may be that I shall branch.

What I want you to see first, is the great field in the South for Baptist educational effort. Think of this. Two-thirds of all the Baptists in the world are in the South. And they are deep-water Baptists too; Baptists rooted and grounded in the great principles of our denomination. Take Mississippi, and at least every eighth person is a member of a Baptist church. It is a land of much water. The great river is to the West; on the South the gulf, while rippling streams traverse the state in every part. We have interpreted this to mean that God intended the country for Jordanic tribes and have proceeded accordingly to take possession of it.

And we have the children. The South is the land of flowers, and birds, and children. A friend was recently in the company of three brothers. Turning to one, he said, "Are you a married man?" "Yes, sir," "Have any children?" "Thirteen." Then to another he said: "You married?" "Yes, sir." "Any children?" "Eleven." To the third: "You married?" "Yes, sir." "How many children?" "Twelve." Thirty-six children between them, and they were not bragging about it the least bit. One of these brothers was in a trouble with his neighbors, because he sent only seven children to the neighborhood school. They thought he ought to support the school better, but he thought he was doing well enough for a poor man.

This, Brother President, is a great thing to say for the Southern field; the Baptists are there, true Baptists, who never heard of the new theology, and are doing "mighty well" without it. They are there by tens and hundreds of thousands with their great families, and the woods are not yet full of them. You have your great flouring-mills in the West, because the wheat is there, and your rolling-mills where the iron ore is. We must have schools in the midst of this vast wealth of educable material in the South.

While the brother from Massachusetts (Kingsley) was talking to us so earnestly of the lack of students to supply classes in the

splendidly endowed institutions of the East, I could not but think of our utter inability to supply adequately the means of education for this great wealth of youth in our Baptist families. There is not now on the face of the earth such a field for Baptist educational effort as in the South. The Baptists are there and they have the children.

The second thing in the South to enforce the first is the great revival of educational spirit everywhere. I wish to speak particularly of Mississippi, my state. You have likely heard of it, and you have heard some things not like what I am going to say. Dr. Lorimer, in his address of welcome, took pains to tell us the good things going on in this city. It was a thoughtful kindness. In the goodness of his heart he wanted us to sleep well while in Chicago. Brother President, it is the bad that is notorious. Why, sir, we in the South hear more and know more of the anarchists and the Cronin murderers than we do of Drs. Lorimer, Henson, Lawrence, Morgan Park Seminary, the great university and all the good men and things in this marvelous city. But the men who are building this great city are not anarchists or murderers. Since coming to your city, I read in one of your papers that a woman in Chicago had beaten her husband nearly to death, but looking into the sweet faces of these Christian women I can't think they are dangerous. Down in Mississippi we know more of the Hon. John L. Sullivan, of Boston, than we do of the distinguished editor of the *Watchman*, and yet when I was in Boston a year ago I was convinced that it was not a city of pugilists. We must take care not to judge a great people by sporadic cases of disorder.

The people of Mississippi have a great problem to be solved, and we are working at it in earnest. We have no time for fooling. A boy had a misunderstanding with his mother and went away to find a good shady place to pout. Just as he was about ready to commence the work in hand, he stirred up a wasp nest and found all at once that business of an urgent nature required a change of plans. So a great emergency in the South drives us to seek a solution of the race problem. We are seeking to solve it by the two great factors of civilization—religion and education. I do not see through the difficulties, but I believe in negro religion and negro education down to my shoes, and if we can maintain social order till the work can be done, we will save the negroes and ourselves. But I do not believe any one should vote till he knows something. [Mr. Kingsley, of Massachusetts, "Neither white nor black."] No, all ignorance is dark.

"Are there not people in Mississippi opposed to negro education?" I never said there are no fools in Mississippi. Why, we have people in Mississippi opposed to everything; they are opposed to the judgment. We have got men down there who don't know the war is over. [Lewis H. Hibbard, of the *Watchman*, "So have we."] Yes, no doubt of it. We have a man down there that you may have, if you will pay the freight on him. While Col. Hoyt there and myself were fighting he was a praying chaplain, and now since we have quit fighting and gone to praying, he wants to fight.

I have said there is a great educational revival which makes the South a rich field for effort now. Take some facts about my state. The state has and supports a university, an agricultural and mercantile college, and an Industrial Institute and college for white girls, the first of its kind established by any state in the Union. We have a university, also, for colored people, manned from top to bottom by colored men. Three years ago I preached their commencement sermon, and I bear record to their excellent work. The state also has a normal school for colored teachers, and we aid a Congregational school for the blacks. I don't think we ought to do it, but we do. Then there is a free school system for both races. Of course, they are separate, for we can't afford any foolishness in dealing with this question. We might get into riots like you do in Ohio and Illinois, and there are so many of us somebody would get hurt. To support these schools the whites pay over ninety per cent of the taxes, and they do it cheerfully for the sake of more intelligence in the country.

Brother President, when Dr. Mitchell, of New Orleans, stood here and said that the white people of the South were with you in the education and uplifting of the colored people, he told a simple truth. If you hear anybody up here disputing it, tell him I say he don't know what he is talking about. I know, I live down there.

Politicians, Dr. Lorimer told us, could not solve the race problems. For the most part they are a pestiferous set. There are some good ones. They will never give us rest. They remind one of the noise a man heard in the grass. Thinking it was a snake he got a pole and made ready to strike, but then he found that it was nothing but a stick so crooked that it couldn't lie still. A lot of these politicians are just now getting good mad about the war. They act like the Irishman who took a Jew by the throat and said, "I'm going to give you a thrashing." "Why," said the astonished

Israelite, "what have I done?" "You Jews crucified my Christ." "Oh, that was over 1,800 years ago." "I don't care if it was," replied the son of Erin, "I never heard of it till last night." We must look to religion and education to do the work. Dr. Fulton compared America to the great stomach, taking in and digesting all comers. Think of this; the Mississippi stomach has had forced into it a bulk much larger than it is. Seventy thousand majority of Africans, seventy per cent of whom are totally illiterate. How is our stomach to digest all these uncooked negroes? If the over-loaded stomach relieves itself sometimes don't conclude we are going into fits. Give us time, and let us have your sympathy.

What are Baptists doing for higher education? Brother President, in the South every thing is "before the war," and "after the war." The new dispensation begins "since the war." Now, "before the war" the Baptists had their Mississippi College endowed. The war scattered things. The endowment went into the abyss. The buildings were converted into fortifications for both armies and had Federal and Confederate lead shot into them. If there was any good in the war the college got it. When the smoke of battle lifted there was a heavy debt on the institution. With a great effort this was paid and the institution re-opened. Then driven by necessity we opened a campaign and higher education was discussed by our ablest men all over the state. Out of their penury the people gave to keep the school open. This put Baptists to the front in the state as the champions of education. The Presbyterian, Episcopalian and Methodist colleges were all swamped by the war. We have educated from thirty to sixty ministers each year, and an average of over 200 students, all told. During all this time it has been a kind of "root, pig or die" struggle, and much of the time it has looked like it would be "root, pig and die." Under this discipline of our forces we are united and aggressive. In the present effort to secure \$50,000 of endowment, under stimulation of a conditional gift of \$5,000 from this society, we have come within \$10,000 of success under great special difficulties. We will succeed.

Now, brethren of the society, if by your sympathy and help we shall pass this crisis in our history, in the years to come, when you are hard pressed by alien foes, the South, the great hot-bed of Baptists, will send forth multitudes of men bearing the banner of Christ in your midst. Only a few years more and the great battle will be won for ourselves, for you, and for the world.

THE WORK OF THE EDUCATION SOCIETY FROM
THREE POINTS OF VIEW.

BY COL. J. A. HOYT.

1. *Considered from a denominational standpoint.*

Baptists have been foremost as advocates of higher education in this country. There has been no lack of leaders on this line, and some of our most eminent men were among the earliest to press the necessity and importance of collegiate and university training under Christian guidance and control.

We have been lacking unity in the support and activity of the rank and file. There are reasons for this failure. The growth of the denomination has been too rapid and constant for the permeation of the most lasting impressions in favor of higher education. Then our strength has been mainly with the middle and poorer classes, whose uplifting on this line has not been commensurate with the growth in numbers. The day is dawning, however, and the people are awakened to the importance of furnishing their sons with the best equipment and training at their command. The American Baptist Education Society comes in as an important factor in this work, and the stimulus already afforded by its unparalleled success gives promise of greater things in the future. The aid already given to colleges here and there over the land has begotten afresh the zeal and enthusiasm of our leading men, and the people are manifesting a deeper interest than ever before in our history as a denomination, so that we are better prepared to push forward the enterprises now in operation and to devise what may be needed for the future.

2. *Considered from a patriotic standpoint.*

The Education Society is engaged in a work of patriotism as well as philanthropy. The better training of our sons under Christian auspices surely conduces to the well being of American institutions and the perpetuity of the compact which binds these States in an indestructable union. We are moving forward as a reunited people, and though there may be jars and collisions occasionally, we are reaching a better understanding, and the social, religious, political and industrial problems, which confront us to-day, are to be solved by the mighty power of the cross of Christ, and one of the potent agencies in this solution will be the careful training of men and women in such institutions as are founded for the glory of God, not for the destruction of the faith once delivered to the saints.

We are engaged in a patriotic work, the upbuilding of our country on a sure and lasting basis. This is the only Society or organization amongst the Baptists of the United States which is not limited in its operations. It takes in the whole country, and though an infant of tender years, it has already permeated the North and the South, the East and the West, and with careful discrimination has extended a helping hand to the struggling institutions throughout this broad land. As a Southern man, I rejoice in the glorious achievements of the past two years, and look with confidence to yet greater results in the near future. I was a Confederate soldier, and bear upon my person the marks of respect from those who were once my enemies. [Laughter and applause.] I have never yet apologized to any one for the part borne by me in the war between the States, and it is too late to begin now, after twenty-five years have elapsed since the closing scenes at Appomattox. On last Sunday night I was at the church so ably piloted by Dr. Henson, who was once a Virginian, but now a Chicagoan of Chicagoans, and the church was most beautifully decorated with the American flag. I remarked to one of the deacons, at the close of the services, that there was a flag in my possession not exactly patterned after those surrounding me, and on a recent occasion it was unfurled in my own town for the purpose of decorating the stage in the Opera House, but this fact did not lessen my regard for the stars and stripes. The soldiers of both armies understood each other, and there was little danger of conflict between them. But in the North and in the South there are men who indulge in pyrotechnics, but who held back when others were fighting and only bluster in times of peace. Such as these ought to hide their faces in shame. [Laughter and applause.] The speaker then referred to Gen. R. E. Lee, and told how on his return from Appomattox to his quiet home in Richmond, he was greeted with a respectful salute from the Federal soldiers. "In that spirit of a true soldier, Gen. Lee for five years more stood before his people in behalf of a restored Union, pleading for peace and for the advancement of our common country." [Applause.]

3. *Considered from an educational standpoint.*

I will not undertake in the few moments left to discuss this question at large. But let us look at some of the facts connected with the history of this Society. Allusion has been made to the distribution of aid among needy institutions in various sections of

the country. Timely and potent as these have been, they yet fall short of the grand results achieved by the stimulation and encouragement which discreet and prudent counsels have given to the educators of the land. There is a touch of the elbow, never more plainly felt and seen, which cannot fail to produce the most beneficial results to our institutions of learning, and to realize the hopes and aspirations of men whose sacrifices on this behalf are beyond question among the noblest and grandest of our times. But the Society is doing more. It is reaching out for recruits in every direction, and it is laying the foundation for largely increased attendance upon our academies, colleges and universities. I am not in sympathy with Mr. Andrew Carnegie, who has recently inveighed against higher education for business men. Highly educated men are as much needed in the pew as in the pulpit, and dealing as they do with every form of active life, settling the most momentous questions for the good or ill of society, I strongly favor their thorough preparation in mind and heart under the direction and guidance of consecrated men of God, whose learning is tempered by the gracious influence of the Holy Spirit.

Not long ago it was said by Dr. Goodspeed (who proved his title to the name he bears by the good-speed with which he did the work entrusted to him in connection with our beloved Corresponding Secretary,) that "it will be the glory of the institution in Chicago that the people, all the people, founded it." The story has been told already, and need not be repeated. The work has been nobly planned and grandly accomplished, and the entire denomination rejoices with the metropolis of the West, destined it seems, to be the most populous city on this continent. [Great applause.]

But let me introduce a few facts connected with my own State, showing the beneficial effects of this Society in that section of the country. With an institution forty years old, which had its endowment dissipated by the war, we had a long and desperate struggle for existence. We have no very rich Baptists in South Carolina, and two years ago an effort was made to raise \$20,000 in small contributions, adding to \$25,000 already in hand for endowment. The amount was substantially raised, and our contributions to State, Home and Foreign Missions were not reduced, but largely increased, while adding to our endowment fund. We had no thought of asking for more at this time, but the generous offer of

Mr. Rockefeller, coupled with the encouragement of the Education Society, induced us to make another effort. We modestly asked the Society to give us \$10,000, but they reduced the sum to \$7,500, on condition that we raise \$20,000 more within eighteen months. Of this sum we have secured \$18,000 and upwards in cash and pledges, about one-third cash, which has been contributed by 121 churches and 641 individuals. It is the stimulation received from this Society which has enabled our people to make this additional sacrifice for collegiate education under Christian auspices, signifying as it does the elevation of all classes. The work of the Education Society will be felt in the days to come, and the foundations are being laid for a broad and liberal expenditure of energy and means for the good of our common country and the glory of our Heavenly Father.

Upon the conclusion of Col. Hoyt's address, which was liberally applauded by the vast audience, an old soldier of the Grand Army of the Republic, who was in the gallery, arose and said amid applause, that he would like to be one of the five-hundred Union soldiers to raise \$2,500 in order to secure the amount originally asked by Col. Hoyt for the institution in South Carolina.

THE NEED OF ACADEMIES IN NEW ENGLAND.

BY HON. CHESTER W. KINGSLEY.

Mr. President, Ladies and Gentlemen: After listening to a speech from such an able representative of the results of a "higher education" (Dr. Dixon), I am afraid you will find it painful to listen to a plain business man's talk. The subject assigned to me on the program is "The Need of Academies in New England." I shall take the liberty of adding one word, and make my theme, "The Need of *Christian* Academies in New England."

And we would remark, *First*, that this need is manifest in the almost entire neglect of any kind of religious teaching or exercises in our public schools, either in the common or high schools, indeed there are very few schools among us where any reading from the Bible is practised or allowed. When the speaker was a boy, the Bible was read in almost all the public schools, and very many, if not most of them, were opened with prayer. But all this is changed. The large increase of foreigners among our population, most of whom are directly or indirectly under the domination of the Romish church, and who are opposed to our school system, by direction of the leaders of that church have protested against the use of the Bible in the schools, knowing well that the acceptance of the Bible teaching in its simplicity would result in the destruction of their falsely claimed authority over the bodies and souls of men.

To continue what they claim to be their right, to dictate to their adherents in all matters of religion, and what we believe to be altogether wrong and contrary to the Scripture teaching, we see them everywhere organizing parochial schools, not only to teach their children their catechism and instill the dogmas of that church into them when young, but also, as far as possible, to keep their children away from associating with Protestant children and thus learn from them the better principles that we hold, and those which free us from the dictation of the church and hold us only accountable to a living, personal Christ, who makes His children free. Surely not only the "The children of this world," but also the leaders of a false religion "are wiser in their day and generation than the children of light," and to meet this state of things we must establish schools where the true principles of religion are taught and practiced.

We remark in the *Second* place, that this need is seen in the

great lack of young men who are preparing for the ministry. Most of you will remember how Dr. Northrup, in his address as President of the Missionary Union, in reply to a question he said was often addressed to him, "Why don't you turn us out more ministers from your Theological schools," brought down his hand with great emphasis on this desk three times, exclaiming each time, *famine*, FAMINE, FAMINE, referring to the great scarcity of young men preparing for the ministry. By the statistics of the "New York Baptist Union for Ministerial Education"—that great State with its 122,000 Baptists—we learn that there are only "76 reported as studying for the ministry," while in the "high schools and academies they have 1203," which we understand are more or less under the care of this Union. In Harvard University, that great school with its 1,600 or more pupils, we suppose one could count on his fingers all that are studying for the evangelical ministry. Of the graduates from Newton Theological Institution this year not half a dozen are from Massachusetts. Surely we must repeat the prayer, "Lord send more laborers into the Harvest." If the young men do not come to our Theological schools, how can they "turn out more ministers." Our well manned schools of this kind can only do the best they can with the material they have to work upon, and it is worthy of our most earnest thought and enquiry, as to what is the remedy for this dearth in our Theological schools and how the remedy can be applied.

We think what is needed and what will do more than any one thing to furnish us with Christian ministers, missionaries and educators of the right kind, is *First-class, well endowed, Christian Academies*, and just here it may be well to explain what we mean by such an academy. It is a school where the pupils are furnished not only with intellectual and physical education that will help them to prepare for the ordinary duties of life and fit them for college, but also where their moral and religious training will receive especial attention and care, where the teachers are all Christians, who, in the daily religious exercises of the school, and in their own daily lives, show that they are interested in their pupils hearts, as well as in their heads, impressing upon them that the highest style of a man is a *truly living Christian man*, and that the highest occupation on earth is to be engaged in bringing men from darkness into the light and liberty of the gospel of Christ. In such academies revivals are of constant occurrence, when five, ten or twenty are converted and

brought to Christ. We have such an academy in mind, where an experience like this has been repeated again and again. It is in such an atmosphere, with such surroundings, that young men are led to choose the ministry for their life work and go forth in the name of Christ to work for the good of mankind, and thus for the glory of God; such results may be expected only in *Christian* academies, devoted to Christian education. We find as a fact that in New England, and we think it is equally true elsewhere, a great many, if not most of the men who excel in the higher education and fill our pulpits most acceptably, have been country boys, who had not become acquainted with the luxuries and prevailing aspirations of city life, nor yet supplied with means that wealth gives in both city and country—*poor* country boys, to whom an education seemed as stepping stones to something higher and better than that which had been the lot of their fathers on the farm. Very few of the young men who have inherited wealth and received a liberal education, without the privations and efforts that a poor man has to encounter, and by the timely help of others has overcome, have ever in this country distinguished themselves as Christian ministers. We remember but one such. To him with pleasure and profit we have listened from this platform during these anniversaries. I have said these academies should be "well endowed," and why? Because nearly all these poor boys that have turned out so well had to be assisted in getting their education. Without this help they would never have succeeded as they have. That our view of this matter is not theoretical only, let us give you an illustration or two. In one of our well known educational institutions, of 81 graduates, 60 were assisted in securing their education, outside of their own efforts and families. Of these 22 are now pastors in leading churches, 13 are editors or assistants on religious papers, 10 are at the head of state or national benevolent societies, and the rest are engaged in educational work. And it has been my pleasure during these meetings to look in the faces of not a few of these men of God who have thus by timely aid and encouragement come to the front in every good word and work.

We find that in the report of the "New York Union for Ministerial Education," for 1888 and 1889, there were ministerial students in schools 180; of this number there were 140 being aided—in theological schools 83, in college and academy 57, showing we think conclusively that our ministers have come, are coming, and will con-

tinue to come from that class of young men who need help and encouragement in procuring a suitable education for the ministry. Very few of the graduates of our high schools find their way into the ministry.

We cannot but think that in this matter of a Christian education there has been a great neglect in regard to the roots in cultivating the theological tree. Many years ago we worked for a man in gathering a large number of small pears. The pears were not good to eat but they were full of seeds. These seeds the nursery man planted, and in due time the young trees came forth. He then budded them with buds from trees which bore rich fruit, and then these little trees grew and bore luscious pears. So we must furnish our theological schools with pupils. We must begin early with them, and when they grow up ingraft into them the great truths of Christianity with their intellectual training. Of what use is a magnificent fire steamer, with fire and steam all ready for work, without a hydrant and a constant supply of water to make it useful.

Our theological schools are well enough, but they must be fed with more material in some way, so that Newton Theological Institution, with its splendid location and able teachers, shall have 150 or 200 students for the ministry instead of fifty as she now has, and that the famine in the Chicago Theological School may cease and plenty of students may come to keep the faculty busy, and cheer the heart of its worthy President.

Let it be known that the means are provided to educate every young man who feels that he is called to preach the gospel or engage in other Christian work during his life, and who can give reasonable evidence that the call is from God, and we believe that many more will give themselves to work for life in the Lord's vineyard. When your speaker was a young man, soon after his conversion, he thought and others thought, he was called to preach the gospel. He commenced to study *hic, haec, hoc*, for awhile. But he was very poor, so was his family. No education society or other helping hand appeared, and the way soon closed up, and instead of making a second or third rate preacher, he only became a plain business man, such as you now listen to. And this has been the experience of many another, who with a little help at the right time might have become good ministers of Jesus Christ.

In the State of Maine we have an example of what the Christian academy can do. Hebron and Houlton Academies are the feed-

ers of Colby University, from whence have come so many of our excellent pastors, educators and statesmen.

My brethren, let us awake to the importance of this subject. Let us learn that the safest and most profitable investment we can make is in Christian men, who will go forth among their fellows, exerting and creating influences for good, which will continue to bless mankind long after we have passed away.

We hail with great delight this new Society, the Baptist Education Society, which has already done so much to encourage and help many of our struggling Christian academies, and promises to do so much more in the future. May God continue his benediction and greatly prosper the work so well begun.

[Following is the address which Professor W. C. Wilkinson, of New York, when called on by the chair, begged permission, because of the lateness of the hour, to refrain from making.]

A PLEA FOR ACADEMIES.

I speak on behalf of academies—of academies as constituting the point at which the rapidly-forming battle line of Baptist advance and aggression in the business of education most needs just now to be strengthened.

I plead for academies, not because I do not favor the establishment and expansion of colleges, and not because I do not favor the founding, the speedy founding, of one or two true Universities, both classes of institutions to be under Baptist control, liberal, enlightened, but genuinely loyal, Baptist control.

On the contrary I plead for academies, in part, and in large part, because I do favor these two forms of educational development. And as I could not *indefinitely* postpone either the one or the other of these two things, so I would not *long* postpone either of them. Education is like water—it runs downward. We need head in order to have flow. And the true head, the real *fons et origo* of education, is the school of *high* learning. This is true as a matter of history, and it is true as a matter of philosophy. Higher education precedes lower, both chronologically and logically. It is a case in which an architectural paradox holds—we are to begin building at the top and build downward. The University first, then the college, next, the high school or academy, last, the common school. That is the order. The University creates the college, the college creates the academy, the academy (or the high school or the normal school) creates the common school. You ask, how can I say this, when as a matter of fact, we have no University, while both colleges and academies we have. True, I answer, we have no University so-called, as Baptists. But in effect, effect very limited and partial in comparison with what ought to exist, we enjoy University advantages. And it is because we do, however imperfectly enjoy such advantages that we are able to have colleges.

A year or so since, the president-elect of one of the foremost of our Baptist colleges, before assuming the duties of his office, went abroad to equip himself for the discharge of those duties—how? by resort to University sources of culture in Germany. There, is a late concrete illustration and confirmation of what I mean when I

say that the University creates the college. Nor is this instance at all exceptional. Every qualified college teacher has *in some form* enjoyed University advantages. No man is a qualified college teacher that has not enjoyed such advantages. The law is inexorable. No man can teach well that does not know *more* than he will be called on to teach. There is always some loss, some waste, some tear and tret, in the transfer of knowledge from one mind to another. The communicator must needs to have surplus, abundant surplus, the more abundant the better. Hence, in part hence, the demand for Universities.

Why, then, since Universities lie at the foundation of organized learning, that is of learning subsisting as a system of schools, since I say Universities sustain this relation to the whole rounded scheme of general education, why not urge at once the founding of a University? If Baptists need Baptist colleges and Baptist academies, how is it that they do not equally need, and, if what I have been saying is true, need first of all a Baptist University?

I answer, for this reason. Colleges we already have, good colleges, not good enough, still reasonably good, not in number sufficient, still in considerable number, and it is high time that these institutions, now actually existing, be made the most of—which at present is far from being the case. I do not think it any exaggeration to say that, without seriously, perhaps without at all, increasing the pressure on the denominational purse, the Baptist colleges already existing could in the aggregate do *three times* their present amount of educational work, and what is less likely to be considered, do that work *three times as well, if* only there were suitably-equipped academies to supply them with the requisite numbers of properly prepared students. We have built our mills, we have put into them the most approved machinery, we have provided plenty of water power, we have an adequate force of skilled men to run them—but we neglect to send them the grist to grind!

But my illustration fails at a point of the highest importance. Perhaps a mill could turn out product of the finest quality, even if the quantity of that produce should run very low. But this is not so in the educational mills. Here quantity is essential to quality. Of course this is true only within limits. But within those limits it is as true and as important, as it is likely to be overlooked, that no body of college teachers can do their own proper best without the stimulation of *numbers* in their class-room. Teachers may be as

conscientious as you please, they simply *cannot*, however they may will it, and however they may endeavor it, they simply *cannot*, do as good work with a half-class of students as they could with a whole class. Teachers also, as well as students, need to be put upon their mettle. And full *numbers*, numbers full and increasing, mustering before them in their class-rooms, will put teachers upon their mettle.

But more numbers is not all. *Better preparation* on the part of matriculates is much. Ability to receive in the pupil quickens ability to impart in the teacher. It also stimulates in the teacher desire to acquire in order that he may always have more and more to communicate. The reciprocatory reaction between teacher and pupil is manifold, and is incalculably great.

Then, quite independently of the economy of teaching force secured by the sending to our colleges of students more in number and better in preparation, there is the accompanying enormous augmentation of advantage to each student resulting from his being a member of a larger community and a community instinct with a finer spirit of life. Fully half the good to the pupil of his course of training at school or at college comes from the mutual exchange into which he enters with his fellow pupils. His classmates in especial, and his fellow students in general, make and mould a man quite as much as do his teachers. A college course is worth manifold more to a man, if he enjoys the opportunity of fellowship, if he is obliged to compete with a large number of his peers. There are undoubtedly some *small* advantages to a student in being member of a small class. But the *great* advantages are all in favor of membership in a larger class.

Fill up the colleges, then, that you now have with more and better students. The way to do this is to provide academies for multiplying students, and for furnishing to these the necessary preparation. But you say perhaps, why academies? There are high schools—will not these do as well? I answer. In the first place there are not high schools enough; and, in the second place, the high schools that exist are not so distributed, so located, as adequately to serve the field of our need. In large centers of population, there probably are found, we will say, high schools good enough to answer very well as fitting places for college. But often these afford accommodation for no more pupils than are sent up to them from the local schools whose needs they were planted to meet.

But even were their accommodations ample to receive all applicants, still it would be undesirable for distant pupils to come as boarders to a city where they would enjoy purchased privileges only at some disadvantage, and by suffrance rather than of right.

All this under the supposition that high schools, were they numerous enough and were they accessible enough would be what we require. But they would *not* be. And this for sound reasons. First they are not sufficiently under the influence of religion. This, in the present state of public opinion on the subject of the right relation between government education and religious, no government schools can be. Second, even were religion sufficiently acknowledged as a power in the high school, still what is distinctively Baptist in religion could not properly be so acknowledged. I say this in no sectarian spirit though for brevity's sake, I say it in what may be regarded as sectarian phrase. Whatever anybody may say or suppose, I know that I am no sectarian Baptist. That is, for the sake of the Baptist sect itself as a sect I would not lift a finger to serve it. I care nothing for the perpetuity, the growth, the prosperity, of the Baptist denomination, *except* as the Baptist denomination stands for the truth of Christ in certain respects in which other Christian denominations are wanting. It is *solely* because the Baptist denomination will, by having academies, colleges, Universities which it can control to that end, be made stronger, wiser, more effective in witness of its own peculiar trust—it is solely for this reason I say, that I speak here for *Baptist* institutions of learning. Every Baptist institution of learning simply by the bare fact of existing as such, apart from any positive teaching put forth, is a power of testimony for that truth, to defend which, the Baptist denomination exists. Every such institution of learning is a radiant centre of Baptist influence, that is, of influence for Christ at certain important points at which we, as Baptists, because by the grace of God, we have at those points been put in trust of the truth of the Gospel, are under a peculiar and solemn responsibility.

Much more, if a general diffusive power of witness for the truth goes abroad from every Baptist institution of learning throughout the community in which it stands—much more, I say, is every Baptist institution of learning charged with incalculable teaching power exercised on the students that resort to it for education.

You say,—Is there then a Baptist arithmetic, a Baptist chemistry, a Baptist grammar? No, certainly not. But it makes a great

difference, in the total result of education, *who* it is that teaches even these strictly neutral subjects. I said once to an intelligent gentleman, a Baptist and a Baptist deacon—he had been arguing that non-theological, non-religious, non-denominational teaching might, all of it, better be left to institutions non-denominational in character, he saw no need of a “Baptist” college. I said to this gentleman: “You are a Christian, and you could wish your son to be a Christian. Now Faraday was a Christian—Huxley is not—Faraday was known, he made himself known, as a Christian. Huxley is known, he makes himself known, as a non-Christian, as an anti-Christian. These men are both teachers, say of chemistry; they teach chemistry, say, with absolutely equal skill. Neither the one nor the other we will suppose allows the least color of religious influence to leak into his scientific teaching. They are both absolutely abstinent from inculcation, from intimation on the subject. They teach science, pure and simple, in the most neutral conceivable manner. Still, Faraday’s students know that their admired teacher is a Christian, and Huxley’s students know that their admired teacher is an anti-Christian. You have been a college student and you from personal experience of your own, know something of the silent influence exerted by a great teacher on the ideas and on the character of the hero-worshipping youthful pupil. Now I wish to ask you, Which one of the two men, Faraday or Huxley, would you rather have teach your son chemistry?”

I need not tell you, Mr. Chairman, what the answer was. There could be but one answer to that question from an intelligent and candid Christian man. But chemistry is no more Christian than it is Baptist. And if a Christian father would wish pure science taught his son rather by a Christian than by an anti-Christian, the same reason, or one entirely similar, holds why a Baptist Christian father should, other things being equal, prefer to have his son taught science by a Baptist Christian rather than by an anti-Baptist Christian. Still I grant that if the influence of the educational institution be on the whole predominantly Baptist, the presence in the faculty of instruction of some teachers not Baptist, is a thing not to be objected to, nay, is a thing perhaps even to be desired as a sign of liberality and of unsuspecting Christian brotherhood.

In a word, then, if Baptist views are worth holding, they are worth propagating, and to propagate them, as to preserve them, one of the best ways conceivable is to found and maintain institutions of liberal learning.

But I have not half united the strength of the reasons why high schools cannot supersede the necessity of academies. In the nature of the case, the high school cannot educate so well as the academy. I do not mean that some high schools may not educate better than some academies. I mean only that the ideal high school cannot educate so well as the ideal academy. This from the inevitable necessity of things in the two cases. The high school is part of a system. The system is necessarily greater, stronger than the man—than any individual man I mean, working under it. The teacher is put in a treadmill. He has got to tread his rounds. No matter what the exceptional value, the transcendent value of a particular teacher's individuality may be, that individuality must yield to the system. This teacher may be a genius in teaching such as appears only once in an age. It does not signify. His endowment does not count. Or if it count for somewhat, it does not count for much. The gristmill of the system grinds on, and you might as well resist gravitation, as not fall into the one changeless order provided for you.

The students of the high school are as helpless as their teachers. They must all go through the one process and come out the same product. "The picturesque of man and man" is blotted out. As Victor Hugo exclaims, "Sinister obliteration of a *man!*" I speak from personal experience here—experience had both as pupil and as teacher in both kinds of schools. Of course what I have thus been saying, I have said too strongly for literal truth. But subtract what is right on the score of over-statement, it still remains true that the academy has, by virtue of its more liberal constitution, enormously the advantage of the public school, giving beneficent play both to the individual genius of the teacher and to the individual genius of the scholar. American civilization cannot afford to dispense with the academy. I would almost rather take education altogether out of the hands of the state than let the hands of the state altogether hold it in their grasp. Far be the day when young America shall be drilled into dull uniformity by the universal and exclusive prevalence of state education.

I exceed my time and I must stop without finishing. But let me add that, had not my own thought and my own observation independently led me to these conclusions, still, such is my confidence in the wisdom of the Executive Board of the Education Society and of its Corresponding Secretary, that I should unhesitatingly adopt

that conclusion on their judgment alone. It is my belief that we have the highest reason to be grateful for such services as the Secretary of the Education Society is rendering us. He takes survey of the situation both broad and minute, and applying an intelligence singularly alert, and a judgment singularly sagacious with a conscience singularly clear of disqualifying motives, he arrives at results of opinion as to what our need is that the future will show to have been wise beyond the appreciation even of those who now most warmly approve and applaud his achievements in the past. This I fully believe. I stake my own credit freely without fear in bidding you trust your Executive Board and your Secretary. There is only one thing about which I feel anxious in the future of our educational work. Shall we as a denomination be worthy? *There is money enough waiting to be spent, there is wisdom enough ready to spend it well*; shall we, shall we ourselves be found so prepared that it can be profitably spent in helping us? If we promptly, practically, emphatically answer, Yes, there is a magnificent future in education lying immediately before us. I pray God we prove not wanting to our opportunity and our responsibility.

* HIGHER CHRISTIAN EDUCATION.

A. C. DIXON, D. D.

True education does more than impart knowledge; it forms and develops character. Christian Education, then, is the formation and development of Christian character. Higher Christian education is the development of Christian character of the broadest and most symmetrical kind. The basis of Christian education is the new birth. Over the door of every Christian College and University I would write "Ye must be born again," so that every one, though he be as moral, religious, and cultured as Nicodemus, must read it as he passes under. The body, to be sure, should not be neglected; but brawn is not brain, muscle is not mind. The new version, as translated by some universities, reads: "Godliness profiteth little; but bodily exercise is profitable in all things." God save us from a university in which virtue, is optional and base ball compulsory. Plato, Xenophon and Plutarch gave elaborate descriptions of banquets without mentioning the food.

Christian education can afford to be dogmatic, for the Christian is a man who knows something, and he is not afraid of any truth. He welcomes whatever the telescope brings down or the microscope brings up. He delights in facts, and only protests when fancies are counted for facts. He loves astronomy, while he makes the Sun of Righteousness the very center of his system. He loves geology, which he claims is founded on the Rock of Ages. He loves botany, though he prizes above all other flowers the Rose of Sharon and the Lily of the Valley. Let scientists bring forth their facts, and he welcomes them, for he knows that scientific facts cannot conflict with divine Revelation. Agnosticism is the last ditch of infidelity. A New England preacher used to say, "A man who knows not and knows not that he knows not is a fool, shun him! A man who knows not and knows that he knows not is simple, teach him! A man who knows and knows not that he knows is asleep, wake him! A man that knows and knows that he knows is wise, follow him!" The agnostic is of the "simple" class, and is about ready to be taught. Prove to the inquiring mind that God has not

* The address by Dr. Dixon opened the session of the Society on Tuesday evening. The Secretary regrets that the illness of Dr. Dixon, and the consequent delay in securing the manuscript, compels its insertion out of its proper order.

fully revealed Himself in nature, and that mind will turn to the Bible for the full revelation. Down-right prejudice or laziness is at the bottom of all agnosticism. The man who says "I don't know about God and the future," convicts himself of a prejudice, too blind to read the Bible, or of a laziness of which he should be ashamed. I had in my class at college a genuine agnostic. He answered but one question in nine months. His invariable reply was "I don't know." He did not study; there was in the text book all the knowledge he needed, and his agnosticism might have been cured in two hours' hard work every day. There is the Christian's text book, the Bible, all the knowledge that agnosticism needs. This young man finally fell in love, and his new experience woke him up. He studied hard, and his agnosticism disappeared. Would that the agnosticism of to-day might fall in love with something; it might, then wake up and learn its lessons.

Universities are not built for the protection of the Bible. The Old Book has a way of taking care of itself. Indeed, the Bible takes care of the universities. I said to my little four-year-old on my departure to the Adirondacks one summer, "Howard, you must take care of mamma while I am gone." "All right," he replied, as he scampered off to play. That night his little prayer ran thus: "God bless grandpa, and take care of him; bless sister Mary, and take care of her; bless papa, and take care of him, I will take care of mamma myself." The mother was pleased but amused, as she saw the little fellow striving daily to take care of her; and, if the angels ever laugh, and doubtless they do, it is when they see Christian men rallying to the defence of the Bible, while they know that the Bible is really defending them. When a dull novel is written, which makes a thrust at the Bible, the knights of the pulpit and the pen rush frantically to the defence of the Old Book. The Bible has been overturned so many times that we may well delight in its overthrow. It is like the Irishman's fence which he built three feet high and four feet broad, so that, if it should be turned over, it would be one foot higher than it was before.

The Old Book has stood long enough to be reckoned established. No other book could have endured such struggles and lived. As you enter St. Paul's Cathedral, you have no fear of its falling under your weight. God's great cathedral of truth has stood so long and held so many, that there is no need at this late day of founding universities for the purpose of digging under the

foundation to see how well established it is. Let it be understood that we are not here for the defence of the faith, but because our faith has passed out of the sphere of defense into the wider sphere of propagation. We are not in the fort warding off attack, but on the march making conquest.

Christian Education deals with the individual. Its purpose should be to develop the individual along the Christian lines. Any attempt to put all men in the same mold is disastrous. It makes them into *things*. I saw the other day walking down a street in Baltimore some twenty theological students, led by a reverend "Father," all dressed alike, hats alike, coats alike, collars buttoned behind alike, faces shaven alike, and each one, apparantly, trying to look just like the other. I could but think of a flock of geese. If men are to be mere machines, run by the will of their superiors, such is the kind of education we need; but God's plan is to make men not machines. "Work out your own salvation with fear and trembling." Students sometimes prefer, it seems, to work out the salvation of their professors. I believe in evolution backwards. There is more tendency in men to become monkeys, than in monkeys to become men; and the apist is almost as bad as the papist. To be sure the development of individuality will make cranks, and cranks are what we need. A crank drew me from Baltimore to Chicago. Without cranks the commerce of the world would come to a stand-still. A crank with a steam engine ahold of it, can move things. Now there are some cranks so crooked that you cannot even kindle a fire with them. They are useless; and yet, some men are so smooth and precise, just like every other man, that God Himself does not seem to be able to use them for pushing forward any enterprise.

Such individuality need not weaken altruism; it may be linked with the truest fraternity. A man who keeps close to the Bible cannot be selfish.

The charge is sometimes made against Higher Education that it freezes men. Glittering ice however, is better than murky fog, but when ice and fog combine, the steamships had better look out. But Higher Education need not manufacture ice or fog. Some churches, whose members are not college graduates, are ecclesiastical refrigerators. The Water of Life seems to have frozen in their hearts. True Higher Education will help to make whatever is in a man flow out for the good of others. I stood some time ago

in the vault of the Assay building on Wall street, New York, and looked for the first time upon eight millions of gold bullion. I tried not to be covetous but could not help feeling that I would like to circulate some of that gold. Some men are like that vault; they are full of the bullion of golden knowledge, only needing to be melted down in the fires of love, and sent about doing good. Mere acquirement may make a man like the Dead Sea, which takes in the Jordan and gives out nothing: the result is black asphaltum and death. We thank God for the rich men who were like the Sea of Galilee, taking in the Jordan of God's blessings on one side, and giving out at the other side as full a Jordan of benefaction. Such waters teem with life and beauty. In the Mammoth Cave the stalactites from the top hang down and join the stalagmites from the bottom, and form a solid pillar of support. The stalagmites were formed by what the stalactites gave off, while, in giving, the stalactites themselves grew larger and stronger. They whisper to us the secret by which social problems of to-day may be solved. Let the wealthy give of their abundance to the fostering of such institutions as will uplift the masses, and thus the rich and the poor will stand together, strong pillars of church and state. On the monument erected to the great fire in London, planned by Sir Christopher Wren, there is a striking bass relief. It represents on one side the burning city with gaunt famine; on the other side, rising walls, the horn of plenty, emptying itself. Old Time not with his scythe to cut down, but with the touch of his finger to renew. Standing in the midst of it all is a radiant figure, holding in his hand a sceptre. A close look at the hand reveals the fact that it is pierced. A good illustration of the two forces at work in our great cities. The fires of evil that consume rising generations, on the one hand; the institutions that quench the fires, and build up the people, on the other. Those institutions that believe in putting the sceptre in the pierced hand of Christ are to be the salvation of our country and the world.

Higher education is for the times. There is no need of hurry to keep up with the times. If the trend of the times is in the right direction, Christianity is already up with the times; and if the trend is in the wrong direction, then it is the part of Christianity to confront the times. It is well to travel in a Pullman car, provided it keeps on the track. It is better, however, to travel in the old stage coach, jogging along a safe road, than to be on a Pullman car going at the rate of fifty miles an hour down an embankment. Christian

thought, which is another term for the thought of God, is good for all times. The old sun does not bother with adapting itself to the different climates; the climates must adapt themselves to the sun. Gibraltar does not change its form for every incoming wave; the waves must change their forms to suit Gibraltar.

This does not mean that we are not to consider the burning questions of our day. The institution, be it the pulpit or university, that ignores the needs of the times, will and ought to be set aside. They are like the man absorbed in his studies, to whom the servant came and with the cry "Master, the house is on fire." Go tell your mistress," he curtly replied, "you know I have nothing to do with household affairs." The king of Bavaria used to load his table with the richest viands, and then, placing around it the busts of Plato, Sophocles, Aristotle and other ancient worthies, he would feast with the spirits of the past. But the king of Bavaria, remember, was crazy.

Higher education of the right kind recognizes the proper relation between God and the forces in the world. The tendency of the times is to defy law. After a student has been three or four years in a laboratory, studying the forces of nature, he may come out thinking that there is nothing in the world but force. The tendency of modern education, in some quarters, is to banish God from the world he has made. Jesus said "All power in heaven and on earth is given unto me. Go ye and disciple the nations, and lo, I am with you alway." He does not delegate power to his people, but proposes to go along with them and be the power they need. In Rubens' picture of the triumph of Christianity the chariot is drawn by angelic forms—the supernatural going ahead. It is pushed by two small children, and followed by motherhood and fatherhood, and all the signs of civilization. Such is God's order. God is in the forefront, the child-like spirit co-operating with Him. Then follows the highest type of manhood, womanhood and civilization. Reverse the order; put civilization in the front and the angelic forms following, or banish them altogether, and you have what the infidel thought of to-day demands. The first duty of Christian Education is to recognize that Christ is still the leader of his people. The influence of culture, money and position, is no mean part of the assets of Christianity. But influence is not the New Testament word, and occurs but once in the Old. Job speaks of the "Sweet influences of the Pleides," and, to be sure, he had to go a

long way from home to bring it in. The New Testament word is "Power," Power is not synonymous with force. The power promised the disciples was none other than God Himself. The present God is the Christian's power. Our power, which depends upon our relation to God, may be sacrificed for influence, our relation to men. Influence on the other hand may be sacrificed for power. Sad, sad the day when the church of Christ shall seek influence through culture, money, numbers, or positions, at the expense of power. Jesus Christ was a man of no influence. He made Himself "of no reputation." He did not select for His apostles men of influence with the exception of Paul, and he lost all he had the day after his conversion. The apostles did not have enough influence to keep out of jail; but there went with them the power that shook the jail doors open and let them out. Let Higher Education be ever linked with God.

I bring to the American Baptist Education Society the greetings of the South. This Education Society, without any war history, is a good rallying point for every lover of Christian Education in this broad land. Some of us enlisted under the banner of U. S. Grant, when he said "Let us have peace," and we mean to fight it out on that line. I never saw Libby prison until I came to Chicago. There are a few more old war relics in the South, which walk on two feet. We would like for you to transport them also. Put them in "Libby" and keep a sharp eye on the tunnel. Then look around in the Northern states, and you will doubtless find an equal number of the same ilk. Put them in "Libby" too; there are doubtless enough old guns and swords in there for them to fight it out; and after they have thoroughly demolished each other, the atmosphere will be clearer and the country at peace.

And now what shall we say of the men who have so grandly carried on this work during the last year? As James Russell Lowell was crossing the Alps with a friend from Italy toward Germany, on reaching the summit, he turned his face toward Rome, and, lifting his hat, exclaimed, "Glories of the past I salute you!" His friend turned his face toward Germany, and, lifting his hat, exclaimed, "Glories of the future I salute you!" We lift our hats to John D. Rockefeller, F. T. Gates and T. W. Goodspeed, to the Baptists of Chicago and the Northwest, while we exclaim, "Glories of the past we salute you!" Then we turn our

faces toward the University of Chicago and other institutions to be founded, and, lifting our hats, we exclaim, "Greater glories of the future we salute you!" If Mr. Edmunds and Uncle Sam don't hurry up with their national university in Washington, we Baptists will have to build it ourselves, and we will have a Columbian College, already a prosperous institution, as a good nucleus to begin with.

The real glory of the University of Chicago is not to be in its endowment, its walls, its apparatus, but the Christian character it shall mould. The biggest thing on this earth is a man. I believe in government. Away with anarchy! But greater than all government, as an organization, is the individual man with his immortality and capacity for infinite expansion or contraction, happiness or misery. The Roman government has perished, but Caesar and Caesar's slaves still live. A man can make no better investment of his money, than by putting it in the characters of the rising generation. "Immortal glories of the future we salute you!" We look for the noon-tide, of which this is the dawn; and all the glories of the past, present and future, we lay at the feet of Him, "whose we are and whom we serve."

THE EDUCATION SOCIETY AT THE AUDITORIUM.

At the great meeting at the Auditorium, when the time allotted to the Education Society had arrived, Secretary Gates, of the Society, was introduced to make an announcement. Secretary Gates said:

I hold in my hand a letter. It bears date of May 15, 1889. It was written by Mr. John D. Rockefeller. In this letter, in which he agrees to contribute \$600,000 toward the establishment of a new institution of learning in Chicago, he conditioned his gift on the raising of \$400,000 more on or before June 1, 1890, those pledges for \$400,000 to be satisfactory to the American Baptist Education Society and himself. During the progress of our canvass Mr. Marshall Field offered to this Society a most admirable and exceedingly valuable site for the new institution of learning, and he also conditioned his gift on the completion of the \$400,000 fund according to the terms which Mr. Rockefeller had made.

You will perceive that it is necessary that the subscribers to this fund should know authoritatively that both Mr. Field and Mr. Rockefeller are satisfied that the conditions which they have made are fulfilled. First, Mr. Rockefeller had required the pledges to be satisfactory to the American Baptist Education Society. The Executive Board of our Society appointed a committee, consisting of Messrs. E. Nelson Blake, C. C. Bowen and J. A. Hoyt, which carefully looked over the pledges and made a report, which report is embodied in the following telegram, which I shall read, addressed by the Board to Mr. John D. Rockefeller, bearing date of May 23. This telegram was signed by the Chairman of the Executive Board, by the Recording Secretary of the Executive Board, and by the Corresponding Secretary of the Society.

CHICAGO, May 23.—John D. Rockefeller, New York: We are directed by the Executive Board of the Education Society to wire you as follows: The Board, through a committee consisting of E. Nelson Blake, C. C. Bowen, and J. A. Hoyt, have personally examined every pledge of the \$400,000, and find what they believe to be good and satisfactory pledges amounting to \$402,083. Further funds are promised and are coming in at the rate of \$1,000 per day. The Board finds that in addition to the above sum, gifts of libraries and apparatus have been made, valued

at \$15,000. Mr. Marshall Field's pledge is not included in the above. The Board certifies that your terms are fulfilled to their satisfaction. Your certificate that pledges are satisfactory desired at once to announce here to subscribers, and to secure site. Shall we send a messenger to see you with pledges for examination? Please wire your wishes to the Auditorium Hotel.

F. T. GATES, Secretary.

GEORGE DANA BOARDMAN, Chairman.

ALBERT G. LAWSON, Recording Sec'y.

In response to this telegram, continued Secretary Gates, your Board received the following from Mr. Rockefeller:

NEW YORK, May 24.—The Rev. Fred T. Gates Corresponding Secretary; the Rev. George Dana Boardman, D. D., Chairman American Baptist Education Society, etc.: Your telegram received, stating that the Executive Board of the American Baptist Education Society have carefully examined the pledges made for the Chicago University, and the conditions of my pledge of May 15, 1889, to give \$600,000 for the same have been complied with. I accept the statement of this committee, and will cheerfully carry out my covenant in the said pledge. I rejoice with you and our many other friends on your remarkable success in securing this fund, and hope our most sanguine expectations for the University will be fully realized.

JOHN D. ROCKEFELLER.

I have also this letter, proceeded the Secretary, from Mr. Marshall Field, written on the receipt of the telegram from Mr. Rockefeller:

CHICAGO, May 26.—F. T. Gates, Corresponding Secretary. Dear Sir: Satisfied that the conditions attached to the noble pledge of Mr. John D. Rockefeller to give \$600,000 as an endowment for a new institution of learning, to be located in this city have been fulfilled, I take great pleasure in notifying you that I am prepared to carry out my covenant of Jan. 2, 1890, to give a site for the new institution, and to furnish further land on the terms suggested. In common with all citizens of this city I appreciate the splendid benefaction of Mr. Rockefeller to Chicago. I congratulate the people of this city and the entire West on the success achieved, and with all friends of culture, I rejoice that another noble institution of higher learning is to be founded, and founded in the heart of the continent.

Yours, very truly,

MARSHALL FIELD.

At the mention of the names of Mr. Rockefeller and Mr. Marshall Field there was loud and repeated applause, the announcement and the correspondence consummating all that had been made known during the day of the progress and success of the work. The President of the meeting then introduced the final speaker and address of the evening.

ADDRESS OF P. S. HENSON, D. D.

After a brief introduction, Dr. Henson proceeded:

If ignorance be bliss, then the blissful age is well-nigh past, for the coming age is bound to know; especially in Chicago. The origin of all temptation is in this disposition to know. "Ye shall be as gods, knowing." Man in Eden was determined to know, and that is the trouble here and now. I speak not of the delegates, especially from abroad, but the unsophisticated stranger that comes to Chicago, and goes peeking and peering about desiring to know, and he comes to know to his infinite sorrow and shame. This is the foundation of all blessing as well as the source of all sin. "I want to know," says the New Englander, and this is what's the matter with New England, bound to know somehow, anyhow, everywhere.

This matter of education is a foregone conclusion, but there is a question as to the language in which it shall be done, especially here in the West. For myself, I wish to say here and now in this august presence, that I believe in the Angle, and I believe in the Saxon, but I believe twice as much in the Anglo-Saxon; and know all men by these presents that the language of Webster, the language of Clay, the language of the Constitution and the Declaration of Independence, is going to be for all coming time the language of America.

As to who shall do it, there is a question, Protestant or Romanist, deist, or atheist, or agnostic. I put the last two together, because they are birds of a feather, only when the name of God is mentioned the atheist shakes his head and the agnostic shrugs his shoulders. The one tells an overt lie and the other a covert lie, and if I am to have a liar, give me a liar outright every time. There may be a question, I say, as to whether it shall be done by theist or atheist, but that it is going to be done is beyond question. You can't stop it. The Pope issues his anathema, lets loose his bull against the comet, but the comet goes sailing serenely on; and he has issued his bull against the common school, but in spite of the Pope and of the powers of darkness, the common school, with the stars and stripes floating above it, is the foremost emblem of our American civilization to-day.

Education is bound to come, but whether it will be bane or bless-

ing depends on the spirit that dominates it. It has power indeed, but so has money, which in the grasp of a plutocrat becomes a tyrant, and the lash of the brutal master is heard above the quivering flesh of the poor white slave. Muscle is power, but it does not follow that a man who has the power is any happier than the man who hasn't. If so, John L. Sullivan should be the happiest of men, and Boston the most happy among cities. I beg pardon [turning to Mr. Blake], you are from Boston, lately.

Knowledge is power, but I beg you to remember that the men who stretched the hemp as anarchists in Chicago, a while ago were no ignoramuses. The men that prepared the bomb in Haymarket Square were men of culture, men of learning, men that knew, and the men who hatched that infernal conspiracy that awhile ago secreted in a sewer the body of an Irish patriot were no ignoramuses. The poor fellows that were their tools were ignoramuses, and they are doing time in Joliet, but the worse villians that used the tools walk the streets of Chicago to-day unwhipped of justice. One of them—just one of them—knows more than all the police force of this city. The devil is one of the most accomplished scholars in the universe. There is not a language in which he cannot speak with the utmost facility. He knows every conjugation under the sun. There is not a page of history that he has not read. There is not a secret of philosophy that he has not fathomed. But he is the devil still, for all that.

Nor does mere education make a man happier. According to Soloman "it increases sorrow." It may lift a man up, but it will be with utmost strain of heart and brain, and it is possible for him to be educated out of all contentment with his lowly lot and his subordinate place. We are likely to die in America of hydrocephalus, the vulgar name of which is big-head, men above their business, men who want to be captains, every one of them. The rosy optimist says this is a healthy condition, this inflation, this wide-spread discontent on the part of the masses—they have learned too much to be anybody's drudge. Well, possibly. But I want to know when the whole mass is lifted up who is going to do the drudging? The ideal condition is when the whole of humanity is lifted up to this high plane. Who then shall be hewers of wood and drawers water, harness the horses and drive the slop wagon? Who will toil over the tub and sweat over the cook-stove? Who is going to do it by and by, when inflated humanity gets too toplofty to be will-

ing to come down to such servile work, who is going to do it? Do you know there is a growing revolt against any kind of drudgery? And the wrath of the masses goes on piling up like the angry waters of the Conemaugh, and by and by, unless there be a miracle of God's mercy, there will come a flood that shall sweep with wide devastation over all the continent. What is the help for it?

Do not understand me as opposing education in the name of religion. I should be unworthy of a place on this program, unworthy to stand in this august presence, if I did not here and now declare that Christianity in every age and land has been the friend and ally of all genuine education. You tell me of Galileo; you tell me of the anathema hurled by the Church of Rome against the scientists of the world. But I want you to know that the Church of Rome is not the Church of Christ. The true light, whether it be spelled out among the stars, or whether discovered written on the rocks, in God's elder revelation, truth, truth, truth, anywhere, is what the Christian wants and welcomes. The truth it is that makes men free—God's truth. As far as the heavens are above the earth, so far are God's thoughts above our thoughts. And yet some poor, miserable pettifoggers up here in Wisconsin, robed in judicial ermine to hide their miserable littleness, undertake to put contempt upon God's thoughts as found in the book of books, declaring it to be a sectarian book, and by and by the God of the Bible will be a declared sectarian deity and He will go after the book! And this in the nineteenth century and in America! And yet we do well to bear in mind that there is only little that the public school can do in the way of religious teaching. If it teach religion whose religion shall it teach? The religion of the Jews or of the Gentiles? The Romanists or the Protestants? Shall it teach Catholicism in Maryland and teach Protestantism in Illinois? I protest against the State teaching religion at all. As a Baptist I say to the State, "Hands off! That is all we ask of you. Let the ark of God alone!" "What hast thou to do but declare my statutes? saith the Lord of Hosts." And I most emphatically protest against the proposition made by a distinguished senator to found a national university at Washington under the auspices of the government, and so get away with the remainder of the surplus. The great object of life in Washington is to get away with the surplus, but this is the last device of the politician. I protest! For notice, that in a national university

there must be an elimination of religion, from the very necessity of the case. But in eliminating religion you do not rule out irreligion. Nature abhors a vacuum, and if God is not there the devil will be, and like the man out of whom the devil had been cast, the last state will be worse than the first. I believe in a national university, a university so solid in its foundations and lofty in its aspirations that it deserves to be denominated national, and in the good providence of God and as the result of the princely benefaction of one of God's noblemen and by virtue of the sympathy of public-spirited Chicagoans, and by virtue of the hearty interest of our great Baptist denomination, we are to have a great national university in this city where we reside. [Great applause.] Dominated by Christian principle, permeated through and through by the Spirit of Him who has taught the nobility of service, who, while the loftiest of teachers, yet bowed at the feet of the humble, and washed their feet and wiped them with a towel. This is the higher education for which the world is waiting and this is the place to plant it.

I do not forget that there are persons here to-night, distinguished representatives of sister States, that were lately contestants with us for a national prize, and so I will not run the risk of wounding their delicate sensibilities by saying all the things that are in my thought as to the possibilities of the Chicago of the future. But this I may say without offense, that in this same Chicago there are possibilities of peril transcending any to be found elsewhere on the continent. This same Chicago, in the heart of this great West, is like a bomb with hissing fuse and filled with perilous stuff, and if it should perchance explode it will blow up the continent. Be careful how you handle it. Help us to put out the fuse. Help us to disembowel the shell of its perilous contents.

We have come to a new era in the history of Chicago. We stand to-night in an august presence. We mark to-night the beginning of a new line of march. Fellow citizens of Chicago, we are citizens of no mean city. I congratulate you upon the history of this city, the most remarkable the world has ever seen; this city that sprang out of a bog as if by magic, that rose out of a fire as if by miracle, this city with its audacious enterprise, with its glorious structures, with its splendid achievements of half a century, without a parallel—this city ought to have something to show beside its slaughter pens in the Stock Yards, and the wheat pit in the Board of Trade, which is a slaughter-house as well, only of men instead of

swine. Something to show besides its sixteen and seventeen-story structures, its menagerie in Lincoln Park, and its beastlier menagerie in the City Hall. It would be an edifying spectacle to see these last perform on this platform in the presence of the representative citizens of the continent, when we that abide here were hiding our faces in shame that we had no University in all our ample borders to show to our visitors. Surely it is high time that our splendid column of material prosperity should be crowned by the noble capital of higher Christian culture. Did I say "capital?" It is that indeed, but is something infinitely more than that. It is destined to be foundation even more than capital. They tell me that in the years gone by Chicago has time and again been lifted by jack-screws to a higher plane; great piles of masonry slowly, surely rising, while within went on all the industries of life, the occupants of the houses being scarcely conscious of the uplift. Fellow citizens, we are just getting ready for another mighty uplift, and our fair city, as the result of engineering for which this night prepares the way, should occupy a higher vantage ground and have a more enduring foundation than ever before in its history.

No wonder is it that the public-spirited citizens of every faith, including our fellow-citizens of the Hebrew faith, with their noble contribution of a quarter of a hundred thousand dollars, should watch this movement with profound interest and assist it with their generous contributions. The World's Fair, which is presently to come, will presently be gone. Whether it will be a blessing or a curse will very likely depend upon the fact whether the directors of the exposition shall have enough grit and grace to bar its gates to Sabbath desecration, or whether they shall allow the greed of gain and the clamors of the sons of Belial to convert a magnificent exposition into a carnival of devilish debauchery.

The Fair will be ephemeral in its glory, perhaps more enduring in its shame, but the great University of Chicago, through all the years of coming time, will tower like a mighty Pharos, shining with a more resplendent lustre than the electric light which gleams from the Statue of Liberty in New York harbor, and which guides the storm-tossed mariner into port.

Brethren of the National Baptist Education Society, we thank you for the generous appreciation of Chicago and the great Northwest, which made you resolve that the first magnificent educational memorial of united denominational effort should arise in this central

city. May all the future of your history be marked by triumphs no less signal. And long may he be spared, who, more than any other man, has contributed to this glory of the consummation.

Brethren of Chicago and the great Northwest, for us this is a day of days, a day of Appomattox, triumph after a Bull Run defeat, a day to rejoice in with humble, hearty gratitude to God, a day to tell of to our children's children, and for remotest posterity to celebrate. A tremendous trust has been committed to us; a solemn responsibility devolves upon us. Let us discharge it in no little, narrow, sectarian spirit, but with broadest catholicity and highest patriotism and Christian resolve. And may God crown with blessing the embodiment of so many hopes and the answer to so many prayers—the new University of Chicago.

LIST OF APPROPRIATIONS
OF
THE AMERICAN BAPTIST EDUCATION SOCIETY

WITH THE

SUPPLEMENTAL SUMS REQUIRED TO BE LOCALLY SUBSCRIBED.

Cook Academy, Havana, N. Y.....	\$10,000		* \$44,000
W. Pa. Class. and Sci. Inst. Mt. Pleasant, Pa...	7,500		42,500
Hall Institute, Sharon, Pa.....	5,000		30,250
Worcester Academy, Worcester, Mass.....	8,000		32,000
Furman University, Greenville, S. C.....	7,500		20,000
Mississippi College, Clinton, Miss.....	5,000		45,000
Des Moines College, Des Moines, Ia.....	12,500		112,500
California College, Oakland, Cal.....	5,000		* 27,875
California College, 2nd Appropriation.....	5,000		18,250
Sioux Falls University, Sioux Falls, S. D.....	5,000		15,250
Carson and Newman Col., Mossy Creek, Tenn..	5,000		40,250
“ “ “ “ “ “ “ “ “ “ “ “ “ “	1,200	Agent's Salary.	
Clinton College, Clinton, Ky.....	1,200	“ “	
Des Moines Col., Des Moines, Ia.....	1,500	President's Salary.	
“ “ “ “ “ 2nd Year.....	1,500	“ “	
Total Appropriations.....		\$80,900	Total of condi- tional sums. \$427,875
			80,900
Grand total.....			\$508,775

It will be seen from the above that \$80,900 given through the society yields to the carefully selected beneficiaries of the Board a total of \$508,775.

F. T. GATES,
Cor. Secretary.

* The supplemental figures given for Cook Academy and California College (1st appropriation) are the sums actually raised, and are in each case in excess of the requirements.

