

HAMILTON
THEOLOGICAL SEMINARY:
ITS DISTINCTIVE WORK.

BY

PROFESSOR H. HARVEY, D. D.

PREFATORY SKETCH.

The Literary and Theological Institution, of which the present educational institutions at Hamilton, are the outgrowth, was founded in 1820. It sprang from no merely local need or interest, but from a profound conviction of the necessity of higher education in the ministry, widely felt by the best minds of the Baptist denomination throughout the land. The venerated names of Kendrick, Hascall, Peck, Bennett, Welch, Beebee, Burchard, Humphrey, Colgate, Sears, Eaton, and a multitude of others among our illustrious dead, are imperishably associated with the origin and earlier development of this sacred school. Its ministerial alumni, now numbering nearly two thousand, during the last sixty years have been among the foremost leaders in the work of evangelization, as missionaries in the distant East, and as founders of churches and educational institutions throughout our own land.

The hand of God has from the first been markedly conspicuous in its history. When, in 1794, Dea. Samuel Payne located a farm here, in what was then a wilderness, it is said, that, after felling the first tree, he knelt down and solemnly devoted himself and all he had to the Lord, to be His forever. That farm and all on it, in 1826, he consecrated to ministerial education; and on the spot where the good man knelt in solitude now stand the buildings of the Institution, in which hundreds of young men have since consecrated themselves to Christ, and from which they have gone forth to His work in all parts of the world. In 1819, when the Education Society was founded, its Fund for the aid of young men in their studies was thirteen dollars; many and hard were its struggles in subse-

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quent years to meet the needs of the multitudes seeking its help; but, by the singular favor of God, it has been enabled during its history to bestow hundreds of thousands of dollars in this sacred service, and at present from ten to twelve thousand dollars are annually dispensed at Hamilton in aiding worthy young men to attain an enlarged culture and usefulness. In 1850, an effort to remove the Institution resulted in reducing its Faculty to two officers and its number of students to thirty-three, and leaving it impoverished and in debt; but, under the wonderful providence of God, its Faculty was speedily replaced, and, three years after, the number of students was larger than before removal was attempted. To-day, it has a Faculty double the number of the old, an average attendance of nearly two hundred and fifty students, a number larger than ever before, and an endowment of half a million; while its libraries, cabinets, and apparatus for instruction rank among the finest in the land.

The Institution has been progressive in the best and truest sense. While conservative in its adherence to the methods of a thorough culture and in its loyalty to the principles of the Baptist denomination, it has steadily advanced with the progress of the general culture in the extent and quality of its educational facilities. When opened, May 1, 1820, its course of study embraced three years. In 1829, this was extended to four years; in 1832, to six; and in 1834, to eight. As at present organized, there are three distinct institutions, the Academy, the College, and the Theological Seminary, each complete in itself, under a separate faculty and government, but so adjusted and related that together they present a continuous course of ten years.

COLGATE ACADEMY, under a Principal and five Professors, offers two courses of study, a thorough Classical course of three years, preparatory to College, and a general Academic course in English, Mathematics and Natural Science. It occupies a

noble building, erected in 1873 by James B. Colgate, Esq., at a cost, with its ample grounds, of sixty thousand dollars, and is furnished with all the modern appliances and apparatus for successful study. In the thoroughness of its training and the high grade of its scholarship, it now ranks among the first Academies in the East.

MADISON UNIVERSITY, under a President and ten Professors, presents two regular courses of study, the Classical and the Scientific; graduates from the former receiving the degree of Bachelor of Arts; from the latter, that of Bachelor of Philosophy. Its well-selected libraries of fourteen thousand volumes, which are annually enlarged from a fund of \$25,000, its extensive and valuable apparatus in the departments of Physics and Chemistry, and its cabinets and museum, enriched by large collections in all departments of Natural History, are among the best in this country, and are all constantly utilized for the best culture of the students. In thorough intellectual discipline, scholarly attainments, high moral tone, and in all that serves to quicken and cultivate the best elements of a true manhood, it is believed, the course in this College is unsurpassed in value.

HAMILTON THEOLOGICAL SEMINARY, under five Professors, furnishes a full theological course of three years, adapted to college graduates, or those having an equivalent culture. It has six departments:

HEBREW AND OLD TESTAMENT EXEGESIS; embracing the Hebrew language and literature and the interpretation of the Old Testament, together with Hermeneutics, Criticism, Introduction, and Archeology, as related to the Hebrew Scriptures, and the optional study of the Chaldee and Syriac.

NEW TESTAMENT EXEGESIS; including the Peculiarities of New Testament Greek, the interpretation of the New Testament, Biblical criticism, Hermeneutics, Introduction, and Archeology, as related to the Greek Scriptures, and Lectures in Sacred Geography.

CHURCH HISTORY ; covering the Apostolic, Patristic, Mediæval and Modern Periods, with the History of Christian Doctrine and of Modern Missions.

PASTORAL THEOLOGY ; including Church Polity, the Christian Ordinances, and Pastoral Duties.

HOMILETICS ; including the study of the principles and methods of sermon preparation, and of the best models of sermonizing, with exercises in the composition and delivery of sermons, and in Scripture reading.

CHRISTIAN THEOLOGY ; embracing recitations and lectures in the departments of Apologetics, Christian Doctrines, and Christian Ethics.

Students, on the successful completion of this course, are entitled to a certificate as regular graduates of the Seminary. A special course is arranged for such as are unable to take all the studies, occupying two years, in Biblical Interpretation, Church History, Pastoral Theology, Homiletics, and Systematic Theology, the completion of which entitles the student to a certificate as a graduate of the Special Course.

Hamilton, located at the head of the Chenango valley, is unsurpassed in the richness and beauty of its scenery, and the healthfulness of its climate and surroundings. The institutions here, placed in the midst of an intelligent and cultivated community, offer to the student the advantages of a quiet and congenial retreat for study, exempted from the interruptions and temptations always incident to life in a city ; while by free access to the best periodical literature of the Old as well as the New World, and by annual courses of lectures from the most eminent platform speakers, he is kept in constant contact with the richest intellectual life, and the latest thought of the age, and by railroad and telegraph he is in direct and speedy communication with the great centres of commercial activity.

The Work of Our Seminary.

BY PROF. H. HARVEY, D.D.

In the system of education at Hamilton, the education of the ministry has always been the regnant idea. At its origin, this was the sole purpose; and for nearly twenty years, from 1820 to 1839, only those were admitted who, in the judgment of the churches, were called of God to the sacred work. When, in 1839, its course of study was opened to secular students, there was no departure from the original idea. The thought was, that young men, in training for the sacred office, would acquire a broader and more practical culture in association with secular students than in a purely ministerial community, isolated from ordinary life; and, on the other hand, the young men preparing for secular professions would find in the high moral tone and religious atmosphere of a ministerial school, elements of the highest value for the development of a true manhood and a useful life. It was hoped, also, that, in thus widening the scope of the institution, not only would it stimulate and aid the higher education of the laity, but its educational facilities, also, would be greatly enlarged for its distinctive work as a ministerial school. This original design of the Institution has never been changed. It has not been the purpose, therefore, to build up here a great secular university, with the purely secular spirit and life of an ordinary college. Such a design would antagonize, not only the original thought, but also the entire historical development of the Institution. Rather, the purpose has been to gather on this sacred spot educational forces and facilities, in men and apparatus, inferior to those of no institution in the land, affording to the young men here the inspiration and the means to the largest and best culture, preparatory to all departments of life; but, at the same time, to

NOTE.—This paper, received with marked acceptance at the Annual Meeting, is published by direction of the Board of Trustees, at the urgent solicitation of many friends of the Seminary.

maintain sacredly, as their chief and ultimate end, the original, grand idea of the institution, the education of a divinely called ministry, and thus, to secure to all who enter its walls, as dominant forces in moulding their character and life, the ennobling influences of a living christianity.

Of such a system of education, it is evident, a Theological Seminary is the natural crown. Without it, the main intention of the system itself would fail of accomplishment. The literary and scientific culture of the College, while furnishing the broad basis of education adapted to all vocations in life, is, in its highest intent, preparatory to the specific culture in sacred learning given in the Seminary. While each of the schools here, the Academy, the College and the Seminary, is under a distinct administration and is in itself complete, so that the Seminary is in no proper sense a department of the College, the inter-relation is such, that each forms a part of one whole, inspired by a common purpose, pervaded by a common life, and made one and inseparable by a common history and destination.

The Hamilton Theological Seminary, founded in 1820, is the oldest of the Baptist Seminaries in America. In its history of more than sixty years, nearly nine hundred ministers have received from it their theological training; and an almost equal number, not formally members of the Seminary, as students in the College and Academy, have been under its immediate influence, and have felt its power in giving direction to their theological thinking. The men who have filled its chairs of instruction have been men of positive character and definite theological convictions; and the impress of the Seminary on its students, while not weakening their individuality, has yet been strongly marked and abiding. And as the spirit and teaching of a Seminary must always find surest illustration in the dominant characteristics of the ministry it has trained, a careful survey of these will show what results the culture here has tended to secure in the character and work of the students. Among these I name :

1. *A Biblical Theology.* A large place in the course has always been given to the direct study of Scripture in the original, not barely in its philology, but still more in the principles and work of its interpretation. Even in those departments

not directly occupied with its language and exegesis, the Bible has constituted the real text book, and in every branch of study all doctrines and all opinions have been reverently subjected to the test of Scripture, as the true source and the final judge of religious teachings.

It is true, theology is a progressive science ; it enlarges from age to age with the larger and richer religious consciousness of God's people. But the Seminary here, while recognising the progress of religious thought, has still firmly insisted that theology can only be progressive within the limits of Scripture. As the Holy Spirit is given in larger measures to men, the old truths of God's word stand out in new relations and in brighter distinctness and glory. As the sciences advance, and investigations in history, archeology, philology and geography, widen the boundaries of human knowledge, they illumine the obscure places in Scripture, they set in new light the facts of sacred history ; and they, in this way, lead to a more exact interpretation of God's Word, and a more full comprehension of its truths. But the whole gospel Christ intended men to preach is contained in Holy Scripture ; and a true theology, therefore, can never advance beyond this. There is, and there can be, no progress here beyond the Bible.

Accepting, then, all the light which human progress throws on Scripture, and whatever statements of truth a just biblical exegesis demands, this Seminary has adhered to the old doctrines of the gospel, and, rejecting ephemeral novelties, it has sought to secure in its students a clear, discriminating understanding, and a quenchless love of those great truths, which, proclaimed of old, by Christ and the Apostles, have proved through all the ages the power of God unto salvation.

2. *An Educative Pulpit.* In the training here, it has been a chief point to form a teaching ministry ; men, not of barely technical scholarship and abstract orthodoxy, but of profound religious convictions, and of power to inform and guide the convictions of the people. It is not enough that the preacher attract and hold the people by the grace of his rhetoric, the spiciness of his illustration, the fervor of his emotion, or the magnetism of his personality, important as these are : he must be a teacher of the congregation, instructing the understand-

ing, convicting the conscience, and swaying the will, by unfolding and enforcing the truths of God's Word. All the vitality of the gospel is in its truths.* Men are born again, are sanctified "by the word of God, which liveth and abideth for ever." The Holy Spirit works only through this. Divine truth, distinctly apprehended, and lodged as a vital force in the soul is the grand practical end in preaching; and this Seminary, therefore, has ever insisted that all real power in the pulpit is measured by the extent to which the preacher has defined and fixed spiritual truth in the convictions of the people. All else is evanescent, and is powerless in spiritual result.

3. *A Ministry of Spiritual Power.* Personal character in the preacher forms the background of power in the pulpit; on this special emphasis has always been laid here. Not only must the message be divine truth, but the man who bears it must be its living embodiment. The power of the pulpit is not in the sermon only, but also in the man behind the sermon. Mighty as the truths of the gospel are, their power in the pulpit is felt only as they live and glow in the soul, and are uttered by the lips of "a good man, full of the Holy Ghost and of faith."

It is sometimes said, that vital piety is declining in our Seminaries, and a worldly, self-seeking spirit is taking possession of our candidates for the ministry. I cannot believe this to be true; certainly it is not true of the men here trained. I have had an intimate knowledge of this Seminary for more than forty years. Much of this time, I have known the young men here in the relation of an instructor; known them, not only in the daily contact of the class room, but in the more intimate relations of personal friendship; and it is my full conviction that, in all the elements of a true Christian manhood, the later students compare favorably with the earlier. Possibly in some of the outward forms of piety, there is less manifestation; but in the deeper elements of Christian character, in single-hearted consecration to Christ, in earnestness of religious purpose, in purity of personal life, and in self-abnegation for Christ's sake, I have seen no nobler examples than have appeared among the students of the last decade.

The Seminary has always sought to train a godly ministry; and in every department of instruction, it has taught that

beneath all scholarly attainments and all doctrinal orthodoxy, as the foundation of power in the preacher, there must be a solid Christian character, a true spiritual life, fed by prayer and faith, and filled with the Holy Ghost.

4. *Pastors in Sympathy with the People.* The pulpit is often isolated from the life and thinking of the masses. The minister is scholastic, bookish, prosy, unpractical. His college and theological training has educated him away from the people. His sermon, it may be, is faultless in rhetoric and learning and orthodoxy; but it fails to move the people, because it does not come within the range of their experiences. It touches nothing vital in their life. The preacher is not in sympathy with the actual life of the congregation; and the sermon, however abstractly true and beautiful, does not move and bless them. His education, instead of fitting him for the ministry, has unfitted him for it; and in some instances, it would, doubtless, have been better, had the man passed from the plow or the counter at once to the pulpit, instead of passing through a misdirected course of scholastic training, which, in place of developing, has only paralyzed his preaching power, by putting him out of sympathy with actual life.

Now, in the course here, it has been a primary object to train a ministry in practical, living sympathy with our churches. In all that belongs to a higher theological education, it has furnished the student the motives and the means to the largest and richest culture; but it has also steadily held him to a practical, earnest view of his life work, as consecrated to Christ for the winning and the care of souls. The men who have gone forth from it have been marked for their religious earnestness, their living sympathy with the masses, their practical pastoral power, and their success in the actual work of saving men. Its graduates, consequently, have always been in demand in our churches; and the classes, as they go forth, rarely find difficulty in effecting settlement.

5. *A Missionary Spirit.* This Seminary had its origin in the spirit of missions. Thirteen years before, in 1807, when the western part of this state was still a wilderness, the Hamilton Missionary Society was formed, to send ministers into the new settlements, then rapidly forming in that region. Six years

later, Dr. Judson's work began in Burmah, and the Baptist denomination was profoundly moved by the call to foreign missions. It was in the midst of this newly-awakened missionary life, the Seminary here was born. It sprang from the larger and higher views of the world's need and of Christian responsibility thus inspired. The spirit of self-sacrifice has ever been fostered here; and its graduates have been taught to seek, not positions of learned ease or pastoral distinction, but of hard work, where they endured hardness in the pioneer service of the gospel. A multitude of its students have entered States west of us, where they have published the gospel, have reared institutions of learning, and have gathered churches, now among the strongest in the land. Two of its first graduating class, Wade and Kincaid, went to the heathen; and from all its subsequent classes numbers have entered missionary fields in the east or west. No less than eighty-six have gone forth to the heathen from Hamilton. Many of them are among the noblest names in the annals of missions. Among the illustrious dead are Wade, Comstock, Vinton, Howard, the Haswells, Abbott, Slafter, Day, Danforth, Ward, Knowlton and others; men whose names and achievements are imperishably identified with eastern missions. Among the living are Drs. Kincaid, Dean, Bronson, Cross, Harris, Rose, Lord, Jenkins, Vinton, and many others, whose work in preaching, in Biblical translation, and in the creation of a Christian literature, has won distinguished recognition throughout the Christian world. Nor is the spirit of missions here a mere reminiscence of the past; it still lives and glows in the hearts of the sons of Hamilton. Of the eighty-six who have gone to the heathen, eleven belong to the last decade; while of the present graduating class, two are understood to be under appointment to the foreign field.

6. *Loyalty to Baptist Principles.* The Seminary, while inculcating a broad, catholic spirit, which recognises the truth of the gospel and the image of Christ, among Christians of every name, is distinctively a Baptist institution; and throughout its history, it has given unfaltering expression to those principles which distinguish Baptists. It has cultivated no merely polemic spirit. It has taught candor and charity toward those who differ, as to brethren in our common Lord. But it has

accepted and defended, *ex animo*, the principles of our churches, as the truth of God. It has believed these principles to be, not of incidental and transient importance, but of highest moment to the purity and power of Christianity, and to the triumph of the Kingdom of Christ. The young men here trained have gone out with clear apprehensions and definite convictions of the principles of our denomination, and in full sympathy with the spirit and life of our churches. And in the recent wide-spread movements of a so-called liberalism, which would compromise principles our fathers held as doctrines of God's Word, the graduates of Hamilton, with rare exception, have been found loyal to Scriptural truth.

Such are some of the characteristics the culture in this Seminary has sought to secure in its students; and, it is believed, they distinctly mark the great body of its graduates. For sixty years, successive classes, thus trained, have been passing from it into the Christian ministry; and the character they have formed, the principles they have received, the power in knowledge and discipline they have acquired, have been felt in thousands of pulpits, and in the work of evangelization throughout the earth. The seed-thoughts here planted, the holy aspirations here kindled, the higher views of divine truth here unfolded, the deeper sympathy with Christ here inspired, and the added power to win souls here gained:—what finite mind shall estimate the result of all these on the life-work of this great body of cultured men, as in the east and the west, in the north and the south, they have proclaimed the living gospel of their Lord. For the power of a Theological Seminary is fontal: it moulds and trains the leaders of religious thought and movement, and through them, as each graduate becomes a new centre of spiritual life, it is forever multiplying itself. The men who fill its chairs of instruction, in the influences they exert on the minds under their guidance, are touching chords which vibrate to earth's remotest bound and through eternal ages.

In conclusion:

1. We ask, first of all, a large place for the Seminary in the prayers of the people of God. You pray for your pastor, will you not also pray for the men who are moulding the

characters and giving direction to the life and thought of pastors? A praying church, you well know, makes a powerful pulpit; and the sermon delivered amidst the invisible cloud of incense ascending from a praying congregation, has in it a power more than man's; it is instinct with the life and energy of the Holy Spirit. Will you not, in like manner, surround the men who fill these chairs of instruction with the incense of prayer, that, in moulding these young men, their teaching and influence may train an able ministry, not only strengthened and adorned by the noblest culture, but filled with divine life and power?

Think of these young men. They come from all parts of our country, and even from distant lands. They are in the formative period of life. The character, the doctrines, the tendencies they here take on are likely to abide through life. They are to be pastors of your churches, missionaries to other lands, everywhere leaders of religious thought and enterprise. Will you not, then, bear them up in your prayers, in the closet, at the family altar, and in the public congregation, invoking on them at this most critical period of their life, the special presence and influence of the Holy Spirit? For, if Isaiah's lips, before uttering his prophetic message, must be touched with a living coal from the heavenly altar, if apostles, after years of even our Lord's personal instruction, might enter on preaching only after being "endued with power from on high," how much more do these young men, before assuming the care of souls, need the "unction from the Holy One?"

2. We ask, secondly, a place for the Seminary in the disposal of the means with which God has intrusted you. The experience of ages has proved that no other investments of wealth are so safe, as investments in institutions of sacred learning. They have rarely been perverted from the donor's purpose. For ages Oxford and Cambridge, in England, have been training Christian men and creating a Christian literature, for the advancement of the religion of Christ, and, though their founders have long since passed away, the endowments they gave to these institutions remain intact, and, in the lapse of time, by the increase of values, have in many instances largely increased in amount. During an extended period, similar in-

stitutions in this country have been performing a like service for Christ and the gospel; and the endowments by which they were founded have remained unimpaired, abiding, through all financial vicissitudes, an absolutely secure and ever increasing investment, as a perpetual memorial of the far-seeing and large-hearted men who bestowed them. If experience has proved any thing, it has shown beyond a question, that, in this world of change, where riches so often take to themselves wings, there is no other form of investment so nearly approximating absolute certainty, as wealth used in the endowment of Christian institutions of learning.

Nor is that all. Such an investment is not only safe, it is productive beyond all other. It is invested for all time, for the training of a living ministry—men, who, through all after ages, in ever succeeding classes, shall be here trained for the sacred office, and shall go forth to proclaim the gospel of the Son of God. You may not be gifted in public speech, and your voice may reach only the immediate circle around you. You will soon pass into the silence of the grave; but the wealth you shall place in the endowment of a Seminary of sacred learning will abide, and will be raising up, in perpetual succession, able ministers of the Lord Jesus, who, in your stead, will proclaim the Saviour you have trusted, and will lead souls to the heavenly rest you have entered.

Some years ago, a venerable Christian man, of Newark, N. J., impressed with the need of culture in men God has called to the ministry, established here a perpetual fund for the education of ten students. Each year since, men trained through that wise benefaction, have been passing forth into responsible posts in the ministry, and now, from many a pulpit, in all parts of our land, that noble Christian man is speaking, through their lips, the blessed gospel he has loved, and is gathering through their work fruit unto eternal life.

A short time since, a large-hearted Christian man in Albany, in a good old age, passed into his eternal rest. In his death as in his life, he was the intelligent friend of theological education; and in the disposition of his property he made prospective provision for one of the chairs of instruction in this and in a kindred institution. Was it not a wise and far-seeing in-

vestment? And at the last, when all the real influences of every life stand revealed, will it add no joy to his cup to see, that through all after time, he, though dead, yet spake through the lips of a multitude of faithful ministers, in whose training his benefaction had a part?

We ask, therefore, that in the prayers you offer, and in the means with which God has intrusted you, this oldest of the Baptist Theological Seminaries may have a large place, and that you will seek for it an ever-enlarging power for Christ, in the effective training of a pure and living ministry.

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Madison University,

Hamilton, N. Y.,

Has THREE DISTINCT INSTITUTIONS, each complete in itself, yet all harmonizing in a connected course of ten years.

I. HAMILTON THEOLOGICAL SEMINARY *Faculty*: Rev. E. Dodge, D. D., LL. D., Professor of Christian Theology; Rev. A. M. Beebe, D. D., Professor of Homiletics; Rev. H. Harvey, D. D., Professor of N. T. Exegesis and Pastoral Theology; Rev. W. H. Maynard, D. D., Professor of Ecclesiastical History; Rev. S. Burnham, A. M., Professor of Hebrew and O. T. Exegesis. The course of *three years* is designed for Graduates from Colleges and others, whose qualifications and attainments prepare them for Theological Studies. Thorough instruction by Lectures and other Exercises is given in Biblical Theology, Systematic Theology, Homiletics, Pastoral Duties, Church History, Biblical Criticism and Interpretation. The Special Course, owing support largely to the benefaction of Col. M. L. Smith, is doing an important work for those who can not accomplish the full course.

II. THE COLLEGE. *Faculty*: E. Dodge, D. D. LL. D., President, Metaphysics; P. B. Spear, D. D., Emeritus, Hebrew and Latin; A. M. Beebe, D. D., Logic; L. M. Osborn, LL. D., Physical Sciences; N. L. Andrews, Ph. D., Greek; J. J. Lewis, A. M., Civil History, English and Oratory; J. M. Taylor, A. M., Mathematics; W. R. Brooks, D. D., Natural History; O. Howes, A. M., Latin and Modern Languages; W. H. Maynard, D. D., Moral Philosophy. In the *four years'* course instruction is given by Lectures and Recitations, three daily to each class, in Philosophy, Philology, History, Revealed Religion, Natural Science, Mathematics, Logic, Classical and English Literature. Provision is also made for special students in the Eclectic courses.

III. COLGATE ACADEMY. *Faculty*: F. W. Towle, Ph. D., Principal; E. P. Sisson, A. M., Mathematics; J. W. Ford, A. M., Latin; G. H. Coffin, A. B., English and Natural Sciences; A. K. Fuller, A. B., Elocution; D. W. Brown, Penmanship. A well-balanced Classical and English Course of *three years* fits young men for college or for the active pursuits of life. Other courses afford facilities for elective studies.

Expenses.

TUITION.—In the Seminary, free; in College, \$30.00 per year; in Academy, \$20.00. ROOM RENT, \$9.00 per year; to students for the Ministry, free. INCIDENTALS, \$9.00 per year. BOARD can be had in private families for from \$2 50 to \$3.00 per week; in clubs for from 50 to 75 cents less.

Calendar for 1881-82.

Fall Term begins Thursday, September 8; ends Thursday, December 22.
 Winter Term begins Tuesday, January 3; ends Wednesday, March 22.
 Spring Terms begins Monday, March 27; ends Friday, June 16.

Immediate Needs of Madison University.

I. SCHOLARSHIPS. (1.) *Twenty five permanent scholarships, ranging from \$1,500 to \$2,500 each*, to be placed in charge of the Baptist Education Society of the State of New York, securely invested by the Society named as the donors direct, and the income applied forever to general students for the Baptist Ministry. (2.) *Ten scholarships* of similar amounts, to be similarly placed, invested, named and used for *students preparing specially for foreign mission service*. (3.) *Ten similar scholarships* set apart for *students preparing specially for home mission work*. (4.) *Twenty-five scholarships, from \$150 to \$1000 each*, for various students requiring temporary aid.

II. ENDOWMENTS. (1.) *For Lectureships* by pastors and specialists on Ministerial Life and Work, Practical Theology, special religious and scientific themes, etc. These will require from \$1,000 to \$10,000 each. (2.) *For Professorships*, already established but unendowed, and new ones now joined to other chairs, in Oratory, History, Modern Languages, Chemistry and Physics. An investment of from \$20,000 to \$35,000 will sustain each of these.

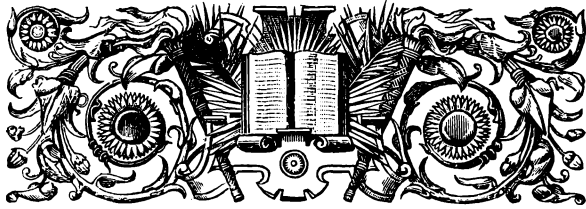
III. BUILDINGS. (1.) *The Theological Seminary* greatly needs a *Separate Building* for its use, to cost from \$20,000 to \$35,000. (2.) *The College* requires a *Library and Museum Building* and a *Laboratory Building*. (3.) *A Dormitory Building* would be of decided service to *Colgate Academy*.

IV. AN ART DEPARTMENT should be at once created. Paintings, Engravings, Statuary, Coins, Medals and Books are called for, and will be gratefully welcomed.

V. SPECIAL FUNDS, for Prizes, Current Expenses, Care and Adornment of Buildings and Grounds, would greatly strengthen the University.

Donations and Legacies are urgently solicited.

DR. ADONIRAM JUDSON, of sacred memory, as he was approaching Madison University, said: "If I had a thousand dollars, do you know what I would do with it?" The person asked supposed he would invest it in foreign missions. "I would put it in such institutions as that," he said, pointing to the college building: "Planting colleges and filling them with studious young men and women is *planting seed-corn for the world*."



❁ The ❁ Highest ❁ Education. ❁

THESE are now in Hamilton one-tenth of all the students for the Baptist ministry, attending our higher institutions of learning in the United States. The number is 134, and comprises 51 in the Hamilton Theological Seminary, 46 in the College and 37 in Colgate Academy.

THESE schools form the Madison University, and have distinct and separate faculties; but they are under one Board of discipline, and offer in common to all the privileges of apparatus, libraries, reading rooms, gymnasium, college domain, general lectures, etc.

HAMILTON, the University town, is a village of 2,000 people, situated in one of the richest agricultural regions in central New York, and distinguished for the healthfulness of its climate and the beauty of its scenery.

BY virtue of this location, and of the unity and compactness of the school system, and because of the generous purposes held and the large endowments provided by founders and friends, the University affords its advantages at the minimum cost. Tuition is free in the Seminary, and only \$30 a year in Academy and College. Room-rent, free to ministerial students, is \$3 a term to others. Board ranges from \$2 to \$3 per week; \$200 will cover the necessary expenses for the entire school year.

THE quality of instruction given is of the highest order, at once thorough, many-sided, and pre-eminently practical. All departments are manned by able and experienced teachers. All courses of study are round and full. The training in elocution and oratory, neglected in so many seminaries and colleges, is specially extended and efficient.

EQUALLY marked are the earnest Christian spirit and the sound Biblical teaching. Every professor and tutor is a member in good standing of an accredited Baptist church. Theological instruction is under the direct oversight of the Education Society, an organization composed exclusively of Baptist members. The University Corporation is similarly constituted. Nine-tenths of the whole body of nearly 300 students are professing Christians. The religious influence is so genial and so decided that, year by year, very few of the remainder depart unconverted.

AS a source of supply to the active ministry, this Institution stands first. Eighty-seven foreign missionaries, with tens of thousands of converts won from heathenism; over two hundred home missionaries who have planted new churches in thirty different States and Territories; over one-fourth of the present pastors in States like New York, and three-fifths of the

number ordained in the State the last year, forming a grand total of fifteen hundred pastors, whose reported baptisms are numbered by the hundred thousand,—these are the noble contribution made by the Hamilton Institutions to the working force of the Baptist denomination in the direct line of its ministry.

AS to their present condition of prosperity, most encouraging tokens are given. The attendance in the Academy has increased ten per cent. in the last six years; in the College, seventeen per cent., and in the Seminary thirty-one per cent. There are now, in total and in detail, more students than ever before. At the last Commencement two new professorships were established and filled; funds were reported secured for the erection of a library building and of a chemical laboratory; and a movement was set on foot to secure a new Theological Hall to be provided for by subscriptions obtained from every accessible alumnus and friend. One-third of the sum required was enthusiastically subscribed during the Commencement. Since Commencement, Colgate Academy has taken prizes in the State Inter-Academic Contest, which place it at the head of all academies in the State.

SUCH is the place and Institution chosen by the Baptist Education Society of the State of New York for the training of the eighty-nine young men now under its special charge. These men are preparing to become worthy ministers and missionaries of our own faith. They represent thirteen different nationalities and all sections of this country. Their Christian character and call to preach have been carefully ascertained. Their promise of becoming efficient ministers of the Gospel, good habits, aptitude for study and readiness to do the utmost, consistent with good health and advancement in study, toward self-support, all have been

fully proven. Do their best, however, they cannot accomplish the course of preparation so much longed for and needed without our aid. This aid it is the society's purpose to furnish to such an extent and in such a way as shall best call forth self-help, and ensure the best results in character and training. As a matter of fact, present appropriations barely cover the cost of board.

THE Baptist Education Society of the State of New York is thus charged with a work of vast importance to the rising ministry and to the great denomination which they are preparing to worthily serve. It is doing this work with extreme care and thoroughness. For the means necessary, the Society is dependent entirely on the contributions of the churches and of the friends of ministerial education within the State.

WILL not you and your church, therefore, gladly and regularly aid us? \$2.50 will sustain a student one week; \$100.00 a year. \$20 constitutes the donor a life member; \$50, a life director.

"Lift up your eyes and look on the field."

Address:

H. S. LOYD, Sec'y,

HAMILTON, N. Y.

