

Lincoln University Herald.

VOL. VI.

LINCOLN UNIVERSITY, JANUARY, 1901.

No. 3.

The Week of Prayer was observed by faculty and students with profit, and the students are themselves continuing services of prayer and waiting for greater manifestations of the Spirit's power.

The course of law lectures by distinguished members of the bar of Philadelphia and elsewhere is being continued. Judge Endlich, of Reading, was present a few weeks since, and last week A. P. Reid, Esq., of West Chester, was heard with great interest.

The Rev. Dr. Bingham, Professor of Theology, was quite ill recently, but is able to be out again. His many friends will sympathize with him in the death of his sister, a member of his household for many years, and a warm friend and helper of Lincoln University.

The Committee of Visitation to Lincoln University appointed by the last session of the Synod of Pennsylvania, consists of the Rev. George Norcross, D. D., Pastor of the Second Church of Carlisle; the Rev. Charles R. Erdman, Pastor of the First Church of Germantown, Philadelphia; and William M. Findley, M. D., of Altoona.

The Day of Prayer for Colleges, Thursday, January 31st, has been selected as the time when the Committee will meet at the University. The Rev. Dr. Norcross will preach to the faculty and the students in the forenoon. In the afternoon, the Rev. Mr. Erdman will make an address, and if there is time, others present will also be heard from. In the evening, there will be a conference, with addresses. It is hoped that the Committee will be able to spend part, at least, of Friday, February 1st, in visiting classes and hearing recitations and inspecting the buildings.

A Bequest of the Nineteenth Century.

The Rev. Dr. Cuyler, writing of what the nineteenth century bequeaths to the twentieth, includes the following:

"I commit and intrust to the United States of America all those people known as 'Negro freedmen' whom I have emancipated by the hand of my favorite son, Abraham Lincoln, and I direct that all their rights be carefully guarded, and all their children educated in good schools and fitted for self-maintenance."

Death of a Distinguished Negro.

"We are still on our feet, going, going, trying to lift up some of the sorrow from the brow of earth, sometimes even when our own hearts are aching," wrote William Howard Day, D. D., who died in Harrisburg, Pa., a few weeks ago, at the age of seventy years. He was a Negro who, in spite of his race, had a remarkable career. He was a leader of the colored people in the United States, received with marked distinction abroad and highly honored in his own country. To the late John Payson Williston, of Northampton, Mass., an old-time abolitionist, he was indebted for his education. In the first half of the century, Mr. Williston was visiting one of the schools for colored boys in New York City; attracted by one of the scholars, he hunted up the lad's mother and obtained her permission to take the boy home with him and give him an education. He was taken into the family and treated as a son. Fine looking, dignified, gracious, he speedily won the hearts of his comrades. His voice was deep, rich and melodious, and he often represented his class on the oratorical platform. He sat by the side of his foster-father in the choir of the First Church, and, although considered an intruder, he had no rival in singing the songs of Zion.

Mr. Williston believed in the old Jewish custom of teaching a boy some trade, and so he was put into the office of the old *Hampshire Gazette*. Owing to color prejudices, Oberlin College was the only one who would receive him; there he took the degree A. B., the only colored man in a class of fifty. Later he received the degrees of A. M. and D. D. In 1857, in two colleges, he was elected Professor of Mathematics and Languages, and in 1862 was offered the Latin tutorship at Lincoln, England. He was received in his visit to Great Britain by Earl Spencer at Spencer House, by the Duchess of Sutherland and by the provost of Edinburgh. In the Music Hall, Dublin, at a meeting over which the Lord Mayor presided, he addressed 3000 people. In Cleveland, he was the orator on the occasion of the calling together the surviving soldiers of the War of 1812. He was also chosen by the Committee of Citizens to address Louis Kossuth. He edited papers devoted to the advancement of his race. When his health failed, he went to Canada, where he labored for the educational advantage of 50,000 fugitive slaves. At the time of his death, he was General Secretary of the African Methodist Episcopal Zion Church. Bread cast upon the waters resulted in an abundant harvest.

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1328 CHESTNUT ST., PHILA., PA.

or PROF. R. L. STEWART, D. D.,

LINCOLN UNIVERSITY, PA.

How many colored people are there in this country with a Bible? Rev. Dr. Russell Cecil tells of a canvass of a large plantation near Selma, Ala., which was recently made. It contains a hundred cabins, sheltering three or four hundred Negroes. In only thirty-one out of this hundred cabins was a copy of the Word of God found. More than two-thirds of the homes were without a Bible. Are there like destitutions in many localities? A canvass of the homes of the colored people in town and country to ascertain what are the facts, would afford profitable work for many willing workers. As a class, the colored people are poor—too poor to buy a book the need of which they do not feel. Many of the older ones, too, are unable to read. But the younger people generally would be able to read to them, and that very inability to read may be the means of securing the reading of the Bible to a larger extent than if each one read it only in private. A Bible in every colored family would be an important factor in the education of the colored race.

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A Pledge.

The Twentieth Century Fund Committee have prepared blanks for subscriptions to the various causes for which appeals are permitted to be made. As Lincoln University is one of these, we will be glad to send to any of our friends one or more of these blanks. They read as follows:

In grateful recognition of the goodness of God to the Presbyterian Church in the U. S. A. during the nineteenth century, and of the great opportunities for spiritual progress during the twentieth century, I hereby subscribe to the Twentieth Century Fund, established by the General Assembly of the Presbyterian Church in the U. S. A., the sum of dollars, in the several amounts and for the causes or objects designated by me on the back of this pledge, to be paid during the year 1901 to the Treasurer of the Fund, the Rev. W. H. Roberts, D. D., or to the authorized representatives of such causes or objects.

The Twentieth Century Fund.

Our last General Assembly, meeting in St. Louis, May, 1900, resolved that a special memorial fund, to be known as The Twentieth Century Fund, should be raised for the endowment of Presbyterian academic, collegiate and theological institutions, for the enlargement of missionary enterprises, for the erection of church buildings and the payment of debts upon churches and educational institutions, and for the other work of the Boards, at the option of the donors; contributions to specific objects to be strictly regarded, and contributions to the general work to be distributed according to the proportions which have been designated by our General Assembly as applying to miscellaneous offerings.

The enlargement and improvement of our work at Lincoln University will come under the causes contemplated in the above action, and the Committee of the General Assembly authorizes the officers of the University to make appeals accordingly. Funds contributed to Lincoln University under the above provision will be counted in the Fund proposed to be raised by the Church in commemoration of the opening of the twentieth century. No worthier nor more deserving object will appeal for a share in the commemorative offerings of churches and individuals than the above institution. It is doing a work for the colored race second to no other. It has an able faculty, well fitted for the task of training colored youth to be educators and guides to their people. It is an institution of which the Church may well be proud.

But there are possibilities in it of still greater usefulness, and the Presbyterian Church owes it to herself and to the Negro to develop these. A few additional buildings, increased endowments for the support of students, and larger funds for necessary improvements, would easily enable Lincoln University to increase its number of students from two to four hundred, and thus double its influence for good.

President Rendall has labored most faithfully and with great self-denial for over thirty years at Lincoln, and has accomplished wonders. He would like to see the institution more completely equipped for the great work before it in the century upon which we have entered. He discerns very clearly what is needed for relieving it of embarrassment and doubling its usefulness, and will gladly lay his plans before those who have the means and the willingness to help him carry them out.

If there are such among our readers, we ask them to communicate with him. They may aid in accomplishing a work for which many future generations will bless them.

Work of a Lincoln Graduate in the South.

The testimony of Southern men to the beneficial influence of educated colored men is very gratifying. This has been recently given in the case of a Lincoln graduate of the last class, Mr. S. T. Redd, who has been laboring in Decatur, Ga.

Mr. Redd has recently been North, and bore the following letter:

Green & McKinney, Attorneys-at-Law,
Equitable Building, Atlanta, Georgia.
J. Howell Green, Charles D. McKinney.
Decatur, Ga., Nov. 13th, 1900.

To whom it may concern:

Rev. S. T. Redd has been for the past five or six months pastor of the Colored Presbyterian Church established at this place about two years ago, under the auspices of the Northern Assembly. His conduct in our midst, as a citizen and as pastor, has been such as to commend him to the Christian people of the community, of both races.

During the past fourteen months, white teachers from the Southern Church here have had entire charge of the Sunday school in this colored church, and have worked in perfect harmony with its session. In this Sunday school are thirteen teachers and officers, all white, and an average attendance of about seventy Negro pupils, men, women and children.

We believe that God is blessing our work, and that success here will do much to encourage others already engaged in similar work at many points throughout the South, and those wishing to engage in it, so full of difficulties as it is.

A church building would do much toward making this work more efficient: in fact, it seems almost indispensable. The Negroes are able to do but little in this direction, on account of their poverty and the small number in the congregation. The Southern Church at this place is doing all that it can at this time in maintaining the Sunday school. At some future time, no doubt, individuals of our congregation will be glad to give further help in this cause.

So, learning that Brother Redd is making an appeal to the friends of the Negro in the North, it gives us great pleasure to commend the man and the cause to the Christian people with whom he may meet.

Respectfully,

CHAS. D. MCKINNEY,

Supt. of the Negro Sunday School.

JAMES G. PATTON,

Pastor of the Southern Presbyterian Church at Decatur.

It has been well said that such a letter, com-

ing from representatives of the influential Christian white men of the South, shows conclusively that with the right men in the colored pulpits, the approval and co-operation of the Southern churches is not only a possibility, but a demonstrated actuality.

The Place of the Negro.

Mr. Archibald H. Grimke, of Boston, a graduate of Lincoln University in the class of 1870, and formerly United States Consul to San Domingo, in a recent address to those of his race, said, in view of what he conceived to be the attitude of the whites toward the Negro: "We are to be an alien race, allowed to live here in strict subordination and subjection to the white race. . . . No one political party will do more for you than another. On the race question, a white man is a white man. . . . Let us have a care, lest we be eaten, for, verily, we are in this land like a flock of sheep surrounded by a pack of wolves," etc.

The Congregationalist, of Boston, comments upon it as follows:

"But Mr. Grimke refrained from countenancing violence or anything but patient endurance of obloquy, and the slow but sure conquest of a place through efficient industry, purity of life and constant display of patriotism whenever the chance affords.

"The place of the Negro, in the opinion of the whites of the country, as the new century opens, is, we are convinced, much higher than that conceived of by Mr. Grimke. It is true, doubtless—as the action of the House of Representatives last week on the matter of reapportionment of Southern representation proves indirectly—that the political status of the Negro now is not what it was even a decade ago, and recent judicial decrees seem to deny him a social status also. In addition to this, there is a disposition in some quarters to lessen his educational opportunities, or at least to divert him from higher to lower forms of education conceived of as more suitable for his moral training and economic and civic usefulness. Lynch law also summarily puts out of the world an ever-increasing number of blacks."

Testimony.

The Rev. Walter Henry Marshall, a graduate from the Collegiate Department of Lincoln University, who afterward studied in the Divinity School of the Protestant Episcopal Church in Philadelphia, and entered the ministry of that Church, has for the past five years been rector of St. Philip's Church, San Antonio, Texas. In a recent letter, he says: "It

is a new work in a part of the country where the members of my race are greatly in need of the preaching of the Gospel in its purity, and of the example of a high standard of Christian living. A parish school, established nearly two years ago, is doing excellent work in training the young." In closing, he writes: "Permit me to add a word in testimony of the value to me of the training I received at Lincoln, and to assure you of the gratitude which I shall ever cherish towards the faculty and friends of that institution, through whose kindness and generosity I was enabled to pursue my academic studies.

"As an alumnus of Lincoln University, I met with a respectful welcome to the Philadelphia Divinity School; and this with only a letter from my former venerable President, certifying to my graduation, and stating that I had the confidence of the faculty. And in my new connection (with students from some of the older colleges and universities of the country), I was able to maintain a standing that (I write not in a spirit of self-praise) reflected credit upon my alma mater. Since I have been at work, numerous occasions have arisen to make me look back with thankfulness upon the three years I spent under the moulding and inspiring influence of a body of instructors whose consecrated scholarship, broad humanity and self-denying devotion have made of Lincoln University a faithful steward of the high trust committed to it, in truly apostolic spirit, by the great Church to which it owes its foundation and fostering care."

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Lincoln University Herald.

VOL. VI.

LINCOLN UNIVERSITY, APRIL, 1901.

No. 5.

The Church of Christ and the Negro.

BY PRESIDENT I. N. RENDALL, D. D.

Are these two, the Church and the Negro, inseparably joined together by the will of Christ? or is the Negro separated by impassable barriers from the blessings and the life of the Church of Christ? To ask such a question in this noon day of world-wide Christianity is to answer it. Christ "will have all men to be saved." The Negro is a man. He is therefore saveable. The Son of man is come to seek and to save the lost. The Negro is as truly lost as any man. Christ is therefore seeking to save him. Ethiopia is welcomed by name—a saving distinction, which would be prized even by the Anglo-Saxon. The Negro "shall soon stretch out his hands unto God:" and God is already answering his gesture, whether of suffering or of believing prayer.

The attitude of the Church of Christ towards the Negro is thus fixed by Christ Himself; and it is certain that the Presbyterian Church will not change it. He is a sharer with us in all the blessings of the Gospel; and if there are higher, and lower blessings, as pertaining to the next world and to this present world, he is not excluded and debarred from the highest, especially not from any part of "the unsearchable riches of Christ."

It is not impertinent to suggest to the Christian thinkers of the present day, that the practical duty of the Church (to say nothing of the purposes of the political economist), is to convey as his agent to the Negro, without delay, all that the good will of Christ has devised for the profit and the comfort of redeemed men, according to their capacity to receive, and their preparation to use, His gifts and grace.

In fulfilling this duty to the Negro, the Church is not empowered to forecast his future, nor to determine, much less to shape, his destiny according to any policies of men, either of the Negro, or of other men. Conventions cannot determine the duties which Christian men owe to their neighbors. Christ holds all the reins of government in His hands. And the times and seasons and consummation of all things, the Father hath reserved in His own power. The Church has an easier and more welcome task to pray and work for the present salvation of even the chief of sinners among all nations, leaving to the wisdom of God to determine whom to exalt and whom to abase. He will do *with the Negro* what seemeth Him good. Leaving

that in His hands, His Church must do *for the Negro* what He has commanded.

If the Negro is a man, and a sinner, we cannot leave him alone to perish. Christ desires and intends to reach him and to save him through our agency. If he is a redeemed man, Christ therein has made him a son of God, and a brother of believers, and a sharer in the common salvation. In this relation, Christ will not cease until He has done all that He has promised to Ethiopians; and we must not cease until we have shared with them all the good which the Lord hath spoken concerning us. The rule of our duty is the will of Christ, and the form of our duty is His will and commandment. If we leave the Negro to perish in our sight without an effort to save him, Christ will require his blood at our hands. If, when his soul and even his crimes cry out in our ears for the bread of eternal life, we give him, though in abundance, the meat which perisheth, we do but mock his necessities.

Christ spoke to the friends of the Negro in this generation when He repeated for our instruction what Moses spake to a generation of emancipated slaves: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Those Jewish freedmen needed industry; they needed skill in trades; but they needed something more. When God brought them out of bondage, He fed their bodies with free manna, and slaked their thirst with water flowing from the desert rock, and permitted not their garments to wax old, while He instructed them in the elements of civil and religious liberty. He brought them to His Holy Mount and delayed the nation a whole year in the study of religion, before He led them onward to the land of their labors and their future home. He led them forty years in the wilderness—to prove them, to know whether they would keep His commandments, or no. This training in religion was the first step in making them a self-supporting people.

To make the hunger of the body, and the bread which satisfies it, and the labor, skilled and unskilled, which wins it, the first and highest necessity of man, is palpably to invert the purpose of God, and the order of His providence.

Christ, with a wisdom which enlightens all generations, has taught the Christian philanthropist how to deal with the ever pressing and ever recurring hunger of the body. He does not belittle it. He does not deny it. He gives it a place in His scheme of life. He hungered Himself, and He fed the hungry.

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He said that in the great day, He will honor with the highest praise and bless with a great reward those who minister to *Him* in the persons of the hungry. But He says plainly that hunger and what it represents is not all, and that bread is not the only need of hunger. Man must have bread; but he "shall not live by bread alone." There is something higher, something more important, something more necessary even than bread. Christ means that the skill of man's industry will not save him; that the sweat of his brow will not wash away his sins; that his well-earned, honest wages, will not ransom his guilty soul. Christ means that man shall not live by the meat which perisheth; no, not through any of the seven stages of his life, from the cradle of infancy to the grave of old age. The infant must be cherished with the love of parents, representing the love of God, as well as with the food needful for the body. Even the infant has higher wants than the wants of the body.

The young inevitably rush into the moralities of life, before they can labor in manual industries. They sin in their plays before they can profitably work. They deserve your love before they can repay it. Their love and obedience is an earlier fruit of life, and is more precious to their parents than their utmost manual labor.

The home training which cares for the body only is fatally defective. Immoralities become chronic in the bud. The soul as well as the body needs daily cleansing. And a full and true comparison will clinch the conviction that the needs of the young soul are higher than the needs of the body. And when the youth comes to the acquisition of a handicraft for his livelihood, and to his life-work in it, it is most necessary that his higher wants should be noticed and regarded. In these periods of his life, his moral principles are most severely tested. He is for the most part away from his home, engaged either in learning or following his trade. Neither his manual occupation, nor his employers' care, can give a guarantee that his skill shall be

honest; or his home duties performed; or his higher interests safe. He has needs, which his industry cannot supply; and all his needs are simultaneous. [His industrial wants do not precede his spiritual wants. It is an obvious truth to say that such a man, having a moral standing and a religious accountability, has needs higher than his industrial necessities. And that if the scope of education is to fit a man for all the duties of his life, it must embrace more than is included in mere industrial training.]

The unreclaimed and abandoned among them secure our notice, and incur the displeasure of our justice, and sometimes feel the vengeance of society: as footpads, or in other forms of vice and crime, as the refuse of our city and village slums; where they help to fill up the measure of unnamable abominations.

We do give them the waste of extemporaneous charity, and the cost of imprisonment and execution, and thus show our consciousness of their higher needs. It would be better to help them to live to the glory of God, and to the profit of man, than to lose by their vices the value of their manual labor, and the help of their co-operation in their own evangelization.

The Negro is our neighbor. We cannot let him perish without the guilt of passing by on the other side. He is half dead, if you accept the judgment of those who refuse all personal ministries for his betterment. If you are a good Samaritan to the helpless, you will not simply set him on his feet to stagger to his refuge, but you will carry him in your own conveyance to the only inn, whose door is always open to the unworthy.

That your sympathy for the Negro may be intense and practical, go to your nearest neighbor in black and make an inventory of your findings—of his comforts, or his miseries; of his worthiness, or his depravity; of his hopes, or his dangers. And if you would neither exchange with him for his best; nor endure the neighborhood of his wretchedness, multiply that example by their numbers, that your sympathy may become both wide and bountiful.

And because your individual effort will be unequal to the task of his uplifting, we offer Lincoln University as your agent to transform the man and uplift the mass. Lincoln University is a Christian Institution, founded for the liberal and thorough education of colored men, who may become supporters and leaders of this uplifting movement. Christian Education, however liberal and high, does not antagonize mechanical education. Christ said, "Go teach all nations." The authoritative documents of Christianity are in a Book. Its contents may be taught. Industrial education does not undertake this higher duty, and is

therefore inadequate to the needs of the laboring man. The skilled industry of the hands needs the spiritual supplement of honesty in character resting on religion. The industrious man must be saved while he labors, and his mechanical skill and industry will not save him. It is one of the perils of the times that so many manual laborers are inaccessible to Gospel influences.

This necessity of a sound morality and a Divine religion is a prime and urgent necessity of our Negro fellow-men and fellow-citizens.

No adequate provision has been made to meet this want. It is not enough to say, Be ye warmed and be ye filled; unless we give them also the things needful for the soul. The favored Anglo-Saxon race has withdrawn its representatives from the Negro School House and from the Negro Church. For the most part, only colored men now minister to their fellows in the Gospel.

It would be a mockery of their spiritual necessities to send to their needy homes a ministry merely of agriculture and mechanics, unaccompanied by the thoroughly trained and sanctified ministers of religion. If the education of all Negroes is to be limited to the manual occupations for the life that now is; then the Church of Christ owes it to their *higher* necessities, and to our common Master, to send to their relief, without delay, twenty thousand of her choicest sons, to instruct the present generation in the way of life. We cannot in the name of Christ require at great cost and pains a learned ministry for our own communities, and consign the blind Negro to the leadership of the blind preacher. No church of Jesus Christ could give its approbation to a policy which would prolong among our colored brethren the reproach and the danger of an ignorant and an immoral ministry. Intelligent Negro educators in the South say, that not more than one in five of the twenty thousand colored ministers living among them is morally and educationally qualified to preach the Gospel, and lead the flock over which they severally preside in the paths of Gospel morality.

Other institutions are laying emphasis on Industrial Education. Their advocates and supporters were none too early in discovering this necessity of the Negro. But if they include in their provisions a saving quantum of religion for the students, they deserve universal commendation.

Lincoln University lays emphasis on what is properly, and not odiously, called the Higher Education of the Negro. The Church commends and promotes the Higher Education of her favored sons, because there are higher needs of her families for which Higher Education is a necessary provision. The

Negro ought to have the benefit of the Higher Education, since he has the higher needs. It is highly reproachful and dangerous to him to be dependent for religious instruction on an ignorant and vicious ministry. The Presbyterian Church is under the necessity of consistency and of brotherly love, to do its share in providing for the immediate and adequate education of a full supply of ministers of their own race for our Negro population; or to send other highly educated missionaries to teach and preach the unabridged Gospel to these needy and accessible millions of our fellow-men.

Lincoln University is organized to give to our colored population, what Christ has given to the Anglo-Saxon; and as her representatives, we invite your judgment on our aim. Either condemn the principle of this charity; or, if you approve it, we invite you to enlarge its scope and power for good.

The work of Lincoln University has been warmly endorsed by many of the best friends of the Negro. The late Hon. Wm. E. Dodge wrote as follows: "It has been my privilege to be connected with the Lincoln University, as one of its trustees, for a great many years, and I have watched its progress with a great deal of satisfaction. It was founded for the liberal education of Freedmen.

"I have had a great deal to do with the South. I have watched the drift of events since the war with intense interest. What is wanted there now is that in every large city, in every county, there should be just such men precisely as the selected graduates of Lincoln University. You ought to place intelligent men like them in every centre of influence, and these are the men we want educated at Lincoln. We have other institutions that do not go as far as Lincoln. They are educating a large number of men, and giving them a good plain education, and sending them out to teach during the week and preach on the Sabbath, and do what they can. But they have not the power to exert such an influence as the graduates of Lincoln, some of whom have spent seven years in that institution.

"Now, what wants to be done, is to arouse an interest throughout this country to multiply such instrumentalities. There is money enough. Institutions are getting it all over the country. There have been very large gifts to our classical institutions, and it would be well if our men of wealth, who are giving to our colleges, could realize the fact that there is a Princeton for Colored Men in Lincoln University. I believe the Negro is capable of as high classical development as any other race in the world. Lincoln University has demonstrated that already.

"I do hope that we shall, as individuals, wake up to a realizing sense of our responsi-

bilities and obligations. We ought to send out from that Institution, of such men as we have already sent, not less than fifty, and after a little a class of one hundred, every year. There is no reason why we should not have a thousand students there. I believe that gentlemen who are giving to institutions of learning, when they come to die, will look back with feelings of satisfaction that they have left a scholarship, or the endowment of a professorship, for the education of colored men, who will exert such influences upon the masses—the seven millions—of the Freedmen.”

President James McCosh said: “The College for colored youths at Lincoln University, Chester County, Pennsylvania, has many and powerful claims on the Christian public. I have visited it on different occasions, and I am able to bear testimony of the effective teaching which the students receive. I found the answering of the pupils quite up to the average in our colleges, and giving clear evidence of the capacity of the African race to receive and be benefitted by instruction in the higher branches. I am convinced that the race is to be elevated by giving a high education to the better minds among them, that they may, as ministers of the Gospel, and in the various professions, call forth the energies of their people.”

George H. Stuart, Esq., said: “Lincoln University has boldly appealed to the public for a critical judgment upon the merits of its work, as measured by the power of its students to grapple in thought and expression with subjects upon which every one has an opinion, and which involved the perilous test of the Negro’s estimate of himself.

“The result of that appeal is a spontaneous and enthusiastic endorsement of Lincoln University and its work, by many of the most intelligent citizens of Philadelphia. The true friends of the Negro are rejoiced at the manifestations of such native and cultivated power. Those anxious for his safety are encouraged to learn that there is an institution, situated in Chester County, Pennsylvania, in a locality free from political diversions and social clogs, from which such young men are annually going forth into the Southern States as ministers and teachers. Lincoln University deserves the approbation and is entitled to the hearty and liberal support of all who take an interest in the Negro, and who desire that he should be qualified for the duties, since he has been clothed with the privileges of citizenship. Lincoln University ought to be more widely known. It needs only to be known to command the public confidence, and to secure an adequate support.”

Joshua L. Bailey, Esq., said: “One thing I especially noticed in the selected graduates of Lincoln University; that their college learning

was not merely so much stored away material, but that this material had gone through the crucible of their own minds, and had been diligently wrought up into forms of their own. And they showed, too, that they had profitably studied human character, and common life, and had found out, what too few discern, how to adapt themselves to its many phases. Lincoln University has certainly succeeded in proving (if such proof were needed) the susceptibility of the Negro mind for culture of a high order, and its training seems to be just such as will best fit the young men to become instructors and leaders among their own people. And this very necessary, far-reaching and permanent work of beneficence, which lies before the Lincoln University, ought to have the sympathy and prayers and liberal material aid of the Christian Churches, and of all friends of humanity and lovers of their country.”

The late Rev. Dr. W. P. Breed, Philadelphia, Pa., said: “To thoroughly endow an institution which is furnishing such preachers and teachers for seven millions of people in such need of mental and religious training, hungering as they are for knowledge and advancement, is to put money to one of its noblest and most Christian uses. I sincerely hope that the efforts of its friends will result in setting Lincoln University in a position of complete security and greatly enlarged usefulness.

Ten ministers of Columbus, Ga., wrote: “We are prepared to say that Lincoln University, which has trained and sent forth such men (and so long as it shall do so), deserves the hearty and liberal support of the Christian people of Philadelphia and of the country, who desire to aid in the real elevation and the more thorough evangelization of the colored race.”

At the beginning of the twentieth century, Lincoln University asks the friends of the Negro that every chair of instruction necessary to the thorough, sound, Christian education of a Gospel minister, shall be fully endowed; so that this advantage shall be as free to the Negro, as it is in Anglo-Saxon colleges and theological seminaries, to other candidates for the ministry: that every worthy needy colored student in her courses on his way to the ministry of the Gospel, or to the other forms of philanthropic ministry, shall find for his encouragement at Lincoln University a free room, free supplementary tuition, and, if necessary for his success, a free plate at the table; and that there shall be in Lincoln at least one thoroughly endowed and furnished Christian institution, where the Negro shall be as welcome to “every word that proceedeth out of the mouth of God,” as he is elsewhere to bread.

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VOL. VI.

LINCOLN UNIVERSITY, MAY, 1901.

No. 6.

The next Collegiate Commencement will be held June 4th. A class of thirty-seven young men will graduate. We trust that many friends of the Institution and of colored education will attend. Trains leave Broad Street Station, Philadelphia, at 7.16 and 11.12 A. M., and the Union Station, Baltimore, at 8 A. M.

Professors Carr and Dickey, of the University, have sailed for Europe, and will spend the summer months abroad. Prof. Dickey will take up studies in Greek in Germany and in Greece. The affairs of a recently deceased brother will occupy the attention of Dr. Carr. He expects to attend the General Assembly of the Free and United Presbyterian Church of Scotland.

The Catalogue of Lincoln University for 1900-1901 has been issued, and is an improvement on previous issues in the number of cuts appearing in it.

The position of the Rev. R. F. Sample, D. D., in connection with this Institution, is thus set forth: "Dr. Sample has been appointed by the Board of Trustees as their special representative to make known to the Church, and to all benevolent people, the aims of Lincoln University, and the educational and religious needs of the Negro race. In order to a better representation of the educational work done in Lincoln University, he has been assigned a position in the field of education under the title of Professor of Christian Ethics. The full endowment of Lincoln University is especially committed to his charge. In the prosecution of it he will cordially cooperate with the Financial Secretary."

In addition to the information given concerning the Institution; and the names of students and graduates, there is also found the "Views and testimony of some of the active friends of the Negro in the century just closed;" and there is also shown how "the higher Christian education of the Negro is a necessity."

We are told that "through the liberality of several friends of Lincoln University, a Lavatory, with gymnasium features, is in course of erection. The erection of the building is under the supervision of a special committee, consisting of Messrs. William H. Scott, H. C. Gara, and J. Everton Ramsey. The funds contributed for this purpose are not adequate to its completion; but it will be so far advanced during the current year as to be a great and immediate benefit to the students."

The Rev. John Pallam Williams, D. D., a graduate of Lincoln University of the Class of 1878, and a prominent clergyman of the Protestant Episcopal Church, died in Philadelphia on the 6th inst., and was buried from St. Thomas's Church, on the 10th. Dr. Williams was born in Philadelphia December 27th, 1850, and after graduation at Lincoln University was admitted to the Divinity School of West Philadelphia. He was ordained by Bishop Stevens at St. James's Church, Twenty-second and Walnut Streets, three years later. In 1881 he was called to St. Thomas's Protestant Episcopal Church, on Twelfth Street, below Walnut, where he remained as rector for ten years. After leaving this pastorate, he was called to St. Augustine's Church, in Brooklyn, but as his eyesight was failing rapidly, he was compelled to resign. A few years later Dr. Williams was pronounced incurably blind, and has never been heard in a pulpit since.

Literary Education for the Negro.

Writes the Rev. J. G. Merrill, D. D., of Fisk University, in the *Outlook*:

One-tenth of the children of school age in the United States are Negroes in the South; and every one of these that is being taught in a public school must be taught by a Negro. Has the time come when the industrial education rather than the literary education is better adapted to make good teachers of public schools? Then, too, these eight millions of colored people need doctors. They prefer a well-equipped Negro doctor rather than a white one. Is there any psychological reason for making white doctors by an extended classical education, and Negro doctors by an industrial? The same principle holds in the matter of lawyers, and druggists, and ministers.

When the time comes that persons entering their professions in the North should learn to hoe and plow and lay bricks, rather than go to literary and classical schools, it will be the right policy to shut off all our literary and classical schools for the Negroes in the South. The trouble is that, both North and South, men are forgetting that Negroes are Americans, and that, as Americans, they have a right to an American education; and an American education, if I understand it, is this: The common school for the masses; the industrial school for those who have the aptitude to receive it, and who will use it when they get it; the higher education for the professional man, for the leaders of the people.

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LINCOLN UNIVERSITY, PA.

The Theological Commencement.

This occurred at Lincoln University, Chester County, Pa., on Tuesday, April 16th. There was not as much publicity given to it in the daily papers as to that of the visit of certain notables to colored institutions in the South, and yet an equal prominence was deserving. An institution that is preparing young men to be competent religious instructors and spiritual counselors—guides to the millions of a race in such recognized need of them—is doing a work second to no other institutions in our broad land. There is none, we believe, in our country to-day to which the colored race is more indebted than Lincoln University. Writes the Rev. S. C. Logan, D. D., the first secretary of the Presbyterian Church to the Freedmen: "This generation of God's people can have but a small conception of either the actual work or the ever-accumulating fruits of this institution of God's planting. It was the first demonstration to the white race of a former day that colleges for black men and women were a possibility. I was permitted to take brands from it to kindle lights in six States, which are burning still. The progress of the mission of Lincoln University in thirty-four years is demonstrated in the march of the Negro race, which to-day shows us nine millions of people with Christian homes and worthy citizenship in a Christian nation. To me it is a marvel which makes me hold my breath, as in the presence of God."

The exercises of the commencement Tuesday week were but a counterpart of those that have annually preceded it for the past thirty years. Another evidence was presented of what culture will do for the Negro mind and heart, and of the teaching efficiency of the Lincoln University faculty. Eleven young men were graduated. Seven of them were Presbyterians, two Methodists and two Baptists. One was from the West Indies, one from California, one from North Carolina, one from New Jersey, two from Virginia, two from Georgia and three from Pennsylvania.

One of those from Pennsylvania was born in Africa. His father was a graduate of Lincoln University, and went as a missionary to the Dark Continent. His grandfather, James R. Amos, was one of the first students of Lincoln University, and the one who had a determining influence in the establishment of the University. He received instruction from Dr. J. M. Dickey, walking twenty-eight miles once a week for this purpose. He also became a missionary to Africa. It is surely a fact worthy of notice that one of the eleven theological graduates of Lincoln University in 1901—Darius L. Donnell—is of the third generation of Lincoln students, and also of its missionaries to Africa.

Preceding the speaking of the graduates, which was in the afternoon, and was of the usual high order, there were addresses, in the forenoon, by two of the alumni—the Rev. Charles S. Mebane, of Monticello, Ark., and the Rev. Benjamin F. Wheeler, of Ithaca, N. Y., District Secretary of Education for the African Methodist Episcopal Zion Church. These two alumni graduated in 1888, and the account which they gave of their work was most interesting, and showed to the satisfaction of those present that they had "made full proof of their ministry." Under it young men had been converted and had come to Lincoln and been educated and gone forth to save other souls. Upon Messrs. Mebane and Wheeler the degree of D. D. was conferred by the Board of Trustees.

Much regret was experienced at the absence, on account of illness, of the Rev. Dr. Bingham, President of the Board and Instructor in Theology. He was remembered in the opening prayer by the Rev. Dr. R. F. Sample, most earnestly and affectingly, as was Mrs. Mary Dod Brown, of Princeton, who has been a generous friend of the University, and who is now also seriously ill.

To each one of the class there was presented, by the Rev. Dr. Gill, of Philadelphia, a copy of his recent work, "The Incarnate Word," and by a generous friend in Germantown, Philadelphia, a copy of "Henry's Commentary," in five volumes, and of "Stanley's History of the Jewish Church," in three volumes.

The first prize for study of the English Bible was awarded to Leonard Z. Johnson. It consisted of twenty dollars in cash. The second prize, which was ten dollars in cash, was awarded to Darius L. Donnell. These prizes are offered annually to members of the graduating class by J. M. C. Dickey, Esq., of Oxford.

A token of good-will from Miss Almo Reid and her sister, Miss Sofie Reid, of Western Pennsylvania, was a sum of money, enclosed in an envelope, which was to be divided equally among the eleven members of the class.

To John V. Whittico was given an envelope containing fifteen dollars, sent from his brother and sisters in Virginia, "as a thank offering," they said, "to God for having called their brother to the ministry, and having preserved him through the years of preparation."

The Theological Department of Lincoln University.

BY PROF. R. L. STEWART, D. D.

The dominant thought in the mind of the founder of Ashmun Institute, out of which has grown Lincoln University, was the education and training of men to preach the Gospel to the benighted millions of their race in Africa. The location of this institution was determined by the circumstances of the time, one of the limitations being the existing laws prohibiting the education of colored men in territory south of Mason and Dixon's line.

The sudden emancipation of four million bondsmen gave opportunity for the unrestricted development of educational facilities on their behalf; and never, perhaps, in the history of the world, did a people rise from the depths of gross ignorance with more alacrity and enthusiasm to take advantage of such opportunity. Thrown out upon their own resources, with empty hands and without warning or preparation for their new destiny, the freedmen of the South eagerly crowded into every school room and seat of learning which legislative enactments or Christian beneficence opened to them.

Following the lead of Providence, the guardians of Ashmun Institute promptly enlarged the scope of its original intent and influence by securing a charter for a university, which should include within its range of instruction all the branches of higher education which the necessities of the race and the enlarging sphere of its influence demanded. This was accomplished in the year which followed the close of the Civil War, and to this enlarged and reconstructed institution was given most appropriately the name of the great emancipator.

For thirty-four years the collegiate and theological departments of the institution have been filled to the limit of its available financial resources. Beginning with the spelling book and the simpler forms of elementary study, the curriculum has been developed and advanced until now it embraces all the studies of a well-appointed college and seminary. It has been the aim of the trustees and instructors to make the school of theology the crowning development of the work of the institution. Its course of study, as outlined in the catalogue, includes instruction, as far as the time limit will admit, in Hebrew and in New Testament Greek, including general and

special introduction and exegesis; the English Bible, ecclesiastical Latin, church history, Christian ethics, polemics, church government and polity, archæology and sacred geography, and a complete and fully rounded course in systematic theology, pastoral theology, and apologetics. That this course is not beyond the reach or capacity of the Negro mind has been made evident to the outside world by frequent examinations before committees of Synod and Presbytery, as well as to the faculty of instruction, in the daily routine work of the class-room. It is worthy of note that while two-thirds of the fifty-one students in the theological department have received their preparatory course of instruction in the collegiate department of Lincoln University, the remaining third are the representatives of eleven colleges or collegiate institutes, situated in widely separated portions of the country. One of these institutions is in the State of California, another is in Massachusetts, and the remaining nine are in various portions of the South. With respect to the geographical distribution of these students, the record shows that two are from South Africa, three from the West Indies, and the remainder are the representatives of thirteen States of the Union.

In view of the abounding ignorance and superstition which these young men must meet, and with which they must contend when they go out from this school of the prophets, and in view of the great responsibility that awaits them, who shall say that the instruction and discipline which is here provided is too varied in its sweep or too high in its reach and intent?

If such a course of training is required for the full and well-balanced development of mind and heart among carefully selected men of the Anglo-Saxon race, with centuries of education and culture behind them, in order to fit them for the work of the ministry, is it fair or right to insist that a lower standard is sufficient for wise leadership among the people of the colored race, with centuries of ignorance and degrading influences behind them? If the highest results of Christian training and civilization are to be secured by any people, it goes without saying that they must be wisely led and carefully instructed in the immutable principles of righteousness and truth. In making provision for the training of colored men to preach the Gospel, we must not overlook the fact that they are to go out from our seminaries, whether thoroughly or imperfectly furnished, as the sole instructors in spiritual things of a people numbering at the present time nearly ten million souls; a people who are exceptionally needy and dependent, and who, despite their better aspirations and proverbially religious inclinations, have too often and too long been misled and bewildered by religious instructors deplorably

ignorant and inefficient. To the degraded millions of Africa and the islands of the sea we are sending missionaries of the highest culture and training—the best representatives of the Anglo-Saxon race—but to the benighted millions of our own countrymen in the South we are giving financial aid only, and that, too, in amounts which come far short of their great and urgent needs. In effect, we are saying to this people, just emerging from the shadows of an exceptionally dark and depressing environment: "You must depend upon your own religious instructors to lead you into the light. Your own people, whether with or without the necessary qualifications of piety or education, must be the pastors of your thirty thousand or more churches, and the evangelists of your needy and long-neglected millions." While we grant that this duty and privilege belongs of right to the colored man, and that no one can do this work so well as he, if properly qualified for the task, it is nevertheless true that in many places where there are church organizations which ought to be centres of light and holy influences, the people are perishing for lack of knowledge. To the writer it seems like an amazing thing that enough men have been found among the Negroes of this country to take this burden of responsibility from our shoulders, and it is greatly to their credit that to the best of their ability they are endeavoring to do this; but surely we ought not to require them to make brick without straw. If they are willing to do this self-denying work for their people—a work which promises little of ease or comfort or pecuniary reward as estimated from a worldly point of view—we should see to it at least that they are qualified to do it intelligently and efficiently. "It is extremely important," as one has put it, "to have primary schools and to teach Negroes to be farmers and masons and blacksmiths. But much more important, because it includes the latter, is the education of their leaders, which is to be obtained in the college, the university and the professional school." "In many of the cities of the South," says a recent writer in the *Independent*, "are found churches numbering one and two thousand members, who require of their pastors large administrative ability, no small degree of learning, and who make increasing demands upon them for intelligence in their preaching. Who shall provide these preachers? By what process of training shall they be prepared for their work? They certainly do not require a knowledge of blacksmithing, of carpentering, or of farming, but a knowledge of language, history, rhetoric, logic, theology and other branches of learning, the same as those which have been proven so useful among white preachers of white churches. It seems to us that any system of education for the Negroes which fails to take

into consideration the wants of this large body of pastors is radically defective, and we do not believe that any system of industrial training will compass the end of furnishing competent pastors." With this view we are in full sympathy. It cannot be disproved by argument or set aside by appeals to prejudice. All the facts which have been gathered by those who are seeking light upon this question prove conclusively that an educated ministry is the greatest need of the colored people of our land at the present time. This is just as true also of the colored races of the islands of the sea, who by the providential enlargement of our sphere of influence have claims upon us which we cannot ignore or overlook.

Already we have in the several classes of the University six promising young men from the West Indies in course of preparation for the Gospel ministry, and within a few weeks urgent applications have been received from others in the same quarter for admission at the opening of the next scholastic year. At San Juan, Porto Rico, we now have a devoted missionary of the Class of 1895—commissioned by the Home Board of our Church and associated with Dr. Greene—who reports a large attendance of interested young men in the night schools of the mission, as well as in the Sabbath School and the regular services of the church. From this centre of influence, and from other mission stations in Porto Rico and Cuba, candidates for the ministry will be coming ere long for training in our higher institutions of learning. One student has already come to us from the island of Cuba, and we have good reason to believe that the considerations, based mainly upon location and equipment, which have drawn so many men of the colored race to this Institution from the far Bermudas, will also draw many to it, in the future, from the nearer islands of Cuba and Porto Rico.

In view of all these facts, we confidently appeal to those who are interested in the evangelization and Christian education of the Negro race, to give to this Institution a generous and substantial support as it enters upon the great work which an over-ruling Providence has apportioned to it in the beginning of this new century. Its claim for a place in the list of institutions deemed worthy of support in connection with the contributions which are now being made to the Twentieth Century Fund, has been cordially approved by the committee appointed by the General Assembly, and also by the committee of the Synod of Pennsylvania. Any funds, therefore, which may be given at the present time for the maintenance or enlargement of this work, whether large or small in amount, may be credited to the Twentieth Century Fund, and will be devoted to the special objects which the donors may indicate.

Lincoln University Herald.

VOL. VI.

LINCOLN UNIVERSITY, OCTOBER, 1901.

No. 7.

Notes.

The Forty-Sixth Academical year of Lincoln University opened on September the 26th, with a full corps of instructors and the usual number of students that are able to be accommodated.

The Executive Committee of the Board of Trustees was empowered to secure temporarily an instructor of Theology, the chair of which has been rendered vacant also by the death of Dr. Bingham.

The University rejoices in a recent gift of five thousand dollars from Mr. and Mrs. Ralph Vorhees, of Clinton, N. J. It is for the purpose of building a dwelling for the Theological Professor. Mr. and Mrs. Vorhees a few years since endowed a scholarship in the University.

Lincoln University, since the last Commencement, has lost two of its distinguished Professors, and three of its most prominent Trustees, including the President of the Board. These were the Revs. Drs. Hodge and Bingham, and the Revs. Drs. McCauley, Bingham and Purves. No such loss has been experienced in so brief a time before. These were all deeply interested in the work of the University, and had given many years of service to it. We trust that there may be found those equally self-denying and self-sacrificing to take their places and assist in the noble work to which Lincoln is consecrated.

The Board of Trustees have elected the Rev. J. M. Galbreath to the Chair of the English Bible, rendered vacant by the death of the lamented Dr. J. Aspinwall Hodge, and he has signified his acceptance. Mr. Galbreath is a native of Maryland, and a graduate of the University of Virginia and the Western Theological Seminary.

For 26 years he has been pastor of the Chestnut Level Presbyterian Church. He has for some years been a member of the Board of Trustees of Lincoln, and its Secretary. He is, hence, well acquainted with the University, and deeply interested in its work, and it is believed, well fitted by character, disposition and ability for the duties of the chair to which elected. That he may prove a valuable acquisition to its teaching force is the prayer of the friends of the Institution.



REV. W. R. BINGHAM, D. D.

Death of Dr. Bingham.

The Rev. William R. Bingham, D. D., Professor of Theology in Lincoln University, and President of its Board of Trustees, died at his home in Oxford, Pa., after a brief illness, on the evening of August 29th, aged 79. Dr. Bingham was well known and highly esteemed throughout the Presbyterian Church, though his activities and labors during an extended ministry had been confined almost entirely to Eastern Pennsylvania, yet his face had been seen and his voice heard in many General Assemblies of the Church. He was a native of Pennsylvania, the son of a Presbyterian elder of Adams County. He graduated from Jefferson College, Canonsburg, Pa., in 1844, and from the Western Theological Seminary at Allegheny, in 1847. He was licensed by the Presbytery of Donegal in 1847, and ordained the same year by the Presbytery of Philadelphia. He became pastor of the Great Valley Church in Chester County, Pa., where he remained until the autumn of 1859. Soon after retiring from this pastorate, he was called to the Oxford Church, in the same county. After a brief pastorate of a year and a half, he was obliged to resign on account of his health, and for a number of years he was obliged to refrain from active ministerial

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duties. As his health returned, he began missionary labors at Avondale and West Grove, neighboring towns to Oxford, and through his zeal and devotion Presbyterian congregations were established in these centres. For a number of years, up to 1888, he faithfully ministered to them. He became connected with Lincoln University as a trustee early in its history, and became President of the Board upon the death of the Rev. John M. Dickey, D. D., in 1878. From 1890 until his death he filled the Chair of Systematic Theology in the University.

Dr. Bingham ably sustained himself in every position to which he was called. He was popular, and beloved as a preacher and pastor, efficient as a trustee, and admired and esteemed as an instructor. He was a man of exceptional ability, and very decided individuality, and impressed himself in a marked degree upon all with whom he came in contact. He was a clear thinker, grasped the truth with firmness, and was able to present it with such force and clearness as to greatly move his hearers, if not produce in them conviction. He could not be connected with any body or any object without taking the deepest interest in it, and evincing that interest in action. He was never known to shirk duty. He feared not the face of man. He loved the truth and was earnest in contending for it. He was of a deeply sympathetic nature. His faith in God and in the triumph of righteousness, and in the vindication of His ways, never forsook him. He was tried as few men are tried. He passed through the fire again and again. Loved ones were taken from him, health was shattered and depression of mind experienced; hopes were disappointed, yet through all faith remained unshaken. He could say, with the patriarch, "Though He slay me, yet will I trust in Him." Faithful unto the end, he has gone to receive from his Lord the promised crown.

Funeral services were held on Friday afternoon, August 30th, in the First Church of Oxford. Prayer was offered by the Rev. W. R. Laird, of West Chester, and T. R. McDowell, of Parkesburg. The Rev. Samuel Dickey, of

Oxford, read the Scriptures; the sermon was preached by President I. N. Rendall, of Lincoln University. An address was made by the Rev. R. M. Patterson, D. D., whose present charge, Great Valley, was the Rev. Dr. Bingham's first pastorate. The Rev. J. B. Rendall, of Lincoln University, and the Rev. Wm. Barrows, of Oxford, also had parts in the service. Many were present from different parts of the country.

One of his colleagues on the Board of Trustees, the Rev. Dr. N. G. Parke, thus wrote, in the *Presbyterian Journal*, of Dr. Bingham in his connection with Lincoln:

"His heart was in the work of Lincoln University, where he was both a trustee and a teacher of theology, and an active member of the Executive Committee of the University. By none, outside of his own family, will he be more missed than by the students of the University, who, since the passing away of Dr. J. M. Dickey, the founder of the University, has been to them as a father. The professors and trustees with whom he has been associated in work, and his co-Presbyters to whom he was a brother beloved, all sorrow that they will see his face no more until they meet him in the house of many mansions. We can all say, who have known Dr. Bingham intimately, as David said of Jonathan, 'How pleasant hast thou been to me.'"

The Rev. Dr. McKinney, a co-Presbyter, thus wrote, in the *Presbyterian*, of him in the same relation:

"Dr. Bingham's work at Lincoln University, as professor and trustee, was of a valuable and lasting character. He understood 'the black man,' and had a wonderful aptitude in teaching him and in dealing with him. He impressed his colored students deeply and influentially. He made careful thinkers and practical workers out of them. He put theology into them in a striking and masterly way. He cultivated their spiritual life, while instructing them how to teach others. He did not lecture to them in a learned, formal manner, but talked, and explained, and illustrated, and drilled, until they understood clearly our doctrinal system. His place will be hard to fill, not because a greater theologian may not be found, but because one so adapted to the Negro nature and capacity is exceedingly rare."

Prof. J. Aspinwall Hodge, D. D.

This useful and beloved professor of Lincoln University died very suddenly at his home on Sabbath, June 16th, 1901. He was born in Philadelphia in 1831. His father, Hugh L. Hodge, M. D., was a distinguished physician of Philadelphia and a brother of Dr. Charles Hodge, and an elder in the Second Presbyterian Church, Philadelphia. He was graduated from the University of Pennsylvania in the class of 1851, and from the Seminary at Prince-

ton five years later. Dr. Hodge was ordained by the Presbytery of Luzerne, and installed pastor of the First Church of Mauch Chunk in 1857. After a pastorate of eight years, he removed to Hartford, Conn., where he served as pastor of the First Presbyterian Church for twenty-six years. Resigning in 1892, he was called to be the successor of the late Professor B. C. Jones at Lincoln University, as Professor of Instruction in the English Version of the Bible. He came to this position at a most trying time, and proved himself a most valuable man in many ways. His connection with the University was highly prized by its friends, its faculty and its students.

Dr. Hodge was also an author of wide repute. His "What Is Presbyterian Law?" is regarded as a standard in church litigation. "Recognition After Death," "Of the Shorter Catechism," and "The Ruling Elder at Work," are also valuable contributions to our permanent literature. This is but the outline of a life of singular worth and influence. Dr. Hodge was a man of many sides. As a counsellor no one stood higher in the Presbyterian Church. He was a preacher of earnest loyalty to truth, and a pastor of untiring faithfulness to his people. His studies and long ministry gave him an especial fitness for the position which he held the last eight years of his life. There was a close affinity between him and his classes. His broad, sympathetic nature enlisted a personal interest in every student. Lincoln University, in his death, has not only lost a most competent teacher, but every student a personal friend. Dr. Hodge belonged to a ministerial family. Three brothers are in the Presbyterian ministry, and one in the Episcopalian. He leaves four sons, one of whom is a lawyer in New York; the other three are Presbyterian ministers.

Funeral services were held on the afternoon of June the 20th, in the Second Presbyterian Church, Philadelphia, in which his father was an honored ruling elder. The services were in charge of President I. N. Rendall, D. D., of Lincoln University, who read selections from the Scriptures. The Rev. Dr. Sample, of New York, made the opening prayer. Addresses were made by the Rev. Dr. Carson, of Brooklyn, N. Y., and Professor John B. Rendall, of Lincoln University. The Rev. J. Stuart Dickson, of Philadelphia, read some appropriate selections from Dr. Hodge's writings. Two solos were sung by Mr. Edward T. Magaya, a Kaffir student in Lincoln University, from South Africa. The pall-bearers were the four sons of the deceased: J. Aspinwall Hodge, Jr., Esq., of New York; the Rev. Hugh Lennox Hodge, of Erie, Pa.; the Rev. Richard Morse Hodge, D. D., of Nashville, Tenn.; the Rev. Samuel C. Hodge, of Tunkhannock, Pa., and the two brothers, the Revs. Edward B. Hodge, D. D., and G. Woolsey Hodge.

A number of alumni and students of Lincoln University, in Atlantic City, adopted the following:

"WHEREAS, God, in His all-wise providence, has seen fit to remove from our midst to His own presence our beloved, honored and esteemed teacher and friend, the Rev. J. Aspinwall Hodge, D. D., a pious and Christlike character, whose influence for good has been unbounded, whose example has always been worthy of emulation, and whose walk has been a shining light to the students;

"WHEREAS, We, who have sat at his feet and listened to his words of wisdom, full of Christian advice, and who have watched his daily life and drawn many wholesome lessons therefrom, do deeply feel his loss; and,

"WHEREAS, The Church has lost an able divine, theological science a diligent student, and the home has been bereft of a kind and affectionate father, a loving and dutiful husband; therefore, be it

"Resolved, That we, the members of the alumni and students of Lincoln University, of Pennsylvania, in the St. James A. M. E. Church, Atlantic City, N. J., tender to the family our profound sympathy and regret in this their sad hour of bereavement. Be it also

"Resolved, That a representative of our number, bearing a fit token of respect, attend the funeral, and a copy of these resolutions be forwarded to the family."

As further showing how the students felt towards Dr. Hodge, we give the following, received from one of them:

"Your letter informing me of the death of Dr. Hodge came to hand, and you may know it brings sadness to my heart to learn of the death of one who was so deeply interested in the great and good work of Lincoln University, for in his death the students and the University have lost a powerful teacher and an unfailing friend. He took unbounded interest in the welfare of the students, and none took more pleasure in ministering to the needs of the boys than he. His study was always open to those who needed and sought his advice and encouragement. As a teacher of the English Bible, he had no superiors, and equals he had few, if any. The Middle Class in the Seminary will never forget his lectures on Romans and Corinthians. Neither will the Juniors fail to recall his powerful discourses on the life and teachings of Christ.

"In disposition, I never saw his equal. He could be approached at any time without being disturbed, much less offended, and so strong was this characteristic manifested in him that one of my classmates said to me last winter that he did not believe that there was enough grace in the whole plan of redemption to give him a disposition like Dr. Hodge's.

"Truly, a good and great man has fallen, and may his spirit ever hover over the University he so much loved!"

A Student's Summer Work.

Most of the students of the University spend the summer in work of some kind, trying to earn their support and secure sufficient with which to clothe themselves for the year. Those in the Theological Department try to secure missionary work in the South. The reports from such are generally very encouraging. One, from the Middle Class, spent the past summer in the mining region of Virginia, and thus wrote the editor of THE HERALD:

"I reached _____ on the 27th of April, and began at once to visit each of the families to ascertain who were Christians and who were not, and if they were anxious to have a school and church. I found few of them to be Christians, but all were more or less anxious to have a school for their children and a place to worship. So we succeeded in getting a building in shape and held our first religious service Sunday morning. I preached, and they all seemed helped, and a goodly number came out to prayer meeting Wednesday night.

"I opened a day school for the children Monday morning, and I have enrolled fifteen scholars. They have had no school here for more than three years, so you see it will be a blessing to have a school four months this summer, and I hope to arrange to have a teacher come here in the fall and continue the work during the winter.

"A number of older persons have asked me to teach them how to read the Bible, so a night school will be opened Monday night, May 13th. An old gentleman (an ex-slave) said he wanted to learn to read the Bible and the newspapers. He said: 'I can say the A, B, C's, but I can't say them backward.' I told him to come out Monday night, and I would do what I could for him.

"I visited a young man Wednesday night who had just been shot through the left lung. The ball passed through and lodged in the shoulder, near the skin. This is the third time he has been thus dealt with, having been shot only two weeks ago. He is a little better today, though the doctor is unable to say whether he will live or not.

"You will probably be interested to know my plan of work for the summer. We have about two hundred colored families here, and I plan to visit each of them once a week and read the Scriptures and pray with them; preach twice on the Sabbath, conduct a prayer meeting once or twice a week (once in the school building and once in a cottage in a section where they do not attend church), teach school every day and every night, and do whatever else may be needed to be done."

Later he wrote again as follows:

"My plan for reaching the people worked like a charm. I have a day school numbering thirty-two scholars, and a Sunday school of

forty-five or fifty. In the day school are a number of white boys and girls of the best families in the place. My night scholars are doing nicely, and the ex-slave of whom I spoke in my last letter is beginning to read the third chapter of the Gospel by John. As I intimated in my first letter, the colored people have had no school here for more than three years. I met the school board of this district the other day, and put in our claim for a school, and they decided at once to give us a five-months' school, and the coal company has agreed to add four months, making nine months in all. So, instead of no school, we are to have one of nine months. I have been authorized by the board to secure a teacher, and I hope to succeed in getting one of our young men from Pennsylvania who are waiting to come and carry on this work.

"'The harvest truly is great, but the laborers are few.' Pray, therefore, that the Lord of the harvest would send forth laborers into His harvest.

"There never was a time when our people were more anxious to hear or more ready to receive the simple Gospel of the blessed Son of God than they are to-day. Nor can I recall the time when the white people were more desirous to aid in uplifting our people than they are to-day. Let me give you one or two examples. When I first came here, I did a good deal of walking. So, one of these mountain white men, who can neither read nor write, came and said to me: 'Mr. Teacher, I have several horses here, and whenever you want one, why, just go and get it. You may have the use of it as long as you are here.' And I might mention a number of other little things that go to show the change of feeling that is gradually stealing over the people of the South. I have had a score or more of the best white people in this section to offer their services to assist me in any way they could to help build up our people in this place.

"The manager of this plant has not only paid me twenty dollars a month for missionary work, but has promised to pay me as much per month for teaching the children, and told me yesterday that if I would get a good man to take my place when I leave in the fall, he would see that he gets a salary of forty or forty-five dollars a month, besides what the people will give him, to carry the work on. And what is true here at _____ is true in a score of other places in this section. And the encouraging thing about the whole matter is that they are anxious to get no one but the best men to do this work. I wish to say just here that there is no class of men better prepared to do this work than the men who are being trained at Lincoln University. And I pray God that the time will soon come when provision shall be made for five hundred instead of two hundred students, as we now have at Lincoln."

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LINCOLN UNIVERSITY, NOVEMBER, 1901.

No. 8.



THE REV. J. ASPINWALL HODGE, D. D.,

Late Professor of the English Bible at Lincoln University.

Memorial Services.

Interesting and impressive memorial services in honor of Professors William R. Bingham, D. D., and J. Aspinwall Hodge, D. D., were held at Lincoln University, October 17th. Mrs. Hodge and sons were present. Addresses were made by Professors George B. Carr and John B. Rendall, and Messrs. Joseph W. Holley, of Revere, Mass.; Leonard Z. Johnson, of Harrisburg; and Richard P. Johnson, of Petersville, Va., students in the University. The addresses showed how much

those whom God has removed from the Faculty of Lincoln University were regarded and beloved by those with whom associated, and to whom for years they gave valuable instruction.

The Rev. Dr. I. N. Rendall, President of Lincoln University, was a commissioner to the late Synod of Pennsylvania, and addressed it upon the subject of colored education in connection with the report on the Freedmen. He was called to the platform by the members of Synod.

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or PROF. R. L. STEWART, D. D.,

LINCOLN UNIVERSITY, PA.

Report on Lincoln University to the Synod of Pennsylvania.

The Synod of Pennsylvania annually appoints a committee to visit Lincoln University. The two ministerial delegates appointed in October, 1900, were the Rev. George Norcross, D. D., of Carlisle, and the Rev. Charles R. Erdman, of Germantown. The following is the report made by Dr. Norcross to the Synod meeting in Pittsburgh, October, 1901:

MR. MODERATOR AND BRETHREN:—Your committee appointed to visit Lincoln University would respectfully report that they have, to the best of their ability, discharged the duty assigned them. On the Day of Prayer for Colleges, the two ministerial delegates visited the University, and both preached in the presence of the faculty and students. The services of the day were well attended, and we have seldom seen a more devout and serious observance of the day.

As the opportunity at this time was not favorable for visiting the class rooms, the chairman of the committee made a second visit to the University at the time of the graduation of the Senior Class from the Theological Department. For several days at this time he went from one class room to another, and listened with admiration to the evidences of faithful work done in every department.

We made a tour of the buildings also, and were much impressed with what has already been accomplished in the way of buildings and appliances. The work is laid out on a large scale, and the grounds are ample for the erection of all the buildings necessary for a fully equipped University. There was evidently a wise foresight on the part of the founders of this Institution, which took in the prospective needs of the Afro-American race for many years to come.

But who can estimate the importance of this work of patriotism and religion? The African race is here to stay. Their destiny is blended with ours for all time. They must rise with us and help solve the problems of the future, or we shall sink with them in the wreck of our national glory.

Of course, we know that Lincoln University is not all that the Presbyterian Church is doing for the higher education of the colored race, but it is the most conspicuous agent of our Church engaged in this work, and it is at our very doors. Its possibilities are infinite. The supply of splendid material to work upon is practically unlimited? If we do not care for this institution, who will?

Mr. Garfield's noted saying—"All required to make a college is a log with Mark Hopkins at one end as a teacher and myself on the other as a student"—was forcibly brought to mind in the presence of the Faculty and students at Lincoln University. The Professors are abundantly able to do the teaching and the young men are eager and receptive as learners.

That was a very striking suggestion of Mr. Garfield's as to the importance of sitting at the feet of a great teacher, but after all the aforesaid "log" would be a very poor base of operations for a thorough-going university, and neither Mark Hopkins nor James A. Garfield were ever subjected to such a severe discipline, and we want something better for Lincoln University.

Now, without saying a word in disparagement of the industrial training schools for the colored race, which are of late so popular, we must not forget that these "free Americans of African descent" need an educated ministry as much as the white race. Many good people seem so intent on making out of the Negro race skillful workers in wood and iron and stone that they lose sight of the fact that the choicest spirits of the race must be trained for the Gospel ministry.

As to the needs of the Institution, we found them neither few nor small. We have two hundred students there, we ought to have a thousand, and we could have them if the wealthy men of our Church were alive to the opportunity which God in His providence is opening up before us. Remember, it is largely a question of bread and butter and clothes. While we pray to the Lord of the harvest to raise up laborers and send them out into the great harvest field of the world, would it not be well for us to try to answer some of our prayers?

For one, I was very much impressed with the fact that we need a well-equipped Preparatory Department. The colored race has not such Secondary Schools as are open to the white race. They need, therefore, at Lincoln, a large and thoroughly manned Academical Department; but in the estimation of the Faculty, so many other things are needed more that they do not even enumerate it in their catalogue among their "general" or "special wants." They need more buildings, more endowments, more scholarships. When will the stewards of God's bounty among us wake up to these needs of a noble institution within our own bounds?

As to the most pressing needs of the University, please examine the catalogue for the last scholastic year. We only mention that there is need of an additional dormitory, a boarding house for two hundred students, large additions to the working library, the endowment of several new chairs of instruction, and ample provision for a hundred new scholarships. "And thus," as the Faculty say, "while the aggregate of our needs is large, the friends of the cause may further it by even the smallest contribution."

We cannot close this report without recording our profound sense of loss in the death of four faithful men, who stood conspicuous among the workers at Lincoln University. During this year, God has called to their reward the Rev. William R. Bingham, D. D., President of the Board of Trustees, and Professor of Systematic Theology; the Rev. Geo. T. Purves, D. D., and the Rev. Thomas McCauley, D. D., members of the Board of Trustees; and the Rev. J. Aspinwall Hodge, D. D., who in the Faculty held the chair of Instruction in the English Version of the Scriptures. These men in their day have done splendid service in the Church militant, and their record is on high. But though the workers fail, the work remains, and we are reminded that our time is short.

In view of the urgent needs of this great work, your committee would respectfully recommend the adoption of the following resolutions:

1. *Resolved*, That, in the judgment of this Synod, the whole work of Lincoln University needs immediate enlargement.

2. *Resolved*, That, in view of the sickening fact that many worthy young men are annually turned away for lack of funds to board them, we urge that collections be made in our churches for this sacred work of raising up laborers for our great mission field in the Southland.

3. *Resolved*, That, while the poorest are thus invited to contribute their mites for the support of this work, we especially call upon our men and women of wealth to consider the claims of Lincoln University for liberal endowment.

All of which is respectfully submitted,

GEORGE NORCROSS,
Chairman.

A colored Presbyterian church of sixty members was organized the past summer in Cincinnati. It was organized out of a mission and Sabbath school, the result of the labors of the Rev. James E. Harper, who graduated from the Theological Department of Lincoln University in the class of 1898. He is to be highly commended for his arduous and successful work in the queen city of the central west.

Commencements.

Commencement days are the great gala occasions at Lincoln University, as in all college or university towns. The one of 1901 was not surpassed in interest by any of those which preceded it. The weather was unusually fine, and the beautiful grounds and lawns, shrubbery and trees of University Hill had taken on their most attractive forms.

The attendance was large, many having come from Philadelphia, Baltimore, Washington and elsewhere. Those who come upon these occasions have greatly improved from year to year in quietness and refinement of manner, sobriety of dress and intelligence of demeanor. Educational influences have made their impress upon them, and a keenness of enjoyment is shown in beholding the advantages and achievements of the young men of their race.

Commencement at Lincoln University has come to have associated with it the varied features peculiar to other institutions. On the previous Thursday and Friday occurred the anniversaries of the literary societies, at which addresses were delivered by the Rev. P. Butler Tompkins, of New York, and James S. Lanier, Esq., of Winston, N. C. On the Sabbath was the baccalaureate sermon in the morning, and an address in the evening from the Rev. J. Milton Greene, D. D., of Porto Rico. Monday was Class Day, and Tuesday commencement proper. The forenoon was devoted to the Junior contest in oratory for two prizes. Prof. J. B. Rendall presided, and the contestants were Henry H. Jackson, of North Carolina; Isaac R. Bethel, of the same State; William G. Walls, of South Carolina; James T. McNeal, of Georgia; Samuel J. Branch, of Virginia, and Irwin W. Taylor, of Virginia. The prizes were awarded to Messrs. Branch and Bethel. In the commencement exercises of the afternoon, President Rendall presided. The Latin salutatory was delivered by Humphrey J. Rendall, a son of Professor J. B. Rendall, who studied with the class. Martin L. Bethel, of North Carolina, spoke on "What Owest Thou?" Prince E. Goldthwaite, of Texas, on "The Boast of Modern Civilization;" Philip J. Coxe, of Washington, D. C., on "What of the Reaping?" and Joseph G. James, of Virginia, on "The Educated Man's Call." The valedictory address was by Edward V. Fitzgerald, of Tennessee. The graduating class numbered thirty-six.

The entire class are professing Christians, and twenty-one will study for the ministry. Following the conferring of the degrees on the graduating class was the announcement of some honorary degrees conferred, one of which was Master of Arts upon Miss Edwina B. Kruse, a teacher in the colored high school of Wilmington, Del., recommended for the honor by the State Superintendent of Public

Schools of the State of Delaware and other prominent educators of that State. Among those addressing the large audience present with great acceptance were the Rev. J. Milton Greene, D. D., of Porto Rico; the Rev. William H. Weaver, D. D., of the Board of Freedmen, a graduate of twenty-five years' standing; the Rev. Daniel G. Hill, of the class of 1886, and pastor of one of the largest Methodist churches of Washington, and William H. Vail, M. D., of Blairstown, N. J. Dr. Greene told of his having been asked during the day by a gentleman present to select a promising young man in Cuba and send him to Lincoln University to be educated at his expense.

Said Dr. Weaver: "Lincoln University is doing more, under God, for the colored race than any other institution in the world. I wish that instead of the class of 1901 numbering thirty-six members, it was one hundred, and that one hundred men could be sent out from here every year."

It was announced that Dr. W. H. Vail was elected a trustee in place of the Rev. Henry E. Niles, D. D., deceased; and the Rev. John R. Davies, D. D., of Philadelphia, in place of the Rev. George S. Mott, D. D., of Newark, N. J.

The exercises of the commencement closed with prayer from the Rev. Dr. David Tully, of Media, Pa., and the apostolic benediction from the Rev. John Savage, D. D., of Franklinton, N. C.

Students in Lincoln University.

These are larger in number than for some years. This is not owing altogether to the number of applications being more numerous, but to the very worthy character of so many applying and the seeming inability of authorities to withstand the claims and importunities presented. They have come from all parts of the country, from the West Indies, South America and from Africa. Ten young natives of South Africa are at the Institution, anxious to be prepared for usefulness among the benighted of their land.

The Theological Department is larger than ever before, numbering sixty-four. More than as many more in the Collegiate Department have the ministry in view. Among the theological seminaries of the Presbyterian Church, Lincoln thus stands fifth in point of numbers.

The increase in the number of students means additional expense to the University, and calls upon its friends among the churches to rally to its support. A deficiency has occurred the last two years, owing to lack of contributions for the support of students. It was thought that a smaller number should be received this year, but God has ordered otherwise, and now appeal is made for additional help.

The Synod, as will be seen in another column, has strongly commended it to the churches. Will not more of these take up an annual contribution for the work of Lincoln University? The generous and benevolent contributors throughout the Church ought not to allow this most worthy Institution to be forgotten, as many of them do, while contributing to those which have no such claim upon them, and which are not doing anything like the important work which Lincoln is doing.

Testimony of the Synod of Pennsylvania.

In the report of the Standing Committee on Freedmen, adopted by the Synod of Pennsylvania in session at Pittsburgh, October 21st, the claims of Lincoln University were commended "to those to whom God has given wealth, as a child of the Synod and an institution well calculated to serve the cause of Christ and a Christian civilization, by preparing educated men to lead the colored people up to a higher education." The Synod also specially warned its ministers against the self-appointed agents of industrial schools and other institutions depending on the contributions of the benevolent. "However worthy they may be," it said, "they do not represent our own institutions, and the money received, which ought to go to our own schools and the work of our congregations, goes to causes which have only an indirect relation to the preaching of the Word. Our own institutions deserve the support of our churches, and pastors ought to press the cause upon the hearts and consciences of the people."

Death of Prof. John K. Rector.

Prof. John K. Rector, of the class of '87 in Lincoln University, recently died in Little Rock, Arkansas, where he was principal of a school. Those residing in that State, who had been students in Lincoln, took appropriate action in relation to the sad event, and expressed in fitting language their esteem for their deceased brother. It is said that in the death of Mr. Rector "the community has lost a strong character, the school room a patient instructor, the associate body of professors and teachers a co-laborer of untiring zeal, his mother a loving, obedient son, his wife an affectionate husband, and his little son a devoted father."

The following names are signed to the resolutions adopted: George W. Bell, M. D., Prof. Myron R. Perry, Rev. T. C. Ogburn, Mr. J. R. Cadett, Mr. George E. Jones, Rev. C. S. Mebane, D. D., Rev. Aug. E. Torrence, Rev. B. M. Ward, Rev. H. A. Onque.