

Lincoln University Herald.

VOL. III.

LINCOLN UNIVERSITY, JANUARY, 1897.

No. 7.

Notes.

A very important article upon "RELIGIOUS LIFE AMONG THE AMERICAN NEGROES," by Thomas J. Morgan, LL.D., formerly United States Indian Commissioner, appeared in *The Presbyterian Journal* of January 21st. The number of the paper containing it can be obtained by addressing, enclosing two two-cent stamps, *Presbyterian Journal*, Phila., Pa.

The professors speak of the fidelity and diligence of the students in their class room work. A healthy spiritual atmosphere also pervades the University, and there is much in the circumstances and struggles of these deserving young men to draw out our warmest sympathies and incite us to renewed efforts to aid them in the heroic fight they are making to qualify themselves to help their race to a nobler manhood and womanhood. Some are pinched by reductions in the help received, some suffer from short and poor seasons at the watering places where they usually supplement their resources. Special appeals are thus needed in behalf of worthy students who lack the means to continue their course of study.

The African Methodist Episcopal Church is one of the largest and most influential of the religious bodies composed of colored people in this country. A late General Conference of the denomination, held at Wilmington, N. C., was composed of six hundred delegates. "Of this entire number," says Dr. Sanders, President of Biddle University, "only forty were college graduates. And of this forty, eleven were graduates of Lincoln University." As Dr. Sanders truly says, "the fact shows that the Presbyterian Church is doing far more for the higher education and general uplifting of the Negro race than is apparent on the surface, or than can be measured by our own denominational lines." And that one-fourth of the college graduates in this large body owe their educational training to Lincoln University can be justly emphasized by the friends of the Institution as one evidence of its great usefulness.

The Church's Duty.

Lincoln University, although educating young colored men of all denominations, is yet distinctively a Presbyterian institution. It makes report to each General Assembly. The Synod of Pennsylvania sends a Committee of Visitation to it annually. Its professors are all members of the Presbyterian Church, and, with the exception of two, all ministers of that body. It is probably the leading institution in the country for preparing young colored men for the ministry. It is well equipped for its work, and numerous are the testimonies in its favor. Those who give to its support and towards increasing the number of students it seeks to educate, may be sure that their gifts are well bestowed and will yield largest returns.

It is reasonable to suppose that the leaders of the Church and those occupying her pulpits will give to representatives of Lincoln University, desiring to set forth its needs, the preference over outside institutions that roam at will over the entire land and make their appeal alike to Evangelical and Liberal, Gentile and Jew.

They may be accompanied by singing and speaking students, and represent industrial education, but they are not able to show an equal economy in administration or a superior usefulness, during their career, to our own tried and efficient University.

A broad and liberal spirit, we know, is commendable, and it is desirable that those who can afford to do so have a share in every good work. But a first duty is to help sustain and advance to greatest usefulness our own, and this becomes the part of greatest wisdom when it can be shown that such a course will accomplish at least equal good to, if not greater than, that which distributes gifts to causes outside of our own.

What we especially ask is that the pastors and sessions of our churches remember, when appealed to by institutions and workers among the colored people, that Lincoln University, of their own Church, is doing a great work and in its need has first claim upon the Presbyterian Church.

Said the Synod of Pennsylvania: "Many considerations emphasize the claim of Lincoln University on the support of the Church and of every man who loves his fellow-man."

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1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

Letter from a Last Year's Graduate.

Three of the graduates of the Collegiate Department of Lincoln University of the class of '96, are engaged in the study of medicine in the College of Physicians and Surgeons, Boston, Mass. We take the liberty of publishing the following extracts from the letter of one of them to a professor at Lincoln, feeling that the sentiments expressed will be gratifying to the friends of the Institution:

"Yours came a week ago, and I was glad indeed to hear all you had to say concerning the work at Lincoln and the mission work abroad. Lincoln is doing a great work—greater by far than you can now realize, and I believe that it will be even more useful in the near future.

"I have been very much impressed of late by the efficiency of the training which the average Lincoln man receives. I am daily thrown in with students from Harvard, Cornell and other eastern colleges, and I notice that they are no better prepared in any branch than the average Lincoln man.

"We all feel that we have a foundation upon which to build, and don't hesitate to place ourselves shoulder to shoulder with the best men in the class in any branch.

"There are two things for which I especially wish to thank Lincoln. The first is the religious training which I received there—I am sure it will always stay with me. I have formed a habit of going to church and Sunday school regularly, and feel out of place unless I am there.

"The second is the training which I received in the lyceums. I feel at home in any assembly. . . . We have a debate every two weeks on some subject connected with the medical science, and, of course, the Lincoln men take a leading part." . . .

Report of the Institution.

The Collegiate Department of Lincoln University finds its greatest importance in its training of young men to a fitness for the study of Divine things and preparation for the ministry; or, in other words, to enter the Theological Department of the University.

It has now on its roll one hundred and thirty-six students. Thirty-three are Seniors, thirty-two Juniors, thirty-one Sophomores, and forty Freshmen. Twenty-six are from North Carolina, twenty-four from Pennsylvania, twenty from Virginia, thirteen from South Carolina, thirteen from Georgia, eleven from Maryland, six from Arkansas, five from New Jersey, four from New York, three from West Indies, two from Africa, and one each from Delaware, Florida, Illinois, Indiana, Louisiana, Mississippi, Ohio, Rhode Island and Tennessee. Of these, sixty-one are Presbyterians, thirty-three Baptists, seventeen Methodists, three Episcopalians, three United Presbyterians, one Lutheran, and one Congregationalist. Seventeen are not members of any church at present. This is a smaller per cent. than is ordinarily found in colleges.

Sixty-five are looking toward the ministry, twenty-three think of studying medicine and pharmacy, fifteen desire to be teachers, six lawyers, and one each banker, musician, architect and business. Twenty-three have not yet decided as to their life work. Five want to go as missionaries. The two Africans are Kaffirs from South Africa, and are regarded as superior men. Five of the students are sons of former graduates.

The applications for admission the past fall were unprecedented. More than one hundred had to be declined because of a lack of room and lack of means of support. Considering that the teaching force of the University could easily handle twice the number of students admitted, there is a great call for the erection of an additional dormitory and increased endowment for the support of students. Surely there are men of means within easy reach of the Institution who could supply that which would well nigh double its influence for good.

The Theological Department of Lincoln University has been well termed "the crown of the Institution," and it is growing in character and interest and importance." With the separate endowment of it, and increased facilities of accommodation for

students, and larger means for their support, the number yearly trained for the ministry of the Word among the benighted of their race would be greatly increased.

There are at present forty-seven studying in this department. Seventeen of these are in the Senior class, nineteen in the Middle, and eleven in the Junior.

The last is smaller than the other two because the last Senior College class was unusually small, the hard times necessitating a reduction in the number received. The quality, however, is said, to some extent, to make up for the quantity.

Of the forty-seven, eight are from South Carolina, seven each from North Carolina and Maryland, six from Pennsylvania, five from Virginia, four from Tennessee; three from New Jersey, two from Delaware, and one each from Rhode Island, New York, Kentucky, Arkansas and Alabama. Thirty-six are Presbyterians, nine Methodists, and two Baptists. Thirty-six received their previous education in the Collegiate Department of Lincoln University; two in Maryville College, Tennessee; two in Biddle University, and one each in Geneva College, Talladega, and Wilberforce Universities, at Harper's Ferry, Virginia Collegiate Institute, Baltimore High School, and Newark High School.

Missionary Conference.

The Missionary Conference held in the College Chapel and sustained with unabated interest for an entire week, was one of the most significant events in the history of Lincoln University.

It was called in response to a request from the Board of Foreign Missions for two efficient and devoted men of our number to go, as soon as the way should be clear, to the west coast of Africa as duly accredited missionaries of the Presbyterian Church.

The action of the Board in opening up this opportunity to the Afro-American means more than the temporary supply of a needy field. It is a providential call to others also in course of training for future usefulness, whose hearts the Lord has touched, to dedicate themselves without reserve to His service, that they also may take part in this ministry, on the same footing and with the same privileges as their brethren of the Anglo-Saxon race. It was fitting that this Institution, which was founded with the dominant purpose of glorifying God in the world-wide extension of His kingdom,

should recognize this God-given opportunity and wait before Him, in a special season of conference and prayer, for Divine wisdom and guidance.

The Rev. John Gillespie, D. D., as the representative of the Foreign Mission Board; the Rev. Dr. Wm. W. McKinney, as the representative of the Presbytery; the Rev. Wm. R. Bingham, D. D., and John M. C. Dickey, of Oxford, Pa., as the representatives of the Board of Trustees, were present during a portion of the sessions of the conference, and added greatly to the interest of its proceedings.

The Revs. Charles H. Trusty, of Chattanooga, Tenn.; Charles S. Mebane, of Monticello, Ark.; Leonard E. Fairley, of Fairville, N. C.; H. T. Jason, of Hockessin, Del., and Wm. H. Clark, of New York City, were present by special invitation as representatives of the workers in the field, to address the conference and take part in its deliberations.

The conference was opened with devotional exercises on Friday morning, January 8th, under the direction of Prof. John W. Rendall, assisted by the Rev. G. T. Woodhull, D. D.

The special theme of the morning was "Africa as a Foreign Mission Field." Its geographical features, its unsaved millions, its great needs, its missionary heroes and martyrs, and our responsibility, were successively presented by Prof. Rendall in a very interesting and instructive address.

At the evening service, "The Qualifications of a Foreign Missionary" were considered. In illustration of this theme, Dr. Woodhull cited the example of the great missionary apostle to the Gentiles, and drew from his life of unwearying service, in obedience to the heavenly vision, the essential qualifications of the successful missionary in every age of the Church and in every part of the world. The Rev. Edward Webb, Financial Secretary, followed with an address full of practical suggestions drawn largely from the rich storehouse of his own experience as a missionary in India.

On Saturday, the second day, the President, Dr. I. N. Rendall, conducted the conference. After a devotional service, which was characterized by deep earnestness and solemnity, timely addresses were made by the Rev. Wm. R. Bingham, D. D., and Rev. Edward Webb. In the evening session, "The Claims of the Most Needy" were presented in a very clear and impressive manner by the Rev. Dr. W. W. McKin-

ney, of Philadelphia, and the Rev. John Gillespie, D. D., Secretary of the Board.

On Sabbath, January 10th, a prayer meeting of the students, under the direction of the missionary volunteers, was held in the chapel. Owing to the temporary illness of Dr. Gillespie, which prevented him from attending the remaining sessions of the conference, the programme for the day was modified and the personal conference with the missionary volunteers was held at the residence of Prof. Stewart.

At the morning and evening services, two of the alumni of the College and Seminary, the Revs. Charles H. Trusty and L. E. Fairley, preached with much earnestness and power. At the three o'clock service, addresses were made by Drs. Hodge and Stewart.

The services on Monday, the fourth day of the conference, were under the direction of the Rev. R. L. Stewart, D. D. The theme of the day was "The Agency of the Holy Spirit in the Extension of Christ's Kingdom." It was evident from the prayers, as well as the impressive words which were spoken on this subject, that it had taken a deep hold upon the hearts of those present. The leader of the meeting, Dr. W. R. Bingham, and the Revs. C. H. Trusty, L. E. Fairley, W. H. Clark and H. T. Jason, made addresses at these services. A deeply impressive feature of the evening session was an appeal for Africa, in song, entitled, "Send the Light," by Mr. E. T. Magaya, a student from Cape Colony, South Africa.

"The Day of Africa's Redemption Has Come," was the subject for Tuesday, January 12th. The conference was under the direction of the Rev. J. Aspinwall Hodge, D. D., and earnest and telling addresses were made by the leader, Dr. Edward B. Hodge, Secretary of the Board of Education; Dr. Wm. P. White, Financial Secretary; Rev. L. E. Fairley, and Messrs. John H. Locklier, Thomas Chalmers Katiya and Edward T. Magaya. The two last named are from South Africa, and their vivid descriptions of the sad and hopeless condition of their countrymen still in heathenism touched every heart.

The conference on Wednesday was conducted by Prof. W. D. Kerswill, D. D. The subject was, "The Effect of this Missionary Movement upon those who Remain at Home." The speakers were Dr. Edward B. Hodge, Mr. Geo. R. Brabham, Rev. Chas. H. Trusty, Dr. White and Prof. Kerswill. The enthusiasm of the former

days was manifested and intensified by the fervent prayers and the direct and personal appeals of those who took part in this service. A letter which awakened much interest in this conference was read by the Rev. Edward Webb, from the Rev. Luke B. Anthony, of West Africa, lately a student of Lincoln University and the Medical College of the University of Pennsylvania, who, by the assistance of his father, a chief of the Bassa people, had recently erected a hospital and was ministering, as he had opportunity, to those who were suffering from maladies of the body as well as of the soul.

The closing day of the conference was conducted by Prof. G. B. Carr. In the morning session the subject was, "Our Individual Responsibility for the Evangelization of the World." In the evening, "Fellowship with the Lord and with One Another in His Work." The unfolding and application of these practical themes by the Rev. Robert Watson, pastor of the Oxford Presbyterian Church; the Rev. Chas. S. Mebane, of Monticello, Ark.; Prof. Carr, and Messrs. Brabham and Clark, most fittingly and impressively closed the proceedings of this remarkable conference. It will long be remembered by all who were privileged to attend its sessions as a place of spiritual impressions and power, and we cannot doubt that it will be owned and used by the great Head of the Church to further, as it seems best to Him, the interests of His spiritual kingdom. As Dr. McKinney, of *The Presbyterian*, has expressed it in a recent article, which we quote with pleasure: "Good cannot help following such meetings as these. We were glad to be present and to share in the blessings of the occasion. God is doing great things for Lincoln University, and we think His guiding hand is in this missionary movement among the students. The prayers offered by them had the true ring, and their thoughts are being turned to Africa's Christianization as never before. Some of the choice men among them are anxious and willing to carry the Gospel to the Dark Continent if the Lord opens up the way. Our Board of Foreign Missions is waiting to start a new mission in Africa, to be manned by Lincoln graduates, whenever the means to do so are placed at its disposal. We trust that God will put it into the hearts of some liberal Presbyterians to ensure this noble realization by suitable contributions. The missionary spirit developing at this institution ought not to be repressed or go ungratified." R. L. S.

Lincoln University Herald.

VOL. III.

LINCOLN UNIVERSITY, FEBRUARY, 1897.

No. 8.

Library Building.

The appeal of Lincoln University for a convenient and safe building in which to house and arrange the library which it has gathered has been heard, and a friend of the Institution will erect it on the University grounds the coming summer. This is something for which there is cause for much thankfulness, and it should encourage the friends of the Institution to hope on, and pray for other things essential to the larger usefulness and still greater influence of this advanced school of education for colored youth.

A few verses in another column, entitled, "Africa's Redemption Has Come," were written by a student in Lincoln University. They were the suggestion of one of the days of the Missionary Conference in January. Rev. J. Aspinwall Hodge, D. D., was in charge of the exercises, and fixed upon the subject for consideration as "The day of Africa's redemption has come." There were addresses by E. B. Hodge, D. D., W. P. White, D. D., Rev. F. E. Fairley, and several students. The next morning, Mr. Feaster, of South Carolina, a member of the Sophomore Class, handed a copy of the verses to the writer.

Students' Support.

Many of the students of Lincoln University are supported through their course by some single individual. They are not always known, however, by them. Some desire their student's names and some correspond with them. The way they are led to take up their support is often interesting. For instance, a young man was impressed by the presentation of the cause made by the Secretary of the University from the pulpit. He resolved that if a certain increase in salary came to him, he would select a student and support him, and made the promise in prayer to God. It was not long before the increase came to the very dollar named. He at once placed himself in communication with the Secretary, and

arranged to pay twelve and a half dollars per month to him for ten months in a year, to meet a student's expenses.

Another young man, who had adopted the system of proportionate giving, had about one hundred and thirty dollars awaiting benevolent investment, and was desirous of some object that would specially interest him and that he could follow. He said that when he heard the Secretary make his plea for the support of Lincoln students on the Sabbath, he felt that God had sent him for his benefit. The next day he agreed to assume the support of a student during his course in the University.

What is Still Greatly Needed.

There may be disappointment among some of the friends of Lincoln University in the announcement that the building of a memorial library had been determined upon, and this for the reason that they had it in mind to build it themselves.

If so, there are other opportunities for doing a good act and benefiting the Institution to an almost if not altogether equal degree.

An additional dormitory would be of great value. It would give better accommodations and enable more students to be admitted. It would be an appropriate memorial of relative or friend.

The Institution would also be greatly the gainer for a more convenient and improved method of illumination. Oil lamps are still used in all the rooms and by professors in their houses. It greatly increases the danger of fire and adds to the cost of insurance. An electric light plant could be established at moderate cost. The engine for running the dynamos might be utilized for running a domestic laundry, now very much needed, and also for pumping a larger supply of water than can be obtained through the use of wind pumps.

There is also greatly needed provision, by endowment, for the care and improvement of the property of the Institution. The grounds need to be improved and better walks constructed. Repairs upon buildings are often delayed long after they are needed.

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A Student's Account of Missionary Work in the South.

One of the students in the University, before coming to Lincoln, was engaged in distributing papers and leaflets and good literature among the poor colored people of the South. It was furnished him from the North. He is anxious to spend the next summer's vacation in the same way if his expenses of living and travel can be met.

We hope there are those among our readers who will be glad to contribute to this end.

The following account of his previous work, written at our request, will be of interest:

"In regard to my work in distributing papers, etc., I may say that I met with success in accomplishing my aims better than in any other way, because I could always get a crowd of children whenever I would tell them that I had picture cards or papers to give them. There was one feature which might be well to note, that is, concerning the preachers where I worked. As in many places in the South, there were no Presbyterian churches in the ——— neighborhood, and the preachers would advise their members against using any literature except that of their church. At the same time there would not be a single paper, Bible or hymn book in the whole school. Very seldom did I find a preacher who worked in the Sabbath school; and in many such churches the preachers are the only ones who could read well enough to give any kind of explanation of the Scriptures. Another important feature is that they seem to preach to and seek after the older people only, and neglect the children entirely. As I had a day school in the neighborhood of a large number of young people, I had a good chance to teach them the importance of

attending Sabbath school. I had also a temperance society, which they were very much interested in. Many, both old and young, joined. We would always have a large crowd at the temperance meetings. We would generally have a very interesting programme, made up of temperance selections from the Bible and religious papers, also songs to suit the occasion.

"I would often have among my papers a number of old quarterlies, which I could use in the devotional exercise during the week and also in Sabbath school."

A Lincoln Graduate.

We have at different times told of the work of these, and now refer to one of the class of 1889, Rev. Thomas A. Amos, of Abbeville, South Carolina. He is a minister of a church in that place, and also principal of a large and flourishing boarding school, known as Ferguson Academy.

Of him and his work, Dr. Cowan, Secretary of the Freedman's Board writes:

"Mr. Amos is a hard worker and a successful man. He preaches twice every Sabbath, besides teaching a Bible class, and conducting the Wednesday service. The management of Ferguson Academy, with its boarding department and day school, is entirely in his hands. A recent letter from him to the Board indicates the shape in which he holds his work:

"This leaves us doing splendidly. Our attendance is still increasing. We have to turn away a large number. I do not think I am wrong in estimating that our attendance could be raised from what it is to 400, if we only had the room and the teachers. We have turned away over fifty boarders that wanted to come. I am unable to explain the growth of the work. I fear I have entirely too much to do, not being strong. It seems to me that what I am doing is necessary for the work and that I cannot diminish my work. My correspondence averaged last week nine letters a day. I taught five hours, prepared to preach yesterday, transacted business with over eighty callers, kept my accounts, and listened to all the complaints and reports that 250 students and five teachers and a matron and a cook had to make. I find all things unavoidable. I want this field to forward a good collection to you next month. I will, therefore, ask you to send me not less than 300 envelopes, so that I can give one to every student and Sunday school scholar, to

make a collection to the work. Please send the envelopes as soon as possible.

"I will say our church work is doing well. The congregation has recently finished the basement of the church at a cost of \$78, and given me the use of it for a kitchen and a store-room, so that we would not be so much crowded. I appreciate this very much. If one of you could visit our work during the winter, I would be glad. There are many things that my modesty would not allow me to write about, that I believe you would appreciate if you were to see them."

Higher Education and the Negro.

The best education possible for every person in the United States is the demand of Christianity even more than of civilization. There is terrible danger in a godless education, which has been said to be "like putting a sword in the hand of a madman." The Bible school must co-operate with the weekday school in inculcating the fear of God and the love of man.

The Rev. Edward G. Mitchell, D. D., President of Leland University, New Orleans, in a recent address, presents some striking facts. He says:

"The Southern Negroes are not all living in one-room cabins, of which we have heard much recently. There are better homes than mine owned by Negroes in New Orleans. There are plenty of ex-slaves in Louisiana who are richer than their former masters. There are over three hundred thousand homes and farms owned by Negroes in the South without encumbrance. Six years ago, Southern Negroes were paying taxes on nearly three hundred million dollars. The white Baptists of the South had in 1890, a church property worth eighteen million dollars, the accumulation of two hundred years. The Negro Baptists at the same date (twenty-six years out of slavery) had acquired a church property of over nine mil-

* * * * *

"That the ministry has greatly improved during this twenty years no one who has visited their churches or attended their associations can doubt. Considering their advantages they are a very able body of men. Some of them rank among the best preachers of the South. Many of the younger of them have had more or less training in our colleges. The Richmond, Atlanta and Gammon Theological Seminaries have sent out a small quota. But as yet not a thousand

in all the South have had even a college education. Nearly the whole educational machinery thus far has been occupied in supplying the great demand for teachers, and the whole force of educated talent has been drawn to the schools. The fact mentioned a while since, that less than a thousand in the whole South are at this moment engaged in collegiate study, is to be accounted for not by want of capacity for higher studies, but for want of means and adequate motive. Education costs them a great deal. Nearly every one earns every dollar which he pays for his learning. With most it has been a great struggle to reach the point of normal graduation, and then the best salary for teaching at present available is open to them. Every influence urges them to stop here and reap the fruits of their hard-earned attainment. Moreover, the influences around them all tend to discourage higher attainment. Some have brothers and sisters to educate, and must stay at home to earn the money. Others have mothers and fathers who are struggling with poverty and debt, and who now claim their services to help them out. All their neighbors say, 'You know enough now, since you have been teaching the whole neighborhood.' To break away from all this requires higher incentive and a stronger pressure than comes to most of them.

"Meanwhile the old people and their ministers go on in the ruts of ignorance and superstition. The uneducated ministers (however good and gifted with natural ability) are unable to keep pace with the young people in intelligence, or to retain their influence over them. A breach is growing. A moral drift away from religion is beginning to manifest itself. There is danger ahead for which no adequate provision is in sight. What shall that provision be?

"Forty years ago Elder Jacob Knapp, at Burlington, Iowa, predicted that the great battle of Armageddon would be fought in the Mississippi valley. The conflict has already begun. Our great republic is invaded on both her shores by hosts of popery, infidelity and heathenism. Her existence is threatened by swarms of ignorant foreigners already endowed with the sacred right of suffrage, but saturated with the poison of anarchy and communism, and thus incapable of appreciating the genius of a free government.

"God has not been unmindful of us. He has held a mighty force in reserve for us.

Eight millions of *native Americans*, thoroughly loyal to our free institutions, unswervingly Protestant in their religious convictions, are at our service, lacking nothing but intelligence and leadership to make them a power for God and liberty. They see and feel the possibilities before them, and eagerly seek to be trained for action. Shall we accept them as allies, and marshal their forces, and bring them to the front?" —*Sunday School World*.

Schools in the South.

Rev. Dr. Cowan, in writing concerning Rev. Mr. Amos, a graduate of Lincoln University, and his work as principal of Abbeville Academy, speaks of the schools generally in the South, many of which are taught by young men who have gone from Lincoln University, and who also are ministers of churches. He says:

"The Abbeville Academy is but one of seventeen boarding schools of about the same grade under the care of the Board. The buildings are all owned by the Board, and the teachers are paid monthly. These schools carry their scholars through an academic course that fits them for teaching in the various public schools of the South that are maintained for the colored people, and are taught by colored teachers. Many of these Southern public schools for Negroes are supplied with teachers poorly equipped for their work. As fast as the students in our schools graduate at our institutions, they are in a position to seek and obtain these places in public schools, and thus a wide field of usefulness is opened to them, and thus the influence of our Presbyterian academies is widely felt throughout the whole South. All of our academies are co-educational, and thus reach both sexes.

"The natural length of the term in these academies is eight months. Last year, on account of scarcity of funds, the Board reduced the time for which we would furnish salaries to seven months. Notwithstanding this reduction on our part, most of our academies continued their term for eight months, many of their teachers contributing a month's services to the work. This year the Board has again reduced the time, and the teachers in our academies are only commissioned for six months, but many of the principals declare that they will make an effort to continue the other two months. If they do this, it will be at a great sacrifice."

Africa's Redemption Has Come.

BY WILLIAM D. FEASTER.

Far beyond the stormy ocean,
'Neath the equatorial sun,
Where the Saviour fled for refuge,
Where His work on earth begun.
Millions lie in superstition,
Millions o'er the province roam;
But the echo sounds from heaven:
"Africa's redemption's come."

Who will go and feed the hungry?
Who will make the sacrifice?
Who will bear the name of Jesus?
Who will listen to the cries?
Oh, the harvest *now* is ready!
Who will bear the harvest home?
Who will heed the sound from heaven?
"Africa's redemption's come."

Do you see the millions dying?
Do you feel the sore distress?
Do they hear the Saviour crying,
"Come, and I will give you rest?"
Listen to the great commission,
All ye saints who stay at home;
Listen to the Lord's petition,
"All the world's redemption's come."

*Lincoln University, Pa.,
Jan. 12th, 1897.*

Need and Desire.

For the good of this country, the Negro ought to be intelligent. He needs to be developed not because he is a Negro; but because he is a man and a citizen. He is anxious to be intelligent; is hungering and thirsting for knowledge in every sense of the word. No sacrifice or self denial is thought too great for him to acquire it. All over the South to-day there are thousands of families living on bread and water in order that they may save some of their scanty earnings to send a boy or a girl to school. Many of our young men walk across whole States in order that they may save money to stay at school and become intelligent and able to join the forces that are at work uplifting and bettering the condition of the race.

Usually the Negro is poor and has a bad chance to make an honest living. The cotton mills and places of skilled labor all over the South, as a general thing, have their doors closed against the colored man. In fact, nearly all the places of rapid money getting are closed against the race. Hence, in order that this race may become intelligent, it must have the continued support and sympathy of the friends of suffering humanity.

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VOL. III.

LINCOLN UNIVERSITY, OCTOBER, 1897.

No. 11.

General Endowment and Improvement.

Rev. I. N. Rendall, D. D., President of Lincoln University, in his report to the General Assembly, and in his statement more recently presented to the Board of Trustees of the University, gives some "DETAILS OF IMPROVEMENT AND ENDOWMENT," with remarks upon the same, which we quote as follows:

"Provision for

Electric Light and Power,	\$15,000
Laundry Plant,	5,000
Water Supply—Drainage System,	3,000
Increase of Library,	5,000
Care of Property,	40,000
Christian Association Hall,	12,000
Gymnasium,	12,000
Heating System,	8,000
Purchase of Adjacent Property,	
Cultivation of Grounds,	3,000
Museum,	15,000

"In proposing so large a plan for the development of this Institution, I am not moved by considerations which relate to its management, but by the spiritual needs of the people for whose benefit we are organized, and because it is at this time more distinctly apparent than ever before that the work which we are doing is unsurpassed in its importance and in its uplifting influence by any other agency working to the same end.

"We ask from the Lord, and from His benevolent people, large gifts, because their need is great, their necessities are urgent, and their response to help in this direction is every way creditable to their capacity, and to their present appreciation of their obligations.

"We have accumulated too much already, if we have not become capable of applying vastly greater means to this work of Christian education.

"Inasmuch as we do represent to the Christian public the wants of our colored fellow-citizens; and to them, the benevolent intentions of the Presbyterian Church, it is our privilege to rise in our aims and plans to the height of their Christian aspirations, and to the greatness of the love and bounty of our common Lord, whose gifts to them fall short in nothing of the riches of His grace, of which we are the sharers, and by His providence have become the distributors."

The Prospect.

The Collegiate and Theological Departments of Lincoln University were opened September 23d, with a full corps of professors and a goodly number of students, representing the various classes.

The depletions made by the large number of graduates or special course students who finished their collegiate studies last spring, fifty-two in all, have been more than made up by the accessions to the lower classes. Applicants are still reporting, and a larger number than usual have come prepared to enter the Freshman Class.

Up to October 1st, eighteen students have been admitted to the Theological Department, making the present enrollment forty-seven. It is probable that this number will be increased to fifty or more during the present month.

The past year has been a time of anxiety and financial embarrassment, owing to reduced interest on investments and a decrease in receipts from ordinary sources, and hence there has been a necessity for contraction rather than expansion both in the number of students and in the general administration of the affairs of the Institution.

With the opening of the present year, the outlook for the business world seems to be brighter, and it is our hope and expectation that Lincoln will share in the general prosperity which seems to be returning to the country. The moral and intellectual elevation of eight million of our people depends, to a great extent, upon the maintenance and enlargement of such institutions as Lincoln University, and surely this is not a time to retrench or abridge the range or extent of their beneficent influence.

Many of the denominational schools of the South, as well as a number proportionally large under the care of the Presbyterian Church, are now controlled or manned by graduates of Lincoln; but still the demand for thoroughly furnished men is greatly in excess of the supply. Of teachers and preachers with undeveloped minds and abnormal conceptions of religious life and duty, the colored population of our country has enough, and more than enough. It will be long, however, at our present rate of advancement, before it can be said there

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LINCOLN UNIVERSITY, PA.

are enough of earnest, intelligent, capable and God-fearing men to lead this people, by the agency of church and school, out of their present environment of ignorance and degradation into the light and liberty of a true Christian life and service.

One of the larger denominations of the Southern Church (colored) has under its care at the present time twenty-two schools and colleges, and has enrolled fifty thousand scholars in the "Black Belts" of the South. A representative man in that Church—himself a graduate of Lincoln—has recently said:

"Our Church is truly grateful to Lincoln for what she has done for so many men, who are now doing noble, self-sacrificing work for God in our Church."

To merit such commendation and to increase such influences for good all over the South, as well as in the needy sections of the North, is the aim of this Institution.

It has received generous gifts in the past, but with all these, it still lacks the means to carry on the work, growing in extent and importance with each year, which, in the providence of God, is opening up before it.

With a new dormitory for students, and additional scholarships for their support, an immediate advance might be made on the work of the past years, giving to many, for whom there is now no place, the opportunity to receive a higher education.

The new Memorial Library is growing in architectural beauty as it is nearing completion, and in a short time it will be ready for its intended use. This building, with its admirable arrangements, will make available at once a large number of valuable books, which have been hidden away in dark corners or covered up from sight by rows in front of them, on closely packed

shelves, because of insufficient space. Its reading room will be one of the most attractive places on the grounds, and, in addition to this, there will be a cheery, comfortable study, where professor or student may consult standard works or collect information upon special themes. In the basement story will be a place for healthful recreation, which will, no doubt, be heartily appreciated and freely used by the students.

With the blessing of God upon all the agencies and additions which have been provided and placed at our disposal by generous friends and patrons, better and more efficient work will be done than in the past.

R. L. S.

Our Need.

Some who heard of Lincoln University sharing in the Fayerweather bequest imagined that it would need no further aid. But this is a grave mistake. Such bequests are seldom used by institutions for running expenses, but either for permanent improvements, or invested and the interest alone used. At the low rate of interest now paid by safe investments, even a large amount does not yield a large sum annually. With the enlargement of Lincoln University's educational capacity, the greater has become her need for additional outside help.

The students admitted are mostly poor, and although all are required to make some effort and to do something toward their own support, yet they must be aided to a considerable extent during their course. The cost of supporting two hundred students is about twenty-six thousand dollars per annum. To meet this we cannot rely upon more than four thousand dollars annually from endowments. Hence the institution is forced to appeal to churches and to individuals for gifts if its work is to be carried on even upon a moderate scale.

It asks nothing for itself, but for the cause which it represents, and to give effect to the generous intentions of the Presbyterian Church towards needy brethren.

It ought not to be allowed to limit the number of young men regularly instructed to two hundred, when so many more than this, and equally worthy, apply for admission: Its influence and usefulness could be doubled by the friends of the colored race, and the friends of humanity, and of the country, and of Christ, doubling their gifts to it: Every additional and every increased gift for the work means something more

done towards lifting eight millions of our American population a little higher in the scale of intelligence and righteousness, and insuring the future safety of our land, and the securing it the more surely for Christ and the Church.

Lincoln University's Especial Work.

This is to prepare young men for the ministry and for missionaries to Africa. For this purpose it was founded. Although many are educated in it for other professions, yet the great need of the Negro race for educated ministers has deepened the conviction that preference should be given in admitting students to those having the ministry in view. The influence of Lincoln University in the theological education of young colored men, and their training for the Gospel ministry, is already felt throughout the entire country. The superior character of its work in this direction has been felt and acknowledged in other denominations than our own. Many of its graduates are found in the ministry of the colored M. E. and Baptist Churches, and the A. M. E. Zion Church.

A leading official of one of these large colored denominations, having to do with the education of their candidates for the ministry, recently appealed to President Rendall in behalf of a young man. After recommending him highly, he wrote: "We have several schools in the South to which he could go, but none of them as good as Lincoln, and besides, it would cost him a great deal to reach the nearest of them—more than he has. So, notwithstanding you have been so very kind, both in assisting me personally when I was at Lincoln, which I can never forget, and by assisting young men recommended by me to you, I am driven by force of circumstances to ask you, if it is possible, to make an opening at Lincoln for this young man.

"I wish I had the money, or could induce some friend to furnish the money, to educate at Lincoln all the young men who apply to me for help, that they may prepare to preach the Gospel of our blessed Master. Our schools, controlled very largely by graduates from Lincoln, are in the far South, and it would be difficult to get young men from this section of the country to go there, even if we had the money to assist them. But Lincoln is so located that very many young men would gladly go there if they could.

"Our Church is truly grateful to Lincoln for what she has done for so many men who are now doing noble, self-sacrificing work for God in our Church.

"My present position ought to enable me to be of help to many young men who are seeking an education, but it does not; for it is *sacrifice* with me all the way along. I do not complain of this. I am only thankful to God for the opportunity to do the work.

"I hope I shall not overtax your patience by my almost continual asking of favors."

There is in the above an indication of how Lincoln University is regarded beyond our own denominational lines. We believe we are justified in declaring that no other institution in the country, offering the advantages of a higher education to the colored race, occupies such a foremost position in the eyes of their people as Lincoln University. Its friends ought to be proud of it, and they ought to increase its resources and advantages, as pled for by Dr. Rendall in his last report, ten-fold. It ought to be visited more, talked up more, and its place in the educational world made more widely known.

General Assembly Action.

The last General Assembly, meeting at Winona, Ind., adopted the following:

Resolved, That the General Assembly of the Presbyterian Church of the United States of America hereby expresses its deep interest in Lincoln University, and especially in its Theological Department; and that this school of learning for young colored men is hereby commended to the churches and their benevolent members for the liberal support of its whole work, and for the separate endowment of its Theological Department.

A prominent Southern religious paper thus expresses itself: "Just so far as the white race is superior is it placed under obligation to be just, reasonable and charitable to the Negro. All the characteristics of the Negro, his dependence, his loyalty, his submission; all the evils that cling closely to his nature, brought out by barbarism, covered if not cherished in the years of slavery, out of which we wish to see him led; all the hopes of the Gospel in the race, require us to suppress animosity and bitterness, to cultivate patience and sympathy, and to seek his good."

{Some True Words.}

An exchange, in speaking of the Negro race and the need of its evangelization, says:

"We can not emphasize too often the duty of Christian people toward this class. We must educate them, or they will drift with the tide, and that means infidelity, vice and social danger to white and black alike. If it were not for wise men among them, who exercise a restraining influence while seeking to elevate them, this danger would be so great as to require a standing army to enforce obedience to law. Thirty years of freedom has not done what many expected, but it has done much when we consider the preceding two hundred years of oppression. Citizenship is a vested right that can not be taken away, and therefore must be treated as a permanent acquisition. The Negro must be made a citizen in fact as well as in name; he must be taught, and his teaching must be by those who desire his elevation. In fact, his education must be a religious education. Eighty millions of people can not be taught by white teachers, for where are these to come from? All Protestant denominations are coming to realize that it is teachers that must be provided, and so schools are multiplying for the education of colored teachers who will go among the Negroes and direct civil and religious movements among them. The great need of this is emphasized when we reflect upon the religious inclinations of this people. Their traditions and habits for centuries have inclined them to be emotional religionists, without any proper intellectual conception of what religion obligates them to be or do. Well educated and indoctrinated teachers are therefore necessary to guide and instruct them in their worship.

"The hope of substantial development must lie in the increase of an educated ministry who will supplant the uneducated ministry. The effort to do this the great body of Christians fails to realize the importance of, or the gifts for this work would be largely increased. We again commend it, not only to save the Negro, but to save our nation, and to save Africa."

Encouraging Signs.

"Those who realize the great and urgent need of missionary work among the Negro race of our country," says *The Presbyterian Journal* in a recent issue, "are being some-

what encouraged by signs of an awakened interest among religious people in the direction indicated. They are coming, we are glad to believe, to see the importance of Christianizing, as soon as it can be done, the millions of American citizens now living in well-nigh heathen darkness. There are numerous agencies at work, and many more are springing up, encouraged by the growing interest. Great care needs to be exercised by the benevolent, in order that their gifts may be worthily and wisely bestowed. Appeal is being made by those who can give no guarantee of a faithful and efficient use of funds. Far better is it to bestow them upon those institutions and agencies that have given abundant proof of their influence and usefulness for good. Their enlargement and expansion mean much more often than the establishment of something new."

Marked Progress.

Two young men from South Africa—Kaffirs—have entered Lincoln University for a second year. It is their intention, after securing a liberal education, to return to their country and engage in missionary work among their people. The Secretary of the University used them during the summer in services in the churches in Philadelphia and vicinity, and the impression made by their addresses and singing was very favorable. Very great gratification was exhibited by the various audiences which heard them, and a general willingness evinced to assist in their education. They have gained in a brief time a wonderful command of the English language, and given assurance of possessing an ability destined to make of them men of great influence and power in their native Africa.

Necessity is laid upon the students to engage in work of some kind during the summer months. It is not always, we are sorry to feel, of a nature most beneficial to their mental and moral improvement. Some, however, find that which is. In addition to the case of the South African students, mentioned elsewhere, one was engaged in the South in colporteur and Sabbath school missionary work; one canvassed for Moody's colportage publications, and one was employed in religious visitation under the direction of a city pastor. More ought to be able to find similar employment.

Lincoln University Herald.

VOL. III.

LINCOLN UNIVERSITY, NOVEMBER, 1897.

No. 12.

Religious Interest in Lincoln University

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

It will be gratifying to the friends of this Institution to learn that the favor of God, in the bestowment of spiritual blessings, has been given to it in very marked degree since the opening of the present term. This has been manifest in a deep under-current of spiritual influences, which has pervaded the dormitory and class-room as well as the public meetings, and has united all the Christian forces of the College and Seminary in an earnest effort to reach every man out of Christ in the several classes.

The November week of prayer for young men was observed under the direction of the College branch of the Y. M. C. A. Much interest was manifest at the noon-day prayer meeting, and also in the little circles for prayer which are held in recitation halls or in the students' rooms.

As the result of united supplication and effort, all of the members of the Sophomore and Junior classes who were not Christians by profession, have now publicly confessed their faith in Christ. In each of these classes, thanksgiving services have been held, in recognition of the abounding mercy of God in vouchsafing to them so great a blessing.

At the present time there are but *five* among the two hundred and one students enrolled—two in the Senior and three in the Freshman class—who have not expressed a hope in Christ. For these young men, earnest prayer is going up to a throne of grace in the hope and expectation that they too may find the Saviour and realize their highest joy in doing His will. That this may be a Christian institution in reality, as it is in name, seems to be the prevailing desire of the students, as well as of the Faculty, and never, perhaps, in its history has this desire been more fully realized.

A gratifying evidence of the dominant influence of Christian sentiment throughout the University, was recently shown in connection with the celebration of Hallowe'en. Under the direction of the leaders of the Young Men's Christian Association and the Society of Christian Endeavor, arrange-

ments were made for the celebration of the evening on the plane of a higher civilization than that which usually obtains in town and college at this season. Believing that the antiquated mediæval customs and puerile actions which have made it a night of misrule, and of terror to new students in the past, would be better honored in the breach than in the observance, a new departure was inaugurated by devoting the evening to social intercourse, good fellowship and song, the main feature of which was a public expression of *welcome*, after a Christian fashion, to the new students in the lower classes. The invitations to this unique entertainment were accepted by the new men in the spirit in which they were given, and in every feature of the interesting exercises of the evening, they were accorded the *place of honor*.

Brief addresses, in keeping with the spirit of the occasion, were made by the presidents of the religious societies, and by representatives of the Faculty, after which refreshments were served by an efficient committee, to whom this part of the entertainment had been entrusted. The spirit which prevailed in this meeting was as sincere as it was cordial in expression, and it was gratifying to all concerned as an object-lesson of Christian courtesy and true refinement, the outgrowth of a "*higher education*" in the highest sense of that much-used term.

It is hardly necessary to add that the spirit of misrule had no place in these parts on that evening. The results have shown, also, that a blessing has followed this observance, by bringing the several classes into closer relations as Christian brethren, and uniting them more closely in the bonds of Christian love and service.

The Christian Societies of this Institution greatly need an Association Hall, on the College grounds, for social as well as public meetings, and with this should be connected bath-rooms and a gymnasium. In the midst of other pressing claims, this important one has not hitherto been urged, but inasmuch as an appeal for this addition has been already made, and inasmuch as those in whose interests it is made have proved themselves to be eminently deserving of it, it is our

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hope and expectation that it will not be made in vain. It has been suggested that this building should be erected as a memorial to the late Hugh Beaver, the beloved young Secretary of the College Associations, whose beautiful life and earnest brotherly appeals, on the occasions of his visits to Lincoln, have made a deep impression upon the minds of the students. There has been no one, perhaps, who has come to us in the Master's name, who has won a warmer place in all our hearts than this devoted young servant of Christ. It would be a most fitting recognition of his efficient work here and elsewhere, and it is not likely that such a memorial could be erected at any point within the limits of the State of Pennsylvania where it would do more to carry out the purpose to which his life was devoted than on the campus of this Institution. If sufficient encouragement should be given to this movement, plans will be furnished and arrangements made to insure its success. Communications on this subject may be addressed to Prof. R. L. Stewart, Lincoln University, or to Rev. W. P. White, Secretary of the University and Editor of the *Presbyterian Journal*.

Lincoln University, Pa.

Who Will Help?

It was announced, in connection with the report on Freedmen to the Synod of Pennsylvania, that a gentleman present would give \$2000 to found a scholarship for the education of colored men in Lincoln University, provided another \$2000 should be raised for a second scholarship. The offer will hold good until the end of the year.

Are there not those among the readers of this paper who will assist in raising this second \$2000 in order that the first \$2000 may be secured? They will thus double the efficiency of their gift. The Secretary, Rev. W. P. White, 1328 Chestnut Street, Philadelphia, Pa., will be glad to hear from any who will respond.

Lincoln University has plant and equipment sufficient to educate twice the number of young men to which it is now limited by the sparse endowment possessed for their support. With the success of the above proposition, two additional students can be educated each year. Please co-operate with us in making this possible.

The Education for the Negro.

In reference to this, says the *New York Independent*:

"The most important question in reference to the education of the Negro is whether the same education shall be given to him as is given to the white man, or whether he shall be educated almost exclusively along industrial lines in what may be called trade schools. The former was the principle adopted at first by the Northern friends of the Negro; the latter is the plan that has been gaining ground for some years under the predominant influence of the general Southern sentiment, aided by the excellent work done by such secondary schools as Hampton and Tuskegee. Indeed, so vigorous has been the crusade for industrial education that it has affected the teaching in the higher collegiate institutions. A vigorous statement of the principles involved is given in the *Methodist Review* by Prof. J. W. E. Bowen, of Gammon Theological Seminary, Atlanta, Ga., who says:

"The craze for industrial education became so powerful, and the funds for the support of the colored colleges became so small, that many presidents of these colleges were swept from their lifelong convictions of the need of a liberal education for the race, and were forced to adopt the industrial feature, in order to receive financial support from certain agencies, and to be well approved by Southern whites. The writer regards it as a serious blunder that nearly every one of the Negro colleges in the South has bowed the knee to this image, whose toes of iron and clay are so clumsily welded together. A college is a college; it

is not an industrial college, or a college for industries, though it is an industrious place. . . . There was once a time when New England was called the land of notions, but the South in its modern industrial college idea has carried off the palm.'

"The story is told of Abraham Lincoln that he once dismounted from the horse he was riding, stooped down and turned over a beetle which he observed lying on its back, with the remark, 'Now that bug will have a fair chance with all the other bugs in the world.' All we ask for the Negro is a fair chance, and that includes an equal chance at the higher education. Shut him out from it and tell him that learning hard work is learning enough for him, and you have left him on his back."

The Attitude of the Presbyterian Church.

Concerning this, Rev. P. Butler Tompkins, a former student of Lincoln University, now the pastor of a colored church in New York city, writes in the New York *Evangelist* as follows:

"What, then, shall be the attitude of the Presbyterian Church in the North toward the Afro-American? According to our New Synodical Plan for Missions, this work will devolve largely upon the Presbyteries in the future. The Presbyteries will find a great problem to solve. They will find 'low, debased and pestiferous negroes' at their own doors to be saved for Christ, for society, for the State. These Negroes have been neglected for generations. Our Church has left this work to be done by the Methodists and Baptists, but these have partially failed, because their leaders are often uneducated, and are morally on a level, or beneath those whom they are leading. The Presbyteries will find that the Negroes are easy to Christianize. They are good, true, and loyal citizens. They do not beg, but will work if they can get it to do. They understand our customs and language. They are kind, loving and trustworthy.

"In the name of Him who commanded His disciples to begin at Jerusalem, I call the attention of our Church, of our Boards and of all philanthropists to this sad state of affairs. In New York city you have provided memorial chapels, you have built stately churches for the Italian, for the Scythian, for the barbarian, and the stran-

gers at the gate; but for the Negro you have done literally nothing. The foxes have holes, the birds of the air have nests, but the Negroes of the Presbyterian Church have not where to serve God! Why can't some one of God's saints who are blessed with means, build a memorial chapel somewhere on the West Side for these people and to the glory of God? May God put it into the heart of some one to say, I will."

Progress of the Colored Race.

As an encouragement to aid the Negro in his efforts to improve and rise to influence and usefulness, we give below some facts concerning his advancement, from the *Missionary Review of the World*. He has, certainly, so far taken advantage of the opportunities offered him for improvement. He is not altogether shiftless and unambitious, as is sometimes charged. Let it be remembered that only a little over thirty years ago he belonged to a slave race, few of whom could do more than read and write.

"At the close of the war there were in the United States only three colored physicians; now there are about 800. Then there were only two colored lawyers; now there are 300. Then there were no colored teachers; now there are 2041 in Virginia alone, and of these, 1130 are women, receiving on the average \$26.86 per month. It was then against the law in many of the Southern States to teach a colored person how to read; now there are more than 25,000 colored teachers in the South. Since then, more than 2,500,000 have learned to read and write, and about 1,500,000 are now in the public schools. There are 57 colored college presidents, 500 theological graduates in the ministry, and 2,500 other men who have studied for one or two years in theological seminaries and are now preaching. There are 65 dentists and 65 pharmacists. There are 200 newspapers and 4 magazines edited by colored men. In 1892 the colored people contributed \$300,000 for education and paid taxes on property valued at \$274,000,000. One hundred books on poetry, biography, religion, science, and general literature have been written by colored men; essays, poems, and other articles have been published in the leading magazines of the country. Four banks and 37 building and loan associations are also conducted by them."

"Lincoln University."

The Presbyterian Journal, of Philadelphia, in answer to the suggestion of an exchange that several of the "inter-mountain institutions of Tennessee" be grouped and called Lincoln University, remarks "that the author of the suggestion must be ignorant of the fact that one of the leading institutions of the country possesses that name. With equal justice and propriety might the name of Harvard or Howard or Yale or Lafayette have been suggested. For thirty years Lincoln University, located in Eastern Pennsylvania, has been doing a magnificent educational work.

"Over one thousand young colored men have been sent forth, much the larger portion of them well equipped as educators and ministers to their people. They are found in all denominations. They manage leading colored institutions and occupy prominent pulpits all over the land. We have met them North, South, East and West, and they are everywhere spoken of with praise.

"One of them, Rev. Moses H. Jackson, of Chicago, is doubtless known to *The Interior*, as ought also to be Rev. Wm. H. Weaver, D. D., and many others.

"Lincoln University has a corps of ten able professors. Its president is Rev. Isaac N. Rendall, D. D. It possesses eighty acres of land, on which are seventeen buildings for educational uses. Over two hundred students are in attendance upon it. The last General Assembly commended it 'to the churches and their benevolent members for the liberal support of its whole work and for the separate endowment of its Theological Department.' Its influence for good can be largely increased and its usefulness be made much more abundant. If 'there are a good many people in this country,' according to *The Interior*, 'who would like to own a brick, a beam, or a dollar in that kind of a monument to Lincoln,' here is an opportunity. A plan for its larger endowment and improvement has recently been adopted by the Board of Trustees, which includes among its members such well known men as Ex-Governor James A. Beaver, of Pennsylvania; Rev. Robert F. Sample, D. D., of New York; Prof. Melancthon W. Jacobus, D. D., of Hartford, Conn.; Rev. Dr. Geo. T. Purves, D. D., of Princeton, N. J.; Rev. Henry E. Niles, D. D.,

of York, Pa.; Rev. N. G. Parke, D. D., of Pittston Pa.; Thomas W. Synnoft, of Wenonah, N. J., and William H. Scott and Chas. B. Adamson, of Philadelphia.

"The plan includes the endowment of two new professorships and the erection of two new halls, and the increase of endowed scholarships for the support of students from thirty to one hundred. In addition there should be made provision as follows:

Electric Light and Power,	\$15,000
Laundry Plant,	5,000
Water Supply—Drainage System,	3,000
Increase of Library,	5,000
Care of Property,	40,000
Christian Association Hall,	12,000
Gymnasium,	12,000
Heating System,	8,000
Purchase of Adjacent Property,	
Cultivation of Grounds,	3,000
Museum,	15,000

"In reference to the above, Dr. Rendall, the president, says:

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