

Lincoln University Herald.

VOL. XIX. LINCOLN UNIVERSITY, PA., DECEMBER, 1914-JANUARY, 1915. No. 1.



Bishop P. A. Boulden, D. D.

Speaking of the recent election of Rev. P. A. Boulden, D. D., to the Bishopric of the Union American M. E. Church, a Philadelphia paper says:

"Dr. Boulden was born in Elkton, Md., January 15th, 1872, of slave parentage, received his early training in the common schools of his native State, entered Lincoln University, September, 1897, was graduated with full honors from both Collegiate and Theological Departments 1901 and 1905 respectively; has pastored successfully the larger churches of his connection.

"May, 1909, he was sent to this city to pastor Grace Union Church, Lombard near Sixteenth Street. Recently he purchased a handsome church at Nineteenth and Federal Streets, at a cost of \$18,000. During his pastorate here, he has increased the membership from a mere handful to over two hundred. He is a strong, able preacher, and has made himself immensely popular with the masses in Philadelphia. He was elected to the Bishopric on the first ballot, and consecrated last Sunday. He will preside over the work in Canada and Michigan, Alabama and Mississippi. He resides at 1932 Carpenter Street, with his wife, a highly cultured woman."

Before going to Philadelphia, Dr. Boulden was pastor of churches in West Chester, Pa.; in Newark and Milton, Del.

In a private letter, he says: "My success has been due to my training in Lincoln University, and I have rededicated my life to the church of my choice, the Union American M. E., and to my people."

New Buildings Needed.

To meet the demands of the times and the growth in numbers of the student body, two additional buildings are greatly needed on the campus. A Science Hall, with modern equipment, is needed to meet the needs of the growing number of students in this department and the increased requirements of the medical schools. The present development of the Scientific Department makes the present facilities entirely inadequate.

A combined Y. M. C. A. Building and Gymnasium has long been needed to supply a centre for the social and religious activities of the students, and to provide the means for healthful exercise and physical recreation, especially during the winter months. Lincoln University looks to her generous friends to supply these needs and to provide the means for further expansion and usefulness.

Campus Items.

The campus has been enlarged by the purchase of a field of thirteen acres, extending from the residence of Dr. Miller almost to Turner's store.

On November 15th, a collection was taken in the Chapel in aid of the Belgian refugees, and \$46.00 was sent to the Relief Committee in Philadelphia. This was used for the purchase of food to be sent in the "Thanksgiving Ship," the *Orn*.

There are 54 theological students in attendance during the present session: 17 Seniors, 16 Middlers, and 21 Juniors. Of these, 35 are taking a full course with Hebrew and Greek, and 19 a partial course. Of the total number, 19 are Presbyterians, 20 Baptists, 13 Methodists, and 2 Congregationalists.

N. A. Holmes and R. A. Pritchett, of the Senior Class, College, attended the recent convention at Lancaster, Pa., of the Student Volunteers of Eastern Pennsylvania and New

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OR PROF. WM. H. JOHNSON, D. D.,
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Jersey. The delegates gave a report of the convention before the student body on Sunday evening, December 6th.

Alumni Notes.

Dr. Joseph W. Holley, '00, President of the Bible and Normal Institute, of Albany, Ga., gave an address before the Presbyterian Ministers' Association of Philadelphia on December 7th.

T. T. Tildon, '12, is teaching in Dr. Holley's school at Albany, Ga.

Julius C. Bryant, '14, is Principal of a large public school at Keystone, W. Va.

Ralph N. Dunn, '14, is Branch Secretary of the Y. M. C. A. at Atlantic City, N. J. He writes: "I am delighted with my new work, and our Sunday meetings have grown so large that increased seating capacity has been provided."

G. Hays Buchanan, '14, is teaching in the Bowling Green Academy, Bowling, Va.

Wilbert H. Smith, Seminary '14, is teaching at Prentiss Institute, Prentiss, Miss. He writes of the desire of the people, even of those advanced in life, for more education and instruction in the Bible. He recently addressed a meeting of the white people who heard of his work and gave him a full house. He says that "the South is the place for the Negro. Tell the boys we need pastors and school teachers."

A pleasant event took place recently at the home of Dr. Robert Laird Stewart, late Professor in Lincoln University, now of Alhambra, California, when Rev. Hampton B. Hawes, '13, pastor of the Westminster Presbyterian Church of Los Angeles, and a daughter of the former pastor of that church, were united in marriage. Dr. Stewart performed the ceremony.

Importance of Lincoln University.

In his report to the General Assembly, the President, Dr. Rendall, said:

"We are impressed with two facts that urge and encourage the hastening and enlargement of such work as we are doing:

"1. The growing nearness of the world. It is only a journey of a few days to the West Indies and South America, and these regions are teeming with those who, in increasing numbers, are turning both their eager eyes and running feet to our shores. In six short weeks, a young man from the interior of South Africa can reach our shores.

"2. The growth of Presbyterianism among this increasing people is a significant and most hopeful fact.

"The demand for an educated and godly ministry for these churches, both North and South, as well as for the mission fields in the West Indies and Africa, never was greater. Each dollar given to provide it accomplishes far-reaching results for the glory of God and the upbuilding of His kingdom."

In allusion to the endowment over twenty-five years ago, by Mrs. Suran Dod Brown, of a Chair of "Instruction in the Authorized Version of the English Bible," he said:

"Ever since, this instruction in the Bible has been not an optional, but a required course for every class, both in the College and Theological Seminary. We believe that every one of the men going out this year into the harvest field loves this Book, and believes it from lid to lid. The whole Book is firmly believed and reverently taught here, and we believe the Presbyterian Church can make no greater contribution to the Negro race than is done by this Institution through the teaching of this Book of books."

From the report of a visiting committee of the Synod of Pennsylvania, we quote the following:

"Nearly 1,500 students have gone forth from the halls of Lincoln University to lead their race in the avocations of honorable and uplifting pursuits; while an addition of nearly 600 more have entered the Gospel ministry."

"We found the work at the University to be very thorough in its scope and quality. A firm Christian discipline is maintained, and the good name of the University is jealously guarded by those in authority. The ideal of leadership of their race in all that is Christian and ennobling is constantly kept before the minds of the students. The students come from twenty-three States of the Union, the West Indies, South America, South Africa and Canada."

"Lincoln University is beautifully located in Chester County, where it commands a sweeping view of the surrounding country. The

buildings are situated in order to make the campus look artistic and charming. The residences of the professors are so located as to be in close touch with the life of the students."

"No department is endowed as it should be, while some departments are very inadequately endowed to meet even their present needs. Lincoln University's needs are as the ever-increasing needs of the Negro race to which it ministers. The University owns 132 acres of land, which, together with the buildings and professors' houses located thereon, may be valued at about \$300,000.

"Your committee would most heartily commend the excellent work Lincoln University is doing through its worthy and efficient President, Dr. John B. Rendall, and the splendid corps of professors who assist him; also the generous donors who have come to help meet the needs of the Negro race. We would recommend to the generosity of Christian people the great and urgent claims of Lincoln University, especially by providing a larger and adequate endowment fund, and an Assembly Hall."

Lincoln University Origins.

BY PROF. GEORGE B. CARR, D. D.

II. ASHMUN INSTITUTE.

[In THE HERALD for March there appeared a sketch of the early history of Lincoln University from the first conception of such an institution in the mind of its founder, Dr. John M. Dickey, in 1849, down to the adoption by the Presbytery of Newcastle, in October, 1853, of a resolution to establish within its bounds a school "for the scientific, classical and theological education of colored youth of the male sex."]

The new institution was named in honor of Jehudi Ashmun, Agent of the Colonization Society in Liberia from 1822 to 1828, during which time he rescued the infant colony from destruction by the treacherous natives, and organized the emigrants into an independent, self-governing and prosperous community. All this was accomplished with very inadequate means and amidst a multitude of internal as well as external difficulties, by the exercise of remarkable gifts, but not less by the influence of his remarkable character. Of keen observation, excellent judgment, comprehensive, statesmanlike mental outlook, and uncommon practical versatility, he was possessed also of decision, and of indomitable industry and perseverance. An intelligent, exalted, devoutly exercised piety kept in perfect consistency his calm self-control and his ardent enthusiasm, the temporal and the spiritual aims of his philanthropy, and the mildness and the firm-

ness of his just administration. He was a man to whom Dr. Dickey would, apart from his Colonization work, have been spontaneously and powerfully attracted. It is almost certain that he had read his stimulating biography by Mr. Gurlay—presented to the library of the Institute by Mrs. Dickey in the year of its opening—and it is likely that he was animated by it in his kindred work for the African on both continents. Removed early from his labors by sickness and death, Governor Ashmun has a prominent place in the history of Liberia by Sir Harry Johnston, who, though unable to appreciate his sterling religious qualities, to which he makes unworthy and unsympathetic reference, yet is constrained to call him the "practical founder" of the ever-interesting experimental colony.

It needs but the remembrance, further, of Ashmun's literary accomplishments, displayed as teacher and preacher in Maine, where he had been Principal and Professor of the Theological School which is now Bangor Seminary, to discern the fitness of his name for the proposed Institute, calling to mind, as it did, one by drinking of whose spirit and following whose example, every student would surely fulfill the good purpose of its foundation. The name is still retained as the title of the University congregation on the roll of the Chester Presbytery.

The names of the Temporary Committee appointed by the Presbytery to the charge of the new undertaking, along with Dr. Dickey, are well deserving of mention: his long-time neighbors and intimate friends, Revs. Alfred Hamilton, Faggs Manor, and R. P. Dubois, New London; and Elders Samuel J. Dickey, Hopewell (Dr. Dickey's cousin); and John M. Kelton, of Kelton. Seven months later, Dr. Dickey wrote as follows for the report to the General Assembly: "We have secured the land, a beautiful hill of thirty acres, from which one can overlook, on one side, at the distance of four miles, the region where the old Academy of the Philadelphia Synod, taught by Mr. Allison, was located in 1740—now New London; on another side, the region, four miles off, where Dr. Blair had his Institution at Faggs Manor; and, four miles west, is the old settlement of the Scotch seceders in Oxford. We have secured a very liberal charter, with every indication of kind feeling from our Legislature. We do not fear that the churches will fail us. Nor can we doubt that the light beginning to be kindled on this hilltop will shine as far, and light as many on the two continents, as the two institutions that have so long been established, between which it is placed."

The report also announced the appointment of Dr. Hamilton, Faggs Manor, as General Agent of the Institution, and the taking of

measures for the erection of suitable buildings. The two resolutions of the Assembly are noteworthy:

"1. That this General Assembly heard with pleasure of the design and practical effort, on the part of the Presbytery of New Castle, to establish a school, in which colored young men of piety may receive a thorough classical and theological education, fitting them for the work of the ministry and for teaching among the destitute thousands of this country and the millions of Africa.

"2. That we regard this work as an important preliminary work, aiming at the highest good of the African race, wherever found; and hereby express our cordial approbation of it, and recommend our churches cheerfully and liberally to co-operate in this work of faith and labor of love."

To this expression of the mind of the Assembly there may fitly be added here some fresh views of Dr. Dickey as to the significance, wisdom and even necessity of the new enterprise. These views are set forth in a sermon prepared by him for a collecting visit to New York, which was first preached to his own congregation, and which was some time afterwards given to the press. His text was Psalm 68: 31, "Ethiopia shall soon stretch out her hands unto God." Besides other reasons and grounds so well stated in the Presbytery's initiating resolution, he urges, on the one hand, "that the colored people of this country seem to have been sent here by Divine providence, that they might be Christianized and employed as laborers for the evangelization of Africa;" and, on the other hand, "that none are so suitable as persons of their own race, when properly educated, to serve as pastors and teachers to the colored people of this country, where, rightly or wrongly, the two races are now separated as to their places of worship."

In his concluding remarks he deals in the same characteristically practical way with a delicate and important question: "Why, it may be asked, may not colored youth find a place in the numerous schools and colleges already established? In answer to this, we can only say it is impracticable, and we must take things as we find them; we must do the best we can under the circumstances we are placed in, and not suffer the work of God to linger until all prejudice be removed. It may be that all will enjoy more peace, and the humble class be better cared for, if they possess a school of their own."

The hopeful first report sent to and welcomed by the General Assembly, and the high hopes cherished by those immediately interested, might be followed by a true, sad story of indifference, prejudice and opposition, which had to be encountered during this and many after years. Throughout these years, Dr. Dickey was very much alone. The Presbytery

gave its permission, and expressed its approval, rather than rendered active help. Nor had he the comfort that would have been found in the support of his congregation, who, whatever the depth of their attachment and respect, cannot be said to have been with him in this new outcome of his benevolence. But now shone out, as often afterwards, in later times of Ashmun Institute and Lincoln University's sore need, the founder's peculiar quality of tenacity—a gift of nature, renewed and perfected by grace, maintained by strength of conviction, and a simple, strong faith, nourished by the Word of God and prayer, which made him hold fast with a stouter persistence, the greater the obstacles, the more trying the disappointments, the smaller the sympathy. And the firmly-fashioned will was manifested, too, in a long, unfaltering course of spending, without stint, time and toil and substance, for the fulfillment of his beneficent design.

And so the work went on. The important question of an instructor was settled by the choice of the Rev. John Pym Carter, A. M., of Baltimore, who had the preparation of long experience, both as a teacher and a pastor. A correspondent of *The Presbyterian*, describing his inauguration, wrote of him: "I will only say he is a Christian gentleman, with a heart deeply engaged in his work, and mental culture fitting him well for his part." The difficulty of salary was relieved by the favor of the Board of Education, before whom Dr. Dickey appeared a few weeks' previous to the opening of the Institute. "At the conclusion of his address," says the minute, "the Board unanimously resolved that, Providence permitting, the Board will appropriate the sum of \$500 toward the support of the Principal of the Ashmun Institute during the year 1857."

Ashmun Institute was dedicated, and its Principal was installed, on the thirty-first of December, 1856. A brief statement of the object of the assembly was made by Dr. Dickey, as President of the Board of Trustees. The hymn version of the seventy-second Psalm was sung: "Jesus shall reign where'er the sun," etc., and Dr. Hamilton led in the dedicatory prayer. The key of the building, and a copy of the Scriptures, were delivered to Principal Carter by Dr. Dickey, who also gave to him "a brief, but comprehensive, charge, both as to his duty, and as to the rule by which he was to fulfill it—the Bible, and especially its great truths, as embodied in the Confession of Faith and Catechism of the Presbyterian Church." Then came the Principal's inaugural address, "A kind and forcible development of the work to which he had given himself, with the motives urging him on to its accomplishment, vindicating both the necessity of this Institution, and the capability of the colored man for intellectual and moral elevation."

(To be continued.)

Lincoln University Herald.

VOL. XIX.

LINCOLN UNIVERSITY, PA., FEBRUARY, 1915.

No. 2.

Anniversary of Dr. William A. Credit.

In honor of his eighteenth anniversary as pastor of the First African Baptist Church of Philadelphia, and of the twenty-fifth anniversary of his ordination to the ministry, a large reception was given to Rev. Dr. William A. Credit on Wednesday evening, December 9th. Says a Philadelphia daily of this event:

"A large gathering of members and friends assembled to honor Dr. and Mrs. Credit, showing their appreciation for the good he has been to this city and community since his advent. A timely program was rendered; interesting addresses were made by a number of visiting ministers and other friends, including Prof. George Johnson, of Lincoln University. Dr. and Mrs. Credit were presented with purses each. After the program, the audience was invited to the lecture room, where an enjoyable supper was served to all. When Dr. Credit is called from labor to reward, his footprints will be seen for centuries thereafter, and children yet unborn will rise up to bless his name."

Dr. Credit graduated from Lincoln University in 1885, and took his theological course at Newton, Mass. After a pastorate in Kentucky, he was called to the pastorate of the Berean Baptist Church, Washington, D. C., where he identified himself with all efforts for the advancement of his race. After five years in Washington, he came to the First Baptist Church of Philadelphia, which has enjoyed remarkable prosperity under his leadership. A building costing \$100,000 has been erected, and about one hundred members have been added each year to the roll, which now totals over 2,000.

In all his pastorates, Dr. Credit has been a teacher as well as a preacher. His greatest work as an educator has been as the founder and principal of the school at Downingtown, Pa., which now has an enrollment of 148 students and ten teachers. This school, spoken of as "the Tuskegee of the North," has received appropriations from the State of Pennsylvania to the amount of \$60,000.

Dr. Credit was honored by his Alma Mater with the degree of Doctor of Divinity, and

later with that of Doctor of Laws. He has always been a loyal son of Lincoln University, and has turned a large number of desirable students toward her doors. Beside his work as pastor and educator, he has been active in movements for the economic betterment of his people. He is widely known as an orator of unusual power, and his equal as an impromptu speaker for any occasion it would be hard to find.

Campus Items.

Those who remained at the University during the holidays enjoyed the two stereopticon lectures on the Holy Land given by Prof. William P. Finney on Christmas and New Year's evenings.

The new Catalogue, just issued, is an attractive pamphlet, with full information as to the work of the University and views of the grounds and buildings. It shows 216 students in attendance, distributed as to residence as follows: 121 from the South Atlantic States; 42 from the North Atlantic States; 16 from South Central States; one each from Michigan and Massachusetts; and 35 from foreign countries. The catalogue will be sent to any address upon application.

Miss Elizabeth Henderson, missionary to the mountaineers of West Virginia, addressed the students on Monday, January 25th.

Alumni Notes.

Rev. George F. Ellison, '07 and '10, pastor of the Mt. Vernon Presbyterian Church, Palatka, Florida, is editor of the *Gem City Bulletin*, a live newspaper of that city.

Prof. John M. Tutt, '05, writes from Haines Institute, Augusta, Ga.: "We have the largest class of young men we have ever had—twenty-one in number, nearly all of whom are fighting to enter Lincoln University next year. We are hoping to send you fifteen strong young men next year, strong mentally, morally and physically."



REV. WILLIAM A. CREDIT, D. D.

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Aiken A. Pope, '11, is teaching in Georgia State College, Savannah, Ga.

Rev. Thomas H. Brown, Seminary '13, is preaching and teaching in Clarkston, N. C.

In Dr. J. W. Holley's Albany, Ga., *Institute News*, of January 1st, we read: "The local Presbyterian church, under the pastoral care of Rev. J. E. Garnett, Lincoln University, 1914, is in an unusually prosperous condition. Mr. Garnett is getting results. He seems to be the man that the church has needed for a long time."

Rev. A. H. Stewart, of the A. M. E. Church, Pottsville, Pa., was one of the speakers in union evangelistic services recently held in that city. A local paper reports: "Mr. Stewart's sermon was a surprise to every one. He is an educated, refined man, and a speaker who, though he spoke without notes, has a good outflow of language and never lacked for a word in his forcible, well-prepared and powerful sermon."

A. Dennee Bibb, a former student, has a Christmas story in the December 18th issue of the Harrisburg *Advocate-Verdict*, of which he is manager.

Rev. William H. Jackson, of New Bern, N. C., has issued an attractive pamphlet, "Here and There in Cape Fear Presbytery," giving an account of his missionary work in that field.

A. B. McCoy, D. D., of Americus, Ga., gives the following example of his Sunday school work: "'Little Edisto' Island, in South Carolina, has a population of five hundred colored families, and one white family. The island is owned by this white family. These people lived here for years without any Sabbath school whatever on this little island, no services, no Bible training, no effort at a better life. Five hundred families without God. Our missionary went to their rescue. He interested the white owner, who consented to give the land for a building for a mission Sun-

day school, and to-day a handsome little edifice stands open to these five hundred families with their little ones, all day Sunday, where they come and go to worship our Master. Somebody's \$25.00 changed the whole life of that little island."

The Philadelphia *Public Ledger* of January 25th had the following item: "Bishop Rhineland officiated yesterday at the installation of the Rev. William E. Hendricks as rector of St. Thomas' Episcopal Church, in Twelfth Street near Walnut. A large congregation attended the installation service. St. Thomas' is one of the largest and most influential colored congregations in the city. It is one of the oldest churches in the Diocese of Pennsylvania.

"The Rev. Mr. Hendricks comes from Porto Rico, where he has conducted successful missionary work since his graduation from the General Theological Seminary, New York, in 1911. He is a graduate of Lincoln University, and received the degree of Bachelor of Arts at Yale."

Abraham Lincoln Memorial Scholarship.

The purpose to establish a scholarship in Lincoln University as a memorial to Abraham Lincoln, after whom the institution is named, was announced in a previous issue. An appeal has been made to a large number of persons, some of whom have responded favorably. We are waiting to hear from others, and trust that they will decide to have a part in the memorial to our great martyr President, the Preserver of the Union, and the Emancipator of a race. They will be giving to a fund which will aid for years to come a worthy young man to acquire a useful education.

Mr. F. De Bardelaben, of the Class of 1903, College, formerly of Baltimore, has recently taken up the work of a Sabbath school missionary under appointment of the Board of Publication and Sabbath School Work. He has the State of Kentucky for his field. Since engaging in the work, he has organized a number of Sabbath schools. One of the most promising is a school in Parkland, which is a suburb of Louisville, mostly populated by colored people. This school in October reopened in new quarters, through the co-operation of the white Presbyterians of Parkland, and it is now in a larger building, with an enrollment of nearly a hundred, and seven teachers, five white and two colored. It promises soon to develop into a church. The people are already asking for preaching, and money is being raised to buy a lot and build a church.

Lincoln University Origins.

BY PROF. GEORGE B. CARR, D. D.

(In the December-January issue, Dr. Carr told of the establishment of Ashmun Institute. The part relating to its dedication, omitted, is given below.)

An address, or, rather, oration was then delivered by Dr. Courtland Van Rensselaer, which was afterwards published, under the title of "God Glorified by Africa." It is full of the gifted and noble author's vigorous thought, wide knowledge, enthusiastic faith, and affluent rhetoric. Paying at the outset a glowing tribute to Jehudi Ashmun—"a wreath to his memory over the door of the institution that bears his precious and immortal name"—he concludes his eloquent address as follows: "If the Institution should disappoint public expectation, the fault will not be with its projectors. The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are widespread and of intense interest. It seeks to realize the great maxim of Ashmun, 'to accomplish the most possible good in the least time.' It aims at a connection with God's great providential plans. May it flourish for generations! May it stand like the African palm tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food, and its shade affording rest, to thousands and tens of thousands in the ancestral tropical land! Heaven bless the Institute in its plans, its officers, and its pupils! Bless it, God of Ethiopia, who hast 'made of one blood all nations of men.' Be Thou glorified on every continent! 'Be Thou glorified by Africa!'"

The correspondent of *The Presbyterian*, already quoted, thus describes the building: "The school or college building proper is plain in its style, yet with an imposing facade, three-storied, and admirably arranged for all the purposes of such an establishment; the first story furnishes apartments for the steward, and a large dining room; the second, reached from without by a flight of steps, affords two fine recitation rooms, and a hall of instruction, thirty feet by forty; on the third, there are well-ventilated dormitories of good size. On the front, a stone is placed, bearing the name of the Institution, and the significant and cheering motto: 'The night is far spent, the day is at hand.'"

(A notice in the *Oxford Press* says that the stone was "the work of a poor man. He had used one of his broken tombstones, and left upon the reverse a hand pointing heavenward.") After describing the beauty of the

site, already noticed, the writer adds: "Our local associations give it peculiar interest—it stands in close proximity to the farm on which was born and raised the late Dr. John Mc-Millan, the founder, not only of many churches in Western Pennsylvania, but of Jefferson College, whose fame is in all this land. Mc-Millan's feet once trod the spot on which these buildings stand."

Work of Rev. Moses B. Puryear at Halifax, Nova Scotia.

The Halifax, Canada, *Evening Mail*, of November 30th, 1914, contains an appreciative account of the opening of the new building of the Cornwallis Street Baptist Church of that city, erected under the direction of the pastor, Rev. Moses B. Puryear, Seminary '06. The building is spoken of as a credit to the Baptist Church and to the section of the city in which it is situated.

"The congregation, in which were noted a large number of people other than the members of the congregation and leading laymen of the Baptist body as a whole, completely filled it and enthusiasm characterized the services. It would be difficult to imagine a building in more striking contrast to the one which it replaces. The impression on entering it is of brightness, comfort and good taste. Dark green adjustable curtains, readily raised or lowered, divide the vestry room from the main auditorium, and the building is splendidly lighted, comfortably heated, and provided with facilities for adequate ventilation.

"At the morning and the evening service, Rev. W. N. States presided, and strong sermons were preached by Rev. Dr. William A. Creditt, of the First African Baptist Church, Philadelphia, the man on whose nomination Rev. Mr. Puryear was called to Halifax, and one of the leading ministers of his race in the United States. He came to Halifax expressly to be present at the opening of the new church, expressing himself as astonished at the improvement which he saw and the evidences of Mr. Puryear's devotion and success in the pastorate.

"One of the speakers paid a richly merited tribute to Mr. Puryear as the one to whose initiative and persistence, in the face of much discouragement, the building of the new church was due. He had persisted when a weaker man would have despaired.

"Rev. Dr. Creditt delivered an address, in which he eloquently urged the advantage which the Cornwallis Street church has enjoyed in the matter of co-operation by the whole Baptist body. His words so appealed to the congregation that there was an involuntary tribute of applause."

Discipline in the School.

BY JULIUS C. BRYANT, '14.

(Mr. Bryant was Valedictorian of last year's graduating class, and is now at the head of a large school in Keystone, W. Va. The following article was suggested by his experience as a teacher; and he believes will be useful to those who are to take up teaching as a profession.)

Discipline is that wise adjustment of plans, rules and conditions which will cause the pupil to work willingly, cheerfully, patiently and successfully towards the desired goal, without friction and fatigue.

In discipline, as in any department in life, there must be ideals, which the pupil must strive to emulate daily; for we make advancement in life in proportion to the effort which is put forth. The ideal must be exemplified in the teacher, the foundation of whose character should be as strong as the rock of Gibraltar.

Think now what principles you would like to see dominant in your pupils ten or twenty years hence, and lay the foundation for these traits while the mind is still in a plastic condition.

Next, and most important after the ideal, is the discovery of the means by which the end is to be reached. The means may be classed under two heads: (1) The development of self-control; and (2) the training of the will to act habitually from right motives.

Among the great occasions for will training are the development of the school virtues—punctuality, regularity, neatness, accuracy, obedience, truthfulness, courtesy, unselfishness and honesty.

To show how the teacher may develop these traits is to show how the child may be used to aid in discipline.

Pupils who are thoroughly interested in their school and who love and trust their teacher, will never play truant, nor of their own accord be absent or tardy. However, absences will occur, and should be looked into carefully before decisions are made.

The student who is in the habit of being tardy every day may be made to assume a different attitude if the teacher reads or tells some interesting story at the beginning of the day's session, or teaches new games to those who arrive ten minutes before school is called, or plans something new for the next day, keeping the nature of the work a secret. If the teacher succeeds in keeping the pupils interested, punctuality will follow of itself, along with its companion, regularity.

Accuracy and neatness may be taught in no better way than by the personal appearance of the teacher, the manner in which the school room is kept, and the work done. There should be a time for all things and everything should come at its proper time. These simple ways are the most forceful in developing accuracy and neatness.

Obedience is a trait admired by all teachers, and one which must be enforced by laws. But remember that school laws, to be effective, must be few in number, perfectly just and reasonable, general in character, and executed promptly and impartially. It is in this way that we secure that unhesitating, prompt and willing compliance with a request or command which is the only kind of obedience that is really worth while. All our commands should be in the form of requests, given pleasantly and obeyed in the same manner.

Truthfulness, honesty and courtesy are virtues which should be taught mostly at home; but where home life is neglected, the duty devolves upon the teacher.

Quiet reproof of a misdemeanor is the most effective way of eradicating the evils of theft and untruthfulness, and establishing the cardinal virtue of truth telling. Best of all is it to lead the offender to see for himself how much happier he is when the fear of discovery is entirely removed, and to taste the full sweetness of being trusted by teacher and friends.

Who knows but that the offender may be physically ill-conditioned because of lack of proper quality and quantity of food, or has been made nervous, fearful and cowardly by reason of harsh, unkind treatment. The case is then entirely different in its nature and requires different treatment.

The love and sympathy of a teacher, for which a poor, small soul may be starving, may work wonders and turn darkness into sunshine. Courtesy and honesty are so closely linked with truthfulness that it is impossible to teach one without the other.

In the few remarks which have been written, I have tried to show the value of discipline, the things which go to make it up, and how the teacher may work to develop these qualities.



The aim of the Theological Seminary of Lincoln University is to supply to qualified young men a thorough and practical theological training, to fit them for service in the Christian ministry, for the moral and spiritual uplift of their race. The Seminary freely welcomes to its privileges young men of all denominations seeking a preparation for the ministry.

Lincoln University Herald.

VOL. XIX.

LINCOLN UNIVERSITY, PA., MARCH, 1915.

No. 3.

Lincoln Day at Lincoln University.

ADDRESS BY PRESIDENT SPARKS.

The feature of the annual celebration of Lincoln's Birthday at Lincoln University was an address by President Edwin Erle Sparks, LL.D., of State College. Dr. Sparks explained that he had been for twenty-five years a teacher of American history before he "ceased to lead a useful life, and became a college president." In Abraham Lincoln, Dr. Sparks said, the time, the opportunity and the man happily came together. But why was he the man for the occasion? Doubtless heredity had something to do with it; but Lincoln was too busy cutting down other kinds of trees to care very much about his family tree. In his day in Kentucky it was more important to know how to shoot straight than to know who your grandfather was.

The law of environment is more important than that of heredity, or the work of teacher and reformer would be hopeless. Lincoln's early environment taught him to be an investigating man. He always wanted to take things apart and see how they were made. During a congressional junket on the Great Lakes, the other Congressmen were smoking and talking politics, but Lincoln spent his time in the engine room studying the machinery. His habit of investigation often saved the day for him when in the White House.

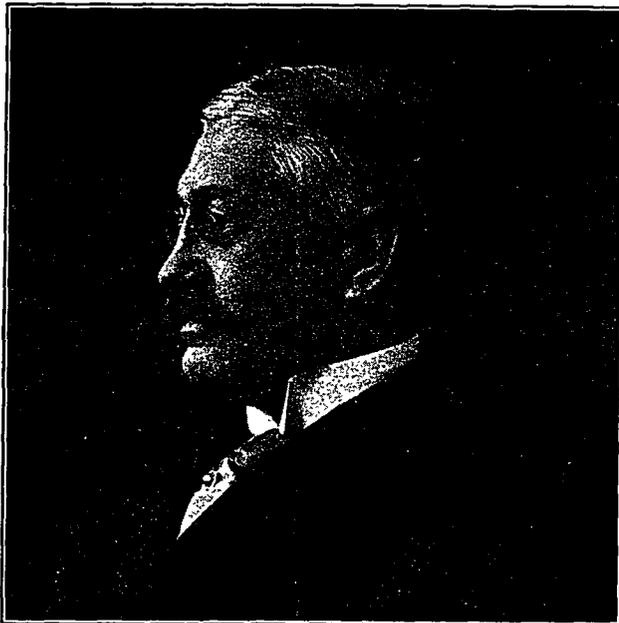
His environment made him an all-around man. In early life he was rail-splitter, farmer, soldier, storekeeper and lawyer; and this experience fitted him to become in later life at once statesman, diplomat, financier, general and admiral. His environment trained him to be simple and say things in a simple way.

Edward Everett said, at the conclusion of the Gettysburg address: "If in three hours I had struck the keynote as well as you have done in three minutes, I should be better satisfied with my performance." Lincoln's simplicity of speech reflected the simplicity and sincerity of his soul, and the people knew they could trust him.

Lincoln's environment made him religious. He had a profound belief in a personal God. He had withal a modicum of superstition, defined as "something we all have, but nobody

believes in." His environment made him original; his were the new methods needed for a new time. Lincoln's tendency to "superstition" was illustrated at his last Cabinet meeting, when he told of a dream, thrice repeated, of a ship coming into port with masts and sails and ropes all in place. Walt Whitman, the poet, an admirer of Lincoln, said, "I will interpret that dream;" and he wrote his famous poem, "O Captain! My Captain!"

"The ship is anchored safe and sound, its voyage



EDWIN E. SPARKS, LL.D.,
President State College, Pennsylvania.

closed and done,
From fearful trip the victor ship comes in
with object won:

Exult, O shores! and ring, O bells!
But I with mournful tread
Walk the deck, my Captain lies
Fallen cold and dead."

President Sparks' address was enthusiastically received by the students and the audience. Before he spoke, the audience were entertained by the orchestra, and joined in plantation melodies, "Billy" Sunday hymns, and a temperance song set to the tune of "Tipperary."

The afternoon of Lincoln Day was devoted to the Sophomore Oratorical Contest for the prizes of fifteen and ten dollars in gold re-

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spectively offered by the Presbyterian Board of Temperance. The first prize was awarded to Willis G. Price, and the second prize to Lawrence M. Chamberlin.

Lincoln University Students at the Sunday Meetings.

Through the liberality of two generous friends, Mr. Thomas W. Synnott, of the Board of Trustees, and Mr. Rodman Wanamaker, a delegation of sixty-five students attended the "Billy" Sunday meetings at Philadelphia on Wednesday, February 3rd. When called upon to sing, the students responded with "I want to be a Christian in my heart," "Steal away to Jesus," and other melodies, which seemed to impress the audience. At the evening service, a convert told the usher who led him up the trail that he was led to take this step by the singing of the Lincoln students. Of the singing, the Philadelphia *Press* of Thursday said:

"There were several features on the carpet for the 'matinee.' One was the singing of a troupe of colored students from Lincoln University. They could sing, those boys, and they made the best music that the tabernacle has housed since the revival began. Before Billy arrived, the students sang several hymns. After he stepped to the pulpit, they had to give a couple more. Sunday liked the music immensely, and he paid the colored singers a fine compliment for their work."

The *Public Ledger* of the same date remarked:

"There's no getting away from the fact that Homer Rodeheaver's choirs certainly can sing, but the treat, in a musical line, came yesterday afternoon, when seventy-five of the colored students from Lincoln University rose, and, led by one of their number, who stood upon a bench, sang two old slavery hymns. They were 'Heaven' and 'Steal away to Jesus.' They sang them twice.

"They had to do that, for Sunday had not put in an appearance when they sang the first

time, and he insisted on hearing them. The audience applauded that singing wildly, and it applauded again when Rodeheaver explained the origin of 'Steal away.' According to Rodeheaver, upon some of the plantations in antebellum days, the slaves were not allowed even religious liberty and had to 'steal away' to worship as they wished.

"When Sunday heard that singing, he exclaimed, 'I don't believe anybody can get the touch and harmony out of a song like the colored people can.'"

To a student of the delegation who wrote to him, Rev. W. A. Sunday replied in a personal letter, saying: "We appreciated having your crowd with us very much; we enjoyed immensely that splendid singing, and we wish you every success in your excellent work."

Resolution of Thanks.

At a meeting of a committee composed of the undersigned students, held at Lincoln University on February 4th, 1915, it was decided to offer the following resolution of thanks:

WHEREAS, We, the students of Lincoln University, have been greatly benefited by our trip to Philadelphia, and were inspired by the sermons and prayers of the Rev. W. A. Sunday; therefore, be it

Resolved, That we offer our sincere thanks and gratitude to the donors of the "Billy Sunday Delegation Fund," which made it possible for us to hear the great evangelist.

May Providence reward the donors and their families with health, long life, and prosperity.

Signed: E. F. Showell (President), J. T. Reid, W. W. L. Clark, Harrison H. Cain, Cornelius R. Dawson, A. B. Burton (Secretary), Le Roy S. Hart.

Prayer for Colleges.

The season of prayer for colleges was observed at Lincoln University with special services from February 7th to 10th, and was a time of marked spiritual awakening. The ice was broken at an "echo meeting," when students told of their impressions of the Sunday Tabernacle meetings, and half a dozen students rose to take their stand for Christ. The impression was deepened by the earnest messages of the speakers sent by the Evangelistic Committee of the Board of Education, Rev. George E. Gillespie, of Coatesville, Pa., and Rev. Josiah H. Crawford, of Wilmington, Del.

Mr. Gillespie, fresh from the remarkable revival which has been in progress in Coatesville during the fall and winter, spoke with great directness and power as he urged men to

accept Christ and to devote their lives to His service. Mr. Crawford's message was thoughtful, searching and deeply impressive as he pictured the sinfulness of sin and the beauty of the Christian life. As a result of these services, some fifteen or twenty of the student body professed their faith in Christ. This number includes nearly all those who had not previously united with some church.

Lecture by Dr. Davis of Princeton.

Professor John D. Davis, D. D., LL.D., of Princeton Theological Seminary, gave an illustrated lecture on the scenes and events of the Passion Week, on February 26th. The lecture, which was based upon a six months' residence in Jerusalem and a careful investigation of the historic sites, was remarkable for the beauty of its views and the interest of its matter.

Annual Catalogue.

The Annual Catalogue of Lincoln University for 1914-1915 has recently been issued, and will be sent to any one making application for it. It forms a handsomely printed and illustrated pamphlet of eighty pages, with cover, and contains much interesting information. From it we quote the following:

"Purpose.—The purpose of the Trustees and Faculty of Lincoln University is to communicate, according to its means, a liberal and Christian education to worthy young men who may become leaders of the colored people.

"Location.—Lincoln University is situated in Chester County, Pennsylvania, forty-six miles southwest of Philadelphia, and sixty-three miles northeast of Baltimore, at 'Lincoln University,' a station on the Media Division of the Philadelphia, Baltimore and Washington Railroad. The exact post office address is 'Lincoln University, Pennsylvania.'

"The Purpose of the Seminary.—The aim of the Theological Seminary is to supply to qualified young men a thorough and practical theological training, to fit them for service in the Christian ministry. The Seminary is under the control of the General Assembly of the Presbyterian Church in the United States of America, but young men of all denominations seeking a preparation for the ministry are freely welcomed to its privileges."

The report of Dr. J. Ritchie Smith, Chairman of a visiting committee of the Synod of Pennsylvania, contains the following:

"Gifts and legacies to the amount of about \$40,000 have been received during the past year to be added to the permanent endowment. It

must be remembered that a very small part of the income is received from the student body. Lincoln must depend upon the Church for sufficient income to carry on the work which the Church has committed to its care. And the fidelity and efficiency with which that work is carried on calls for hearty and liberal support in the form of interest and sympathy and gifts and prayer."

"The great need of Lincoln is a building that may serve as a centre for the religious and social life of the students. In the report of the University made to the General Assembly last year, under the head of 'Needs,' the President says: 'Instead of enumerating them, and they are many, we would lay emphasis on one. And, in a certain sense, we accept it as a parting charge from him who presided over the destinies of this school of the prophets for nearly fifty years. Shortly before his death, Dr. I. N. Rendall repeated his longing for a building in which the religious and social life of the students might find scope. They need a place where the missionary societies, and other gatherings for the advancement of religious activity, can meet and work. In connection with it there might be also, with advantage, some of the features of a gymnasium, especially for exercise in the winter months. Such a building could be erected for \$40,000.'

"Surely the Church should meet this modest need of an institution which has rendered such distinguished service to the Church."

Open Meeting at the College Ministerium.

Rev. V. V. Nicholas, of Kennett Square, Pa., addressed the College Ministerium on Tuesday evening, February 23rd. A large number of the students of all departments were present. Mr. Nicholas chose as his topic, "Church Building." The address was largely his personal experiences as pastor of the church at Doe Run. This was a country church, supposed to have served its time. "The funeral oration was already prepared." Many favored the closing of its doors. Mr. Nicholas told of his call, when a group of men told him how they loved the old church, and how they believed that, if he would come as their pastor, they could revive the work there. Then followed the story of the wonderful growth of the spirit of giving. Mr. Nicholas laid the emphasis on their obligation to give the Gospel to others. Contributions to missions rose from thirty dollars per annum to over three hundred dollars.

Finances for local purposes immediately increased. The church building was repaired, and in five years the church became self-supporting. It is now one of the strong churches

of Presbytery. "I did not do it, boys. I do not know how it was done. God did it."

The address made a deep impression on the students. It was a picture from the diary of an active pastor. They saw the man at work. One of the fine sentences uttered was: "Don't you ever hunt a church. Let the church hunt you." The emphasis of his address from beginning to end was that God will work with the man who is willing to work for Him.

Work Among the Shinnecock Indians at Southampton, L. I.

[Rev. Thomas C. Ogburn, D. D., '86, is pastor of the Shinnecock Indian Church, maintained by the Presbyterians on the reservation near Southampton, and he contributes the following account of conditions in that peculiar field.]

Shinnecock Reservation might be considered a suburb of Southampton, just west of this village, lying in the arms of the Shinnecock Bay. A large portion of land hereabouts, of which this reservation is now a small part, passed and repassed to these mixed Indians through a proprietary system, after the conquest of Howe and Clinton. For some years the Indians here have been considered the wards of the State. The land is conveyed to the entire tribe, in the form of a deed, and comprises some seven hundred or more acres, almost all of which is capable of a high state of cultivation.

Its contour is varied, and plans might be laid out for the most beautiful, healthful and desirable homes. But at present it has almost every earmark of the home of the Indian, especially as one looks at the possibilities and sees most of the soil lying idle. Indian inertia is the great hindering force apparent here. While the surrounding country brings in heavy returns of almost every variety of garden stuff and field produce, the reservation, where, if anything, the possibilities are greater, for there are no rentals or taxes to be provided for, is left almost entirely unimproved.

So the matter of service and livelihood here is mostly regulated by the immediate needs of the people. There are only a few who lay by for the future. The opportunity to do day labor is abundantly supplied during the summer months by the wealthy of New York City, who spend the warm seasons here, and who pay liberally for small service.

Nature offers here its contributions of various kinds of small fruits, and the streams afford an abundance of fish, both of which are gathered by the more thoughtful and industrious and sold at a profit or laid by for future demand.

The management of the household, on the whole, is rather commendable. The domestic lessons obtained in service for others have given fair ideas of what it takes to keep the home sanitary and comfortable.

But the up-keep and care of the home depend on the women, for the men, as in olden times, are too much inclined to dream of battle and to neglect useful activity. Their lack in moral and religious foundation is a serious hindrance to the church.

Of the two hundred and fifty or more natives, and outsiders, or those who have intermarried here, the women and children are the soul and inspiration of the church and of all religious activities. Long Island has had a roster of good men here for the sacred desk since 1875. But the vacillating records of the church show only one or two more men now than at the beginning.

The State provides school facilities, and under the compulsory laws the children are given a chance to obtain elementary training. But while these stringent measures are expected to bring about the necessary results, they are in many cases ignored and the children greatly neglected.

On the whole, the possibilities for growth in this field seem very limited.

Religious Education.

"Last year, Prof. Bagley, of Illinois, found that in thirteen State Penitentiaries the Church that gave most attention, not to religion, but to religious education, was least represented in these institutions. Likewise, he found that derelicts were most numerous in these institutions from the churches which do least in educational lines in church-controlled schools.

"Secular education will never lift the Negro race. A commission from the government was sent to one of the very best and oldest educational States in our country; their report was: 'The sole result of a secular education is a trained devil.' If secular education there in that best State, intellectually, left him 'a trained devil;' if there it will not lift an iota with the advantages of two and a half centuries, it certainly cannot elsewhere. Christians must muster to their task everywhere and give an educated Christianity to those who need it, or Christianity loses its place, North and South, and at no distant date."—*Afro-American*.

The statistics gathered for the Alumni Catalogue of Lincoln University, first published in 1912, show that of 1,487 alumni, there were 656 ministers of all denominations; 263 doctors (including dentists and druggists); 255 teachers; 227 in business of all kinds, and 86 lawyers.

Lincoln University Herald.

Vol. XIX.

LINCOLN UNIVERSITY, PA., APRIL, 1915.

No. 4.

The Strategic Situation of Lincoln University.

Lincoln University is in the midst of a territory in which there are about 1,000,000 colored persons. It is the most accessible institution for the Negroes living in the New England and Middle Atlantic States. The Negro population of this section is 500,000. Another 500,000 represents the part for which Lincoln is responsible if it does its proportionate share for the population living in the States immediately south. Furthermore, the Negro population of the New England and

the student who has to support himself. The seaside resorts of the northern coast, the steamship lines in New England and on the Hudson, are within a few hours' travel. These facts constitute a challenge to the student body. They are placed in a district where much work should be done. They constitute a challenge to the Trustees and Faculty to provide the education that is needed for the great masses of people that are moving north. They constitute a challenge to our generous friends to see that the means are provided for the needed support and expansion of our work.



VAIL MEMORIAL LIBRARY AND MAPLE AVENUE.

Middle Atlantic States is increasing. At the last census, four States showed an increase in Negro population, and of these four, Pennsylvania came second, with an increase of 85,485. Lincoln University is situated in the midst of the great Negro cities of the country. Washington comes first, with 94,446; New York second, with 91,709; Baltimore fourth, with 84,749; and Philadelphia fifth, with 84,459. We omit New Orleans, which comes third, with 89,262. Thus of the five great Negro cities of the country, three are in the vicinity of Lincoln University. Our nearest city, Philadelphia, is growing at the rate of 2,500 colored persons a year. It now has one-third more colored people than Atlanta or Birmingham; more than twice as many as Richmond, Nashville or Savannah.

Furthermore, Lincoln University is the best situated Negro institution in the country for

The Abraham Lincoln Memorial Scholarship.

The Financial Secretary is endeavoring to secure this. One-half is promised, and he is anxious to hear from others appealed to. A friend in Western Pennsylvania, now in California for his health, writes: "I am glad to be one of thirty to establish the scholarship, and shall be ready to make the payment whenever advised. I expect to start home soon, and probably reach _____ about first of May. I have a son who is expecting soon to go as a missionary to China, and I wish to see him before he leaves. There is a chance for a great work in China. Hoping you will succeed in raising the required amount, and that it will do great good, I am, yours very truly."

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Campus Happenings.

The annual sermon to the Theological Department was preached on Sunday, April 18th, by Rev. J. Ross Stevenson, D. D., LL.D., President of Princeton Theological Seminary. The Theological Commencement was held on Tuesday, April 20th, at 2.30 o'clock, with an address by Rev. Harold McAfee Robinson, Pastor of the Market Square Presbyterian Church of Germantown, Pa.

An inter-collegiate debate on the subject of the restriction of immigration by means of a literacy test is scheduled to be held at Wilberforce University, Ohio, on April 30th. The Lincoln University representatives will be H. B. Burton, '16; H. L. Pelham, '15; and A. F. White, '15; C. W. Wood, '16, alternate.

Following the special meetings held earlier in the year, twelve students from the College have united with the Ashmun Church, and others are planning to unite with their own home churches.

The collections of the Ashmun Church for the year from April 1st, 1914, to April 1st, 1915, amounted to \$251.40—an increase of \$38.62 over the year preceding. The following contributions have been made:

Board of Foreign Missions.....	\$35 00
Board of Home Missions.....	30 00
Board of Freedmen	20 00
Board of Education.....	10 00
Board of Ministerial Relief.....	10 00
Board of Church Erection.....	10 00
Board of Colleges.....	10 00
Board of Sabbath School Work.....	10 00
Home Missions in Pennsylvania.....	25 00
American Bible Society.....	10 00
Board of Temperance.....	10 00
Presbyterial Assessment	7 70
Presbyterian Hospital, Philadelphia..	11 91
Belgian Relief	46 95

\$246 56

Balance in Treasury, \$4.79.

W. L. WRIGHT, *Treasurer.*

The Opportunity of the Lincoln Graduate.

BY PROF. GEORGE JOHNSON, PH.D.

There never was a time when so many opportunities of service were open to Lincoln graduates as they are to-day. A survey of conditions as presented by Lincoln men who are in the work will make this clear. Let us take the various callings in order:

I.

In the ministry there is an unprecedented opportunity. The Rev. William H. Thomas, D. D. ('94 Col.; '97 Sem.), now pastor of Allen Chapel A. M. E. Church in Kansas City, Mo., a church of 1,400 members, and one of the most influential in the Middle West, writes: "I can say of the Middle West that the fields are white already to harvest, but the laborers are few. The people in all denominations are looking to man their pulpits with intelligent, consecrated men. Tell the boys that the great work of Lincoln University is to serve the race at its weakest point by giving it an intelligent, consecrated ministry."

The Rev. A. B. McCoy, D. D. ('01 Col.; '04 Sem.), now Superintendent of Sabbath School Work for part of Georgia, South Carolina, Tennessee, Mississippi, Alabama, Arkansas and Oklahoma, who traveled last year in his work more than ten thousand miles, writes: "One county in Georgia has 68 churches; in them are found 10 college and seminary graduates, 8 seminary graduates, 6 high school graduates; total, 24. The other 44 have practically no training at all."

Since seventy-eight per cent. of the colored people live in the rural districts, the open door of church service leads to the country. The Rev. G. L. Imes ('04 Col.), now Dean of the Bible Training School, Tuskegee Institute, Alabama, presented to the Christian Student Conference, Atlanta, May, 1914, an impressive religious survey of Macon County, Alabama, the county in which Tuskegee Institute is situated. The figures are as follows: the area of the county is 615 square miles (a little smaller than Chester County, where Lincoln University is located); the Negro churches are 98; out of 22,000 Negroes, 8,987 are church members; the amount invested in church buildings is \$55,000, and the annual contributions are \$29,000; there are 74 pastors, 250 local ministers, and 905 other officers. Of the contributions, \$3,500 is the sum sent to outside organizations; \$2,500 is the amount spent on repairs, and \$23,000 are given to the pastors, each of whom thus averages \$250 annually, although it is to be remembered that the rural churches alone do not support them in every case. The pastors usually come on Saturday evening, and leave on Sunday night

or Monday morning. Thus it happens that they spend only one day in fifteen or twenty-five with the people. The church buildings are in use only four days in the month; in many cases only two days in the month. Thus, concludes Mr. Imes, less than one month in the year is given in service, and that only one or two days at a time. It is not surprising that the school facilities are just as poor, the homes just as miserable and unattractive, the jail and the chain-gang just as full as they ever were. The neglect of the means of grace may result in the horrifying incident related by Dr. McCoy. In January of this year, a young colored man, aged twenty-one years, was hanged for crime in Albany, Georgia. He had lived in Dougherty County all his life, and yet no one had cared for his soul. A Lincoln student visited him in jail, and found that he had not heard of Jesus Christ, that he knew nothing of the ten commandments, and had never repeated nor heard of the Lord's prayer.

To meet this need, there is the Sabbath school work carried on by the Presbyterian Board of Sabbath School Missions, in which W. T. Frasier ('03 Col.; '06 Sem.) is engaged in South Carolina; Vanhorn Murray ('05 Col.; '08 Sem.) in Mississippi; A. E. Rankin ('07 Col.) in Arkansas; and H. C. Cousins ('05 Col.; '08 Sem.) in Oklahoma. The American Sunday School Union places a missionary in connection with an industrial school. He teaches Bible and Sunday School Normal Work two days, and spends the rest of the time in pastoral visitation and organization in the adjacent territory. In such work in connection with the Prentiss Normal and Industrial Institute, Prentiss, Miss., is the Rev. Wilbert H. Smith ('14 Sem.), who writes: "Tell the boys to come down here and help. The preachers may point right, but it's a long way round if one follows them."

II.

The Young Men's Christian Association also offers a magnificent opportunity. The first colored Y. M. C. A. was organized in Washington in December, 1853. Now there are about one hundred College Associations, and forty-one city organizations, scattered over twenty-three States.

In January, 1911, Mr. Julius Rosenwald offered \$25,000 to any city that would raise \$75,000 toward a colored Y. M. C. A. building. Four buildings have been erected thus far—Washington in 1912; cost, \$100,000, of which the colored people gave \$27,000; Chicago in 1913, at a cost of \$195,000, of which the colored people gave \$67,000; Indianapolis in 1913, cost, \$100,000, of which the colored people gave \$18,000; and Philadelphia in 1914, at a cost of \$110,000, of which the colored people gave \$25,000. Funds have been in part subscribed for \$100,000 buildings in Los Angeles,

Atlanta, Baltimore, Kansas City, Cincinnati, New York, and Nashville. One of the Secretaries for the Student Work of the Y. M. C. A., Colored Men's Branch, the Rev. Channing H. Tobias, writes as follows:

"I know of no form of Christian service to-day that offers a greater challenge to strong college men than the work of the Y. M. C. A. The growth of material equipment made possible by Mr. Rosenwald's generosity will be a curse instead of a blessing unless we can draw upon the choicest men of the colleges to direct the currents of life now flowing into these great buildings. The call is imperative. We need at this very moment two strong men for very important positions. Urge upon your best men to give us a chance at them before they turn their steps toward the already crowded professions."

III.

In Education there is a great need and a great opportunity. Of the 3,500,000 Negro children of school age reported by the census of 1910, only fifty per cent. are in school—the rest are growing up in gross ignorance. Oklahoma stands at the head, with sixty-two per cent. in school; Louisiana stands at the foot, with only twenty-nine per cent. in school. Again, those in school do not attend enough. Maryland open the schools, outside of Baltimore, 138 days in the year, but the Negro child attends on the average only seventy-three days. At this rate, it would need nineteen years to complete an elementary course of nine months a year. South Carolina opens the country schools sixty-seven days, but the Negro child attends only forty-six days, and, at this rate, it would need thirty-one years to complete an elementary course. Once more, the money spent on white and colored children shows a great disproportion. Georgia invests twenty-three dollars in each white child, but only three dollars in each colored child. In South Carolina, the proportion is twenty-two dollars to two dollars. In Virginia, twenty dollars to five dollars. In Louisiana, thirty dollars to one dollar. Little wonder, then, that the percentage of illiteracy is ten times greater among the Negroes than among whites of native parentage. These facts make the call to educational effort imperative.

Prof. W. W. Sanders ('97 Col.; '00 Sem.), now State Supervisor of Colored Schools in West Virginia, one of the States notable for its effort to provide equal educational opportunity, while maintaining separate schools, writes to point out the great opportunity of the country school in social uplift. It is unhampered by denominational lines; the teacher is the leader of all; the school becomes a social centre. The need is well-trained teachers, willing to go into the country, to make themselves one with the people, with a view

to their social, moral and intellectual development.

To much the same effect writes Prof. Samuel J. Branch ('02 Col.; '05 Sem.), now teaching in the Sumner High School, St. Louis, Mo. He points out that there is a splendid opportunity in high school work in the Middle West. All the larger towns in Missouri and Southern Illinois have colored high schools. The larger cities maintain separate schools. There is a great demand for the right sort of men.

IV.

On January 16th of this year, the Executive Committee of the National Negro Business League invited all to observe a National Health Week. The results of ill-health and premature death were pointed out on the economic side. In the South, 450,000 Negroes are seriously sick all the time, at a cost of \$75,000,000. There are 112,000 Negro workers in the South who are sick all the time and who lose thereby in wages \$45,000,000. Of the 225,000 deaths annually among the Negroes of the South, 100,000 could be prevented. The annual funeral expenses in the South cost \$15,000,000; of this, \$6,500,000 could be saved. Sickness and death cost the Negroes of the South \$100,000,000 annually, of which \$50,000,000 could be saved. The annual economic loss to the South from sickness and death among the working Negro population is \$300,000,000, of which \$150,000,000 could be saved. This sum would provide good school houses and six months' schooling for every child, white and black, in the South. We have not mentioned the pain and tears and sorrow that lie behind these facts. No wonder that Dr. George C. Hall ('86 Col.), now of Chicago, a prominent physician and surgeon, whose professional trips carry him over a wide extent of country, writes:

"In desperate earnestness I appeal to those young men of Lincoln who contemplate taking medicine as a profession, to consider the great need of service in the rural districts of the South. Wonderful are the opportunities to become great not only in a material way, but great in that higher sense of doing their Master's work in unselfish labor for their fellow-men. Out of a wide experience I urge upon them not to allow their professional work to conceal from them the most important part of their nature, the spiritual, nor to substitute prospects of gain and position for prospects of service and eternity. The means are in their hands to change the aspect of the whole rural conditions, if they will but act worthy of their high position. Let no Lincoln man in the profession of medicine be confronted with the awful charge, 'Ye knew your duty and ye did it not!'"

There is thus a place for every graduate who is earnest, capable and serviceable. In

fact, there are more places than there are men to fill them.

Notes.

The following resolutions, in reference to Rev. William L. Smith, '83, were adopted by an association of Presbyterians (South) in Virginia, and signed by Rev. James Y. Fair, Moderator:

"The Presbyterian Ministerial Association on Monday, October 20th, heard with interest the statements of Rev. William L. Smith, a minister of the Presbytery of Southern Virginia, U. S. A., as to his work among colored people of Amelia County, Va., and wish to express their hearty approval of and gratification with his work. In the extension of his work and in the erection of another modest church building, we are heartily in sympathy, and desire to commend him and his work to the aid of Christian friends wherever he may go."

Rev. L. H. Fuller, '99, has a church of 300 members, and is Principal of Gould Academy, Chadbourn, N. C. He is planning to erect a \$10,000 building for the school.

Rev. William H. Thomas, D. D., '94 and '97, is pastor of the Allen Chapel A. M. E. Church of Kansas City, Mo. He writes: "We have thirty-five thousand Negroes here, and the church I am serving has over fourteen hundred members."

Louis B. Lemus, '10, who has been for some time in poor health, writes from the Sea View Hospital, Staten Island, N. Y., that he is improving, and has done some literary work, which has been accepted in magazines of standing. He writes: "I enjoyed very much reading the HERALD. What impressed me most was the visit of the students to the Billy Sunday meeting." The HERALD sends its best wishes for his speedy and complete recovery.

Prof. William H. Clarke, '93, is teaching natural science in Wiley Institute, Marshall, Texas. He writes to President Rendall: "It delights me to hear everywhere I go such splendid reports of my Alma Mater, and to learn of the excellent work she continues to do under your administration. The more I come into contact with graduates of other institutions and educators of ability, the more I appreciate the training which Lincoln gives as her contribution to the development of my race and the good of our country."

Rev. J. U. Selwyn Toms, missionary in Korea, addressed the students on the evening of March 18th.

Lincoln University Herald.

VOL. XIX.

LINCOLN UNIVERSITY, PA., MAY, 1915.

No. 5.

Address of President Rendall

TO THE GRADUATING CLASS OF THE THEOLOGICAL SEMINARY, APRIL 20TH, 1915.

Young gentlemen, notable events mark the year of your graduation. The most terrible war in the world's history is being fought. More blood is being shed in a single month than in years of previous wars. Not the weaklings and the chaff of the nations are being swept away in the whirlwind of war, but the best and the bravest are being sacrificed. For a generation there will be a terrible dearth of men. The young manhood of Europe will be reduced to a frightful minimum.

We roll under our tongues such words as science and culture, as if they were the great desideratum of the world. We must readjust our valuations. Do these words suggest saving life or destroying life? Advancement in science, while meaning much of good, has also led in great strides to the invention of the most terrible instruments of destruction. In the air above the earth, and the waters under the earth, are terrors undreamed of before. And culture—has it flowered and fruited in kindness and good-will and brotherhood, or in a hatred blazing as never before? No, science, culture, education and civilization are being weighed in the balances, and are found wanting. Christianity, the Gospel of Jesus Christ, is the great need of the world.

In morals and religion, this year is notable for a remarkable development of temperance and evangelism. Vodka under the ban in Russia, and absinthe in France, and Britain and Germany placing restrictions on intoxicants, at least in the army, is a phenomenon that has startled the world. In this country, State after State is awakening to the curse of the traffic in intoxicants. In Pennsylvania, a splendid Christian Governor, with moral and humanitarian ideals, is in a titanic grapple with a Legislature in bonds to the liquor interests. God strengthen his right arm and give him the victory. You are going forth when this issue is forging to the front. The argument of personal liberty makes a strong appeal to the masses for whom you will labor. Teach it, preach it, that indulgence is not personal liberty, but the cruelest slavery.

Evangelism has commanded attention as it never has in my life, not as a substitute for the regular preaching of the Word, but as a handmaid and an ally to the Church. We do not especially note the graces and excellencies of the evangelists, or their infirmities and

limitations, but we do note their far-reaching influences for good in so many regions of our land. Cities are left cleaner, safer, better; churches fuller; homes happier and purer; colleges have higher moral standards and ideals. And we especially note that every successful evangelistic movement has as its very heart and centre Christ, the very Son of God, crucified for our sins, the only atonement for sin, and risen for our justification. A Christless evangel stirring the world is inconceivable. And we believe it is equally true of the regular ministry.

Preach Christ crucified and risen. Preach the Bible, not as myth and legend here and there, not as of doubtful veracity here and there. The attitude of doubt will destroy the effectiveness of your ministry. Preach optimistically, as if you had faith in the power of your message. Plant no weeping willows or junipers beneath which you can wail and weep. Carry an olive branch in your hand and not a thunderbolt. Remember how gently Christ rebuked those two splendid brothers who wanted to call down fire and consume those who opposed them. Remember that the shepherd was qualified and appointed to feed rather than fleece the flock. Be an ensample to the flock in not shrinking from the burden and heat of the day. Don't carry an umbrella when the skies are clear, as if you were afraid of your complexion, while your people are toiling barcheaded under the rays of the sun.

Be known as a minister, not so much by the cut of your vest and collar, as by the kindness of your speech and the purity of your life.

Last Thursday our flag, as well as thousands over the land, hung at half-mast, commemorating the death fifty years ago of him whose name we bear. That immortal sentence, "With charity for all and malice toward none," characterizes the spirit of Lincoln's sons. Never forget it. Bind it on your heart. On that same day, my uncle was journeying here to his life-work. When a motto was sought for the seal of the University, he selected the verse, "If the Son shall make you free, ye shall be free indeed." Make this your Emancipation proclamation for yourselves and for all to whom you minister. God bless you and spare you long for a Christlike ministry and service.

The College Commencement will be held on the second Tuesday in June, instead of on the first Tuesday, as has been usual in the past. The graduating exercises will be on the afternoon of Tuesday, June 8th, at two o'clock.

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LINCOLN UNIVERSITY, PA.

Address at the Commencement Exercises

OF THE THEOLOGICAL DEPARTMENT OF LINCOLN UNIVERSITY, APRIL 20TH, 1915.

BY REV. HAROLD M'AFEE ROBINSON,
GERMANTOWN, PA.

I am not ashamed of the ministry to which God has called me. I am inclined to glory in it with a sort of strange and humble, a sort of bewildering and awful pride. I will magnify the office which I have held for eleven years—the office into which, by the grace of God, you are about to enter—before you this day if God will help me. I can shut my eyes now and see again the preacher who tried to teach me how to preach. I can see his gray hair—where he had any; his ruddy face, his blazing eyes, his stocky form; I can see him standing solidly on the platform in the room known as The Oratory in old Stuart Hall at Princeton, making gestures as though he were dropping bombs from his finger tips, and fairly shouting, "Magnify your office. Exalt your calling. Preach the Gospel. The pulpit is your throne." That I am very ready to do. I can magnify my office by word at least. I can exalt my calling by testimony at least. I can glory in the preaching of the Gospel. If the testimony of eleven years is worth anything, take it to this effect—the pulpit is a throne, and the preaching of the Gospel is glorious.

But now I must say quite frankly to you that no preacher will have a glorious time preaching the Gospel unless he is furnished up to his capacity with three things. This much the years have taught me at any rate. There is nothing startling about these three things, except the fact that so many preachers make themselves miserable by trying to get along without them.

To have a glorious time preaching the Gospel, you must have, first, Faith.

Faith, and that in two directions. First, faith in the facts of the Gospel; second, faith in the power of the Gospel. *Faith in the facts of the Gospel.* The theological instruction

which you have received here has already made you aware of the conflict which is being waged now—and it has been waged from the beginning—between two conceptions of Christianity. One conception makes Christianity a religion of ideas merely. Of ideas merely, mind you! The facts do not matter. Is there a living and real God? Oh, what's the difference, so long as we have this nice idea of a God to play with! Did the Lord Jesus Christ really live, did He really die on the cross, did He really rise again from the dead?—let us not bother our heads about these difficult questions; we have the beautiful ideas, what's the odds whether they have any facts to back them? You see, if Christianity is this kind of a religion, it can float in the air without any visible means of support. I'm not going to deliver a theological lecture, but I must say that you cannot live in an air castle except in your dreams, and when you wake up, where's your castle? I am of the humble opinion that the higher up your castle is built, the more solid foundation it needs. No, for me, Christianity is a Gospel. That is to say, it is a religion of good news; that is to say, it is a religion of facts!

When I came to this point in writing this address, I took up my Philadelphia *Public Ledger*, a newspaper. I read the headlines of the news: "Senate Moves to Aid Transit," "Bank to Appeal to Congress," "Athletics Win Opening Game," "Four Million Fight in the Carpathians," "British Admit Battle Blunder"—news, facts. I turn over to the editorial page; here is not news, but comment on the news; here are not facts, but ideas about the facts. Of what value are the editorial comments if they are not comments on the facts? I pick up my New Testament. I read the headlines: "The Gospel According to St. Matthew"—the facts written up by St. Matthew; "The Gospel According to St. Mark"—the facts written up by St. Mark; "The Gospel According to St. Luke"—the facts written up by St. Luke; "The Gospel According to St. John"—the facts written up by St. John. There is your news; there are your facts—in the four Gospels. And all the rest of the New Testament is editorial comment; the comment of St. Paul, of St. Peter, of St. John and the rest. Oh, you must have faith in the reality of these facts if you are to preach.

I can't waste my time preaching idealities; I must have realities to preach, and I have them! Don't tell me how hard it has been in these latter days for us to hold on to the supreme fact of the Gospels, the cross of the Lord Jesus Christ. I know all about it. I have had my period of doubt and despair, and no doubt you will have yours. But hold out! I am now persuaded that the "awful, mysterious, holy, free and sovereign Person" we call God has spoken to us in a real, supernatural, redeeming fact—the death of the Lord

Jesus Christ on the cross; and I am prepared to live and die in that persuasion.

"It becomes no man to nurse despair,
But in the teeth of clenched antagonisms
To follow up the worthiest till he die."

And sometimes it is hard not to despair; and all the time there are clenched antagonisms enough against the cross of the Lord Jesus Christ; but it becomes no man to nurse despair, but in the teeth of clenched antagonisms to follow up the worthiest till he die, and the cross of the Lord Jesus Christ is the worthiest, and it is worth following up until we die and beyond, oh, very far beyond. The first essential of a glorious ministry is a faith in the facts of the Gospel.

The second, is a faith in the power of the Gospel.

I do not know how many poor preachers there are who have never grasped this distinction. They believe in the facts of the Gospel, but they do not believe in its power. The facts stand off there; they never get in here. The facts must get into you. You can't preach a redemption that you do not experience. Augustus Toplady said that before the evangelical revival in England a converted preacher in the Established Church was as rare as a comet. Well, it is safe to say that, with dead stars in the pulpit, there was only dust and ashes in the pews. We have peace with God through our Lord Jesus Christ—there are the facts in a word; but if we preachers have no peace with God through our Lord Jesus Christ, it is sure that we cannot communicate it to anybody. If you have no peace with God through our Lord Jesus Christ, you had better not try to preach. You had better pray, "Keep back Thy servant also from presumptuous sins," and find something else to do.

But that is not all; you must not only have experience of the Gospel as power in your own lives; you must come to a humble realization of the fact that all the power is in the Gospel, and none of it in you. You! you have no power. Your only hope is to get into Livingstone's attitude. He wrote that he had "a secret feeling of being absolutely at the Divine disposal as a sinner." Have you that secret feeling—a feeling that you are a sinner, redeemed by grace, with no merit, no virtue, no power in you; do you humbly depend on the grace of God for everything; are you absolutely at the Divine disposal? Then go and preach. And as you preach, pray. Pray before you preach, pray while you preach, pray after you have done preaching. You show me a preacher who preaches more than he prays, and I will show you a preacher who could just as well preach less without doing any harm to the cause of the Lord Jesus Christ. But you show me a preacher who prays more than he preaches, and I will show you a preacher whose sermons do not return unto him void.

There is the redemption purchased by Christ, out there on Mt. Calvary. Who applies it to the hearts of dead men? Well, not you! Not your learning, not your wit, not your eloquence, not your earnestness, not your self-sacrifice, not your character; not you at all. The Holy Spirit, and the Holy Spirit alone. Who is it that builds up believers on their most holy faith—and these are the two functions of preaching, to convert sinners and to sanctify believers—who is it builds up believers on their most holy faith? Well, not you, nor anybody like you. You cannot do it, I cannot do it, all the preachers in the world cannot do it. The only power you will ever have is the power of the Holy Spirit; you will have no power for the essential work of the ministry but the power of the Holy Spirit; and the Holy Spirit will come upon you only after prayer. Your chief business is not to preach, but to pray. Your part is not so much to work as to wait. Faith you must have, faith in the facts of the Gospel, faith in a personal experience of the Gospel, faith in the willingness of Almighty God, on whom everything depends, and to whose praise and glory everything redounds, to answer the prayers of simple faith with the bewildering, awful and glorious presence and power of the Holy Spirit, that sinners may be converted and the name of the Lord Jesus Christ glorified by the new obedience of those who profess His name.

To have a glorious time preaching the Gospel, you must have, second, love.

Paul has a great phrase, "Faith working through love." Love is faith in action. It goes without saying that you must love God. Your love to God will be your faith in God working. It is idle to stand before men who have no faith in God and thunder the first and great commandment at them: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." You cannot do it unless you have faith in God. You will love Him only when you discover that He first loved you. Your love to God will only awaken when you appropriate His love for you in the cross of the Lord Jesus Christ. But when you do appropriate that love of God for you in the cross of the Lord Jesus Christ, your whole hearts will rise up in praise and thankfulness, and you will love Him in some measure as you ought.

But I am particular to speak of the love which you must bear to the people to whom you minister. You say that you love God whom you cannot see; show me, then, your love to your brothers whom you do see. I am firmly convinced that most preachers who make shipwreck of their ministry make shipwreck of it because they do not love their people with a love that never fails, a love that beareth all things, believeth all things, hopeth all things, endureth all things. The people to whom you will minister will not all be lovely,

but I am not so sure that you are altogether lovely. Some of them will be very queer: are you sure that there is not a streak of queerness running through you? They will demand a great deal of you; and they never can demand too much, for you are among them not to be ministered unto, but to minister, and to give your life a ransom, in its measure and degree, for them. You are not to lord it over them, to be arrogant, and supercilious, and self-righteous, and proud; you are to love them in all humility. It may be hard to love them, but I am not so sure that it wasn't hard for God to love you in the first place. Have a little common sense.

* * * *

Take Richard Baxter's prescription not only for preaching, but for life. Richard Baxter said:

"I preached as never sure to preach again,
And as a dying man to dying men."

Well, you love those for whom Christ died as never sure to have the chance again, and as a dying man, saved alive by His grace, to dying men, who will be saved alive if you love them purely enough. To have a glorious time preaching the Gospel, you must have love.

Third, to have a glorious time preaching the Gospel, you must have resolution.

This is the last thing I have to say. "Having done all, you will have to stand." I am disposed to think that the preacher needs to have more resolution, more grim determination, more undying courage than anybody else. Any sincere preacher will come again and again to the place where Ibsen's Brand stood and will cry with Brand:

"Does not the world face me no less
With swordless sheath upon its thigh?
Am I not torn and baffled by
Its dull, defiant stubbornness?"

The world will unsheath its sword on you. That will not be so bad. It will be very far worse for the world to face you with a dull, defiant stubbornness, and that is what it will do. You will get a great idea; it will be a fire in your bones; you will be sure that your message would save the world if it would only listen; you will be scarcely able to contain yourself until you get into the pulpit. If God is good to you—and we preachers have our sure though seldom moments—you will feel while you are preaching as though you were shooting dynamite among the rocks. The fire works will be glorious. You will almost be able to see the flinty rocks burst; the air will seem to you to be full of fragments and clothed in dust; you will say to yourself when it is over, "Thank God, that is done, and it won't have to be done again; that rock is smashed into such fine dust that it might be mellow soil in the Nile Valley." But you are wrong. By some curious process of readjust-

ment, the fragments will describe their circuits in the air, and, as if by some infernal magic, find their old places in the mass again. They will all fall into place, dovetailed there, and the dust will settle in the cracks, and knit the rock together again; and you will look in vain for a single fissure or sign of an explosion. All things will seem to be as they were before. Then what are you going to do? It becomes no man to nurse despair. You are going to say, "Oh, well, I was mistaken. What I thought was dynamite was only painted wood after all. What I thought was an explosion in the rock was only an explosion in my own nerve ganglia. Let's find some real dynamite."

My friends, you are just beginning your ministry. No doubt it seems to you now as though the Lord Jesus Christ was going before you like the Pied Piper of Hamelin, and piping such heavenly tunes. He seems to be asking you to follow Him through green pastures and by still waters. All the prospects are pleasant. But, after all, did the Lord Jesus Christ walk through green pastures and beside still waters? After a little the green pastures, clothed with soft grass, will turn gray, and there will be not so much as a scrap of moss on them; your path will lead over crag and torrent. Don't turn back. Follow on. The green pastures and the still waters will meet you again after awhile.



Notes

On Sunday, May 2nd, President J. B. Rendall preached the baccalaureate sermon at the Bible and Manual Training School, Albany, Ga., of which Dr. Joseph W. Holley, '00, is Principal.

Rev. William L. Smith, '83, of Chula, Virginia, preached in the chapel on Sunday evening, March 7th.

Rev. Edwin J. Reinke, of Philadelphia, of the Presbyterian Board of Temperance, preached in the Chapel on Sunday, March 27th.

Of the sixteen men who have just graduated from the Seminary, C. M. Cain will be Y. M. C. A. Secretary in Atlantic City; E. A. Christian will be in charge of an Episcopal church at Altoona; C. A. Edington will preach in Pittsburgh; R. F. Jamerson in North Carolina; V. R. Kwatsha in South Africa; J. H. Lucas in West Grove, Pa.; T. W. Patterson and J. H. Thompkins in Mississippi; O. J. McLeod probably in the West Indies; and J. H. Taylor in Louisville, Ky. Others are waiting for appointments, and one or two may take another year in study.

Lincoln University Herald.

Vol. XIX.

LINCOLN UNIVERSITY, PA., JUNE, 1915.

No. 6.

Lincoln University Origins.

BY REV. GEORGE B. CARR, D. D.

No. 3.

Ashmun Institute and Its Two Principals.

On January 1st, 1857, the day following its dedication and the installation of its first Principal, the work of Ashmun Institute was begun. Rev. John P. Carter was President and Faculty in one.

Four students were in attendance—two in the Preparatory School, and two in the Theological Department. Mr. Carter continued as Principal and sole instructor till 1861, and during those four years he had under his charge twenty students. His labors were carried on under the great disadvantage of having, besides the duties of administration, the burden of teaching all the classes and subjects of the elementary course, as well as of the ordinary college and seminary courses of that day. Yet the records give evidence of the ability and efficiency

of the teacher, and of the completeness, thoroughness and success of the training. The friends of the Institution felt justified and encouraged, and had the special happiness of seeing the issue of their exertions, and offerings, and prayers, which is told in the report for 1859:

"The first ripe fruits of the Ashmun Institute are three young men, who have completed their studies, and been licensed and ordained by the Newcastle Presbytery, and who are now on their way to Africa, as missionaries under the care of our Board of Foreign Missions. Their names are: Armisted Miller, James R. Amos, and Thomas H. Amos. These beloved brethren, previous to their departure, preached in a number of African churches, besides other churches, in

New York, Philadelphia, Baltimore and elsewhere. Their discourses were highly edifying and acceptable."

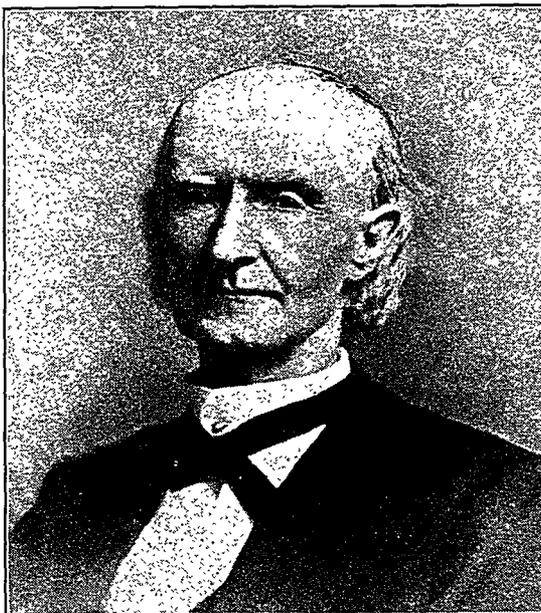
James R. Amos, whose early history has already been told, had assisted in the erection of the building, and became the first steward of the Institute. For five years he labored faithfully in Liberia, doing good work also as a pioneer in extending the mission—zealous and persevering as when he trudged through Chester County to fulfil his appointments

as a Methodist preacher, or to increase his fitness for that work by his weekly lessons in the Oxford study. But in 1864, having returned to his native land in delicate health, he was engaged in supplying the First Colored Presbyterian Church at Reading, Pa., when his useful and promising career was brought to a close by consumption.

Mr. Miller was born a slave in North Carolina, and went to Liberia as a boy, coming back to the United States for education. He obtained a good report as a missionary, but his course also was brief, ending in 1865.

Mr. Thomas H. Amos was a brother of Mr. James R. Amos, and labored as a missionary to Monrovia, until his death there in 1870.

The students of that early period exhibited the same variety as to the State or country from which they came as is seen in the present students of Lincoln University. Even at that time both Africa and the West Indies were represented. And then, as now, they belonged chiefly to the three leading evangelical churches—the Presbyterian, the Methodist and the Baptist. Though under the immediate patronage of the Old School branch of the Presbyterian Church, some of the students, as early as 1857, were of the New School branch, the favor of whose General Assembly the Institute obtained in that year. And the members of the various churches



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First Principal of Lincoln University.

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were devising liberal things in support of the work. In the same year, for example, the Synod of Philadelphia (Old School) recommended that collections be taken on behalf of Ashmun Institute in all its congregations on a Sabbath named. Several students were aided by the Board of Education as candidates for the ministry under the care of Presbyteries; others were maintained by individual donors. Congregations were visited by Principal Carter during the summer recess; while Dr. Dickey, now free from the work of the pastorate, made application to personal friends, and, when all these sources failed to yield a sufficiency, furnished what was lacking from his own private means.

The Trustees were cheered in 1859 by a beginning of the much-needed endowment, through the gift of \$3,868.30 from the widow and son of Dr. Samuel Miller of Princeton, being part of a sum in his hands at the time of his death, which was held in trust for a school that was from necessity abandoned, and which was transferred, with the consent of all concerned, to Ashmun Institute. Mrs. Miller had at one time received colored children into her own house at Princeton for daily instruction, and had taken active part in a colored Sabbath school carried on in the village. The value of the Institute buildings, together with this small endowment, amounted at this time to about \$12,000.

Principal Carter was relieved of part of his burdensome duties in the autumn of 1860, by the appointment of the Rev. John Wynne Martin, D. D., as Professor of Languages and Church History. But he resigned his Principalship and Professorship in the spring of the following year, when Dr. Martin was left alone in charge of the Institute. Mr. Carter undertook for a few months charge of the Academy at New London, before removing to Baltimore, where for many years, up to the time of his death at Washington, D. C., in 1898, he served as Stated Clerk to the Presbytery.

Dr. Martin, at the time of his appointment, was pastor at Doe Run. He was a native of Ireland, where he was born in 1804, and before coming to this country, in 1853, had for sixteen years been Principal of institutions for the deaf and dumb at Belfast and Dublin.

He was an able man, sincere and conscientious and of manifest piety and faith. His strong individuality appeared in some amusing but harmless eccentricities, stories in illustration of which are still current in the district. Beginning his labors at the outbreak of the Civil War, his resignation took effect a few months after the surrender at Appomattox.

Ashmun Institute had its peculiar share in the general distress of these memorable years, as it had a very special interest in the deliverance which was wrought at so enormous a cost of blood and treasure. In his address at Lancaster, previously referred to, Dr. Dickey said: "In 1856, the school was opened, and continued to flourish until the beginning of the rebellion, when it was at different times threatened with destruction by raids from Maryland. From this time to the close of the war, the school was not in a very prosperous condition."

The threatened "raids," however, were of small account compared with the menaces of its existence by financial pressure. Now was felt the absence of endowments. The stream of ordinary contributions soon began to fall. The first reports for this period tell how, of the seventeen students in attendance, eight were obliged to leave for want of funds, two of them joined the army, and privations were the lot of those who remained. Many were the candidates for the places left vacant, but poverty compelled the closing of the door to all except two, whose support was probably guaranteed by friends.

A letter, undated, but evidently written during the war time, with reference to an applicant who had no means of paying his expenses, explains the most favorable terms that had been offered that year—that if the friend asking his admission could raise two-thirds, say \$100.00, Dr. Dickey would raise the other one-third. The Board of Education still continued its help towards the education of students for the ministry, to which was now added appropriations for the like purpose from the New School branch. Nor did all regular subscriptions or occasional donations cease. But President Martin wrote in a private letter: "So good a cause has lost sadly for want of means, and might have entirely failed if Dr. Dickey and his family had not liberally supplied money and goods." And when at length urgency called for it, in the prospect of utter collapse, the father of the enterprise became also its saviour, by placing a mortgage on his own house.

But there were some consolations and encouragements. There was no intermission of the labors of the instructor, and his assistant, Mr. P. B. Hodges, one of the theological students. Some of the quarterly reports of Dr. Martin to the Board of Education have been preserved. In these the headings embrace more particulars than now find a place in such returns—Piety, Eloquence, Talents, Diligence,

Scholarship, Economy, Prudence, Zeal, Health. The report is obviously faithful, and shows an interesting diversity, not only among the different students, but in the same student at different times; and it is noteworthy that "medium" or "low" seldom occurs under "Diligence." A general report by the President in 1862 testifies to the health and cheerfulness of the students, and their respectable progress, emphasizes their great attention and their manifest improvement in conduct, especially in punctuality, regularity, temper and good order.

In other reports or letters it is said: "I have no students now that are not creditable professors, and I fear that any person strongly prejudiced against evangelical Christianity would scarcely find himself comfortable." "A large portion of the public ministrations in the two nearest preaching houses is conducted by the students whom you support here."

In 1864 the cloud begins to lift. At the beginning of the session there were as many students as could be accommodated: twenty-three were enrolled, while others were knocking for admission. There was also a brightening of the financial outlook.

Before the war came to an end, Dr. Dickey had received the first-fruits of offerings and of service from one who, in the work of Ashmun Institute and Lincoln University, was henceforward to be one of his most steadfast and generous fellow-helpers in Christ Jesus—Mr. William E. Dodge, of New York. In December, 1862, the Trustees took the step of adding to their number two representatives of the New School section of the Presbyterian Church. One of these was Mr. Dodge, who was a warm friend of Liberia, having been for twenty-two years a Vice-President of the Colonization Society, and who had for some years supported several students.

College Commencement.

The exercises of Commencement Week began with the anniversary of the two Lyceums, the Philosophian Society and the Garnet Literary Association, on Friday, June 4th. The Hon. Ernest Lyon, Consul-General of the Republic of Liberia to the United States, delivered an address on "The Genius, Characteristics and Contribution of the Black Race to the Civilizations of Mankind."

Saturday evening, at 7.30 o'clock, came the eighth annual Obdyke Prize Debate between the two Lyceums. The question was: "The best interests of the United States demand a prompt and substantial increase in our army and navy." The affirmative was defended by the Philosophian Society, represented by N. A. Holmes of New Jersey, H. H. Cain of Georgia, and A. F. White of Virginia. D. G. Hill of Maryland served as alternate. The negative fell to the Garnett Literary Association, represented by A. S. Beckham of South

Carolina, H. Brown of Pennsylvania, and H. B. Burton of the British West Indies. While the judges—Professor Samuel Dickey of McCormick Theological Seminary, Chicago, Ill.; Dr. W. P. Finney of Johns Hopkins University, Baltimore, Md.; and Mr. John Johnson of Rio de Janeiro, Brazil—were deliberating, Dr. W. T. L. Kieffer entertained the audience with one of his inimitable Pennsylvania German recitations. The decision was given to the Philosophian Society, and the medal to A. F. White. The presiding officer was Professor S. C. Hodge. Of the eight debates, Philo has now won seven.

Baccalaureate Sunday fell on June 6th. The sermon was preached by President J. B. Rendall, from the texts, "Mending their nets," and "And for all there were so many, yet was not the net broken." The sermon was an eloquent and forceful appeal to the graduates to consider the power of Jesus Christ in the successful conduct of life. In the evening, an informal service of prayer and exhortation was held under the direction of the graduating class.

Monday, June 7th, was Class Day, and was taken up with the usual exercises morning and evening. This is the students' own day, and in accord with the time-honored custom, the student songs were sung, the "departmental" orations were delivered, the class history and class poem were read, the prophet foretold the future, the "presents" were distributed, and the facetious nicknames of the members of the class were made known. The feature of Class Day was the presentation by the class of a fund the interest of which is to be awarded by the Faculty Committee on Athletics to that student in the "odd" classes (the "sons" and "grandsons" and "great-grandsons" *ad infm.*) of 1915, as is the fashion at Lincoln University, who best combines scholarship and athletic distinction. The gift was received by President Rendall, representing the corporation, in a genial speech.

The Junior Orator Contest was held on the morning of Commencement Day, Tuesday, June 8th. Professor W. P. Finney presided. After prayer by the Rev. C. R. Williamson, D. D., of West Chester, Pa., five students spoke as follows: H. B. Burton, of the British West Indies, on "A Moral Obligation;" A. E. Henry, of the British West Indies, on "Immigration;" E. M. Murray, of South Carolina, on "Man in the Making;" C. R. Saulter, of North Carolina, on "Neighborhood and Brotherhood;" and C. W. Wood, of Virginia, on "International Peace." The orations were unusually even, and the contest did not fall below the standard of previous years. The first prize was awarded to C. W. Wood, and the second to H. B. Burton.

The Board of Trustees held the annual meeting also in the morning of Commencement Day. Thomas W. Synnott, of Wenonah, N. J.; Arthur T. Parke, of West Chester, Pa.:

and the Rev. W. L. McEwan, D. D., of Pittsburgh, Pa., were re-elected members of the Board. Announcement was made that the Abraham Lincoln Memorial Scholarship was approaching completion, and that the sum of \$12,000 had been received from the Emily H. Moir estate.

The graduating exercises took place in Livingstone Hall at two o'clock. After the invocation by the Rev. C. L. Butler, D. D., of New York City, the Latin Salutatory, one of the best of recent years, was delivered by Francis Cecil Sumner, of Virginia. Leo R. Commissiong, of the British West Indies, spoke on "Silent Powers;" and Alfred Frazer White, of Virginia, made a plea for "A Permanent Peace." Announcement of the following prize winners was made: The Bradley Medal in Physical Science to Norman A. Holmes; the Class of 1899 Prize in English to Francis C. Sumner; the First Presbyterian Board of Temperance Prize in Oratory to Willis G. Price, and the second to Lawrence M. Chamberlin; the Moore Prizes in English as follows: in the Sophomore Class, first to William P. Young, and second, equally to Winston Douglas and Willis G. Price; in the Freshman Class, first to Richard T. Lockett, and second to George A. R. Daley, with honorable mention of Charles H. Stewart. The Annie Louise Finney Prize, to be awarded to the student who best exemplifies the ideals of Lincoln University, was given to Harrison H. Cain; the Stanford Memorial Prize in Mathematics to Winston Douglass first, and Thomas J. Crawford, second. The degree of Bachelor of Arts was then conferred on the following:

W. C. Adams, South Carolina; J. B. Barber, North Carolina; A. S. Beasley, Jr., Georgia; A. S. Beckham, South Carolina; C. G. Brown, South Carolina; H. H. Cain, Georgia; W. D. Carson, North Carolina; G. F. Cherry, Georgia; L. R. Commissiong, British West Indies; J. B. Cooper, Georgia; L. E. Ginn, Maryland; N. A. Holmes, New Jersey; H. E. James, Pennsylvania; M. L. Kiser, Georgia; H. McC. Marlowe, New Jersey; H. L. Pelham, New York; C. E. Pieters, British Guiana; R. A. Pritchett, Pennsylvania; G. E. Somerville, North Carolina; F. Stewart, British West Indies; F. C. Sumner, Virginia; A. H. Taylor, Canada; J. A. Walker, Georgia; A. L. Wallace, Oklahoma; L. J. Wheaton, New York; A. F. White, Virginia; A. M. Willis, District of Columbia; D. H. C. Wilson, Pennsylvania; C. W. Witcher, Virginia; M. Xaba, Union of South Africa.

The degree of Master of Arts was conferred on the following: W. H. Marshall, A. B. (Lincoln), 1890; M. D. Coley, A. B. (Lincoln), 1805; C. M. Cain, A. B. (Lincoln), 1912; E. A. Christian, A. B. (Lincoln), 1912; C. A. Edington, A. B. (Swift Memorial), 1910; J. H. Taylor, A. B. (State University

of Kentucky), 1911. The honorary degree of D. D. was conferred on the Rev. William E. Griffin, A. B. (Lincoln), 1895, S. T. B. (Lincoln), 1898, of Philadelphia, Pa.; and on the Rev. William Ewing, of Knoxville, Tenn.

Ex-Congressman M. Clyde Kelly, of Brad-dock, Pa., then addressed the graduates upon the topic of "Brotherhood and Peace." The benediction was pronounced by the Rev. Walter D. McClane, A. B., 1905, of Cambridge, Mass.

The exercises of the day were concluded by the annual concert and musicale given by the graduating class at 7.30 in the evening.

A large number of the alumni returned to visit their Alma Mater. Among them were the Rev. W. A. Creditt, D. D., President of the Downingtown Industrial School; the Rev. Oscar S. Bullock, of High Point, N. C.; William F. Powell, former Ambassador to Haiti; D. A. Sumner, '88, of Phoebus, Va.; the Rev. F. M. Hyder, '94, of Bristol, Tenn.; Professor Franklin Gregg, '05; the Rev. G. F. Ellison, '07, of Palatka, Fla.; the Rev. J. T. Colbert, '01, of Chambersburg, Pa.; Dr. W. G. Alexander, '99, of Orange, N. J.; and Dr. G. E. Cannon, '93, of Jersey City.



Financial Assistance.

Lincoln University is in need of this for carrying on its work. It could not have done what it has in past years except for the generous aid of its friends. Many of these have passed away during the last five years, and as a consequence contributions have greatly decreased, and the Treasurer of the University has been compelled to report deficits in accounts at the close of the year.

It would be a calamity to have to restrict the work, so numerous are the applications for admission from the North and the South. Yet it will have to be done unless financial assistance is forthcoming from churches and individual friends of colored education.

The endowment of the Institution is limited and it cannot be sustained upon the payments of students, any more than white institutions can be. Many students need assistance to meet their bills as they fall due. The University ought to be more amply endowed. The friends of colored education ought to rally in greater numbers to its support. More annual contributors to its work are needed. Gifts to it will prove a valuable investment. The returns will be consecrated, trained workers in a campaign for the uplift and salvation of a race.

Send large amounts or small to the Financial Secretary, Rev. W. P. White, D. D., 923 Witherspoon Building, Philadelphia, Pa. Write him also for any information desired concerning the University.

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., OCTOBER, 1915.

No. 7

Prof. John M. Galbreath, D. D.

After an illness of some months, Dr. John M. Galbreath died at his summer home at Longport, N. J., on July 15th, 1915. He had retired from active work some two years before, after a long pastorate at Chestnut Level, Pa., and fourteen years of service as Professor of English Bible in Lincoln University. He leaves behind him the record of an honored name, a useful and consecrated ministry, and an unblemished Christian character. The following notice appeared in *The Presbyterian* of July 29th:

"Dr. John Morrison Galbreath was born in Dublin, Md., on December 24th, 1848. His parents were members of Slateville Church, with which he united. He was graduated from the University of Virginia in 1871, and the same year was received by Westminster Presbytery as a candidate for the Gospel ministry. He entered Western Theological Seminary, Allegheny City, the fall of 1871, and was graduated in 1874. He was licensed to preach in 1873, and after graduation from the Seminary, preached at James Coleman Memorial Chapel, near Brickerville, a year and three months. In 1875, he was called as pastor of Chestnut Level Church, and was ordained and installed October 12th, 1875.

"This was a most fruitful ministry, and continued for twenty-six years, being terminated October 8th, 1901, in order that he might accept the Chair of English Bible in Lincoln University.

"During his pastorate, a number of revivals blessed his work, the greatest being in 1900, when one hundred and forty-six persons united with the Church on confession. When he began his work in this church, there were less than three hundred members, and when he closed it there were four hundred and fifty-four on the active roll. He was not con-

tent to preach and work at the church alone, but established Sabbath schools and preaching posts at different points, and these became feeders for the church. During his ministry, the Cherry Hill Chapel was organized, and the attractive building erected. The fine old stone church building, erected in Revolutionary times, was remodeled during his ministry, and the beautiful tower added.

"Dr. Galbreath was one of the organizers of the Westminster Bible Conference, which has met at Chestnut Level annually for the past sixteen years.

"As stated above, he was called to a professorship in Lincoln University in 1901, and he held this chair until 1913, when he was compelled to lay down the work because of failing health. He was a Trustee of Lincoln University for many years before he was called to be an instructor there.

"He is survived by his widow and three sons and four daughters.

"During his whole life he was connected with the Westminster Presbytery, and was frequently honored by it.

"Funeral services were held July 18th, at Chestnut Level, in charge of Rev. Arthur Northwood, the pastor, and President J. B. Rendall, of Lincoln University. Addresses were delivered by Rev. R. L. Clark, of Lancaster, and Rev. G. W. Ely, of Columbia. Ministers of Westminster Presbytery and professors of Lincoln University acted as honorary pall-bearers. His body found its resting-place in the Chestnut Level Cemetery, in the field where his ministerial work was done."

The Bureau of the Census has sent to the *HERALD* their Bulletin 129, "Negroes in the United States," a quarto volume of 207 pages, containing important data pertaining to the Negro race. The work of planning and arranging the tables, as well as all the clerical work, was done by Negro employees.



PROFESSOR JOHN M. GALBREATH, D. D.

Lincoln University Herald.

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or PROF. WM. H. JOHNSON, D. D.,
LINCOLN UNIVERSITY, PA.

Contributions for Lincoln University.

JULY AND AUGUST.

PENNSYLVANIA.—Walnut Street Church, Philadelphia, \$42.73; Oxford Church, Philadelphia, \$25.00; First Church, Germantown, \$37.44; individuals, Philadelphia, \$150, \$125, \$10; Titusville, \$150; Wilkes-Barre, \$10; York, First Church, \$42.

NEW JERSEY.—Trenton, Prospect Street Church, \$75; Plainfield, Crescent Avenue Church, \$150; Newark, \$150.

NEW YORK.—Poughkeepsie, \$75; Poughkeepsie, \$5; Jamaica, \$20; New York City, \$5.

IOWA.—Cedar Rapids, \$25, \$5.

Lincoln Graduates in Atlantic City.

Atlantic City contains a steady Negro population of about 11,000. The number increases during the summer months, and their religious welfare is a matter of serious concern. In the Y. M. C. A. (Colored Branch) are Mr. C. M. Cain, Secretary, and Mr. R. N. Dunn, who was in charge during the past winter, and who has ably assisted Mr. Cain during the present summer. Both these gentlemen are Lincoln graduates. The Y. M. C. A. has been a home during the past summer for thirty young men. It has cared for the hungry and found positions for the unemployed. It has connected amusement and Christian instruction. The importance of the work may be realized when it is remembered that one thousand colored students spend their summers in this resort, and are exposed to the destructive influences of the saloon and the dive, two institutions which flourish in Atlantic City.

The Baptist Church is manned by a Lincoln graduate in the person of the Rev. J. P. Gregory. The work is flourishing. A debt has been reduced, and the services are well maintained.

The Presbyterian Church, under the ministry of the Rev. E. M. Clark, has just come into possession of a new building in a needy part of the town.

At the invitation of Mr. C. M. Cain, Professor G. Johnson recently spent a Sunday in

Atlantic City. On Saturday night, an impromptu reception was held at the Y. M. C. A. rooms. Sunday morning he preached for Mr. Gregory; in the afternoon he addressed the Y. M. C. A.; and at night he preached for the Presbyterians.

Unique Memorial Window.

The World-News, a white newspaper in Roanoke, Va., refers to the church of Rev. Lilburn L. Downing, D. D., '85, as follows:

"The Fifth Avenue Church (of Roanoke) probably bears the unusual distinction of being the only colored church in the United States that contains a memorial window to a leader of the Southern Confederacy.

"The pastor's father was for thirty-five years hospital steward at Virginia Military Institute, and was with the cadets at New Market. The elder of the church and his wife were members of a Sunday school class which Stonewall Jackson once taught at Lexington. About ten years ago Dr. Downing conceived the idea of installing a memorial window to the man who had done so much for the colored race.

"The Stonewall Jackson window is flanked by two smaller memorials, and is the artistic culmination of an original pen sketch prepared by Dr. Downing and submitted to art glass workers in Chicago.

"The window is a triplet, and occupies the most prominent position in the street extension on the church.

"The Stonewall Jackson Memorial is supported by two windows, very beautiful in design, each of which is also a memorial.

"Looking from the pulpit to the window on the right is a memorial to Col. J. T. L. Preston, for years the pastor's Sunday school superintendent at Lexington, Va.; the one on the left is to the memory of the Rev. Dr. and Mrs. James I. Brownson, of Washington, Pa., by whose fervent prayers, counsel and financial aid the pastor was assisted through college.

"The middle window—the Stonewall Jackson Memorial—is the climax of the artist to whom was given a pen picture of the design by the pastor. The conception of the picture is literally based on the last words of that gallant Confederate soldier and Christian hero, Thomas Jonathan Jackson: 'Let us cross over the river and rest in the shade of the trees.'

"The scene is one of the most beautiful in the famous Shenandoah Valley, Virginia. In the background appear the Blue Ridge Mountains, out of which flows a meandering stream, widening as it courses its way towards the sea. On the left bank, a short space from the gently rising foothills, is seen a typical log cabin, in the door of which stands the farmer's wife, with milk and delicacies for the

sick, typical of the hospitality for which every true Virginian is known.

"Near the cabin are tents; guns are stacked; soldiers are on the inside, some praying—all are weeping. Before another tent officers are seen in consultation; sentinels are solemnly measuring their charge from post to post.

"There is an officer's tent with flaps closed, but hanging on the outside is the famous 'white signal.' Platoons are seen as they vigilantly scan the roads, fields and hillsides. Across the river, a profusion of shade trees—the maple, the beech and the oak—whose luxuriant foliage invite the weary, worn traveler and soldier to a refreshing repose, emblematic of the blissful 'rest of the people of God.'"

The World-News adds that Dr. Downing is a graduate of Lincoln University, and is regarded by colored and white people alike with favor and esteem.

Lincoln University Origins.

BY REV. GEORGE B. CARR, D. D.

(The following, closing the article by Dr. Carr in the last HERALD, was omitted for lack of space.)

We may fitly close this part of our narrative by an abstract of the report sent by Dr. Dickey to the General Assembly of 1865—the last report for Ashmun Institute ere it passed into Lincoln University.

"This institution has had a year of more than ordinary success, both in numbers and progress. A grand and ennobling future now seems to open up to the long neglected sons of Africa. The dark night of ignorance and bondage is now well-nigh spent, and with the dawn of freedom, increased attention and interest have been drawn to Ashmun Institute, which has now passed the period of experiment, and is now in the broader fields of a satisfactory demonstration. For nine years it has battled against unchristian prejudice and poverty, until, by perseverance, with the favor of God, it now stands up to challenge the esteem and patronage of all who are just enough to desire the indemnification of a long despised people.

"The Trustees are emboldened to enter vigorously upon the endowment of the school, to increase the corps of instructors, and to enlarge the buildings, so as to provide for at least fifty students. Rev. I. N. Rendall has been elected to the Presidency, and Rev. Lorenzo Westcott to a professorship—both brethren well known to the churches; and another competent professor will be added as soon as the funds shall warrant it. The Trustees desire to make Ashmun Institute a thorough school for training teachers and preachers to the African race."

Y. M. C. A. Secretaries at Harper's Ferry.

BY PROF. SAMUEL C. HODGE.

As one of the instructors at the summer school of colored Secretaries of the Young Men's Christian Association at Harper's Ferry, last summer, I have been asked to write a short account of my experiences for the HERALD.

The summer school met on the campus of Storer College, which is a Baptist institution for colored boys and girls. I found the President, Mr. Henry T. McDonald, who is a white man, a most interesting personality. He led us on several tramps over the hills, and across the rivers, pointing out the various historic sights. On the campus, directly behind the place where we held our open-air evening services, was the rebuilt old fort of John Brown. In it is collected quite a museum of John Brown relics. Altogether, it was an ideal spot for members of the freed Negro race to meet and confer with one another on the best methods of doing Christian work among the members of their race.

The program was to a large extent technical. The men, who instruct at Silver Bay and other summer schools of the white Y. M. C. A., came to Harper's Ferry and delivered the same lectures to the colored men there. These included instruction in book-keeping and the technique of executive work—what committees to appoint, the sort of chairmen to be selected, and, best of all, how to handle them when appointed, so as to get real work out of them. Other topics treated were the finances, night schools, community social work, boys' work, the religious meeting, the Bible classes, and the training of personal workers. It was a fine course. The instruction is mapped out for three years, and every Secretary is supposed to complete it as soon as he can. Just before we separated, a list of books for winter reading was given. This list of books will be placed in our University Library, and will help the students who are interested in Christian work. Included in the list were a couple of books dealing specially with the Negro problem.

I was especially impressed with the large opportunity that was opened to the Y. M. C. A. among the colored people—larger than among the whites, more akin to the work on mission lands. This is because of the disabilities and hardships under which the race are laboring. Multitudes of colored men have not had a real chance for a common school education. The Y. M. C. A. enters into their lives with the night school. The streets of our cities and towns swarm with Negro boys devoid of proper home influence. Educated, trained Christian workers in the colored churches are few, and many church members

are totally ignorant of their Bibles. In all these cases, a peculiar opportunity is opened in Y. M. C. A. work. I was interested to learn that in some towns, where the population was almost entirely colored, the Y. M. C. A. was able to exercise a controlling influence over the forms of amusement, even down to the moving picture shows.

Boys' work occupied a very important place in the study of the conference. On the last evening they had a boys' camp-fire. The men acted as boys, and the affair was run as a practical demonstration of the way in which a camp-fire should be run; fun that made one laugh till his sides ached, changing slowly into singing, and closing with a talk and the Christian appeal. It was splendidly done.

Before leaving, President McDonald of Storer College told me that he felt that there was great need of a religious conference in the summer time for the benefit of colored ministers and the Christian leaders of the colored churches. Many such are held for the white people in summer places all over the land, but nothing of the kind for the colored people. He spoke to a number of colored ministers about his plan. All, of every denomination, said they hoped he could do it. So he is planning, if he can raise the money, to hold such a "Workers' Conference" next July, after the Y. M. C. A. Summer School. If he succeeds, he will want some of the professors at Lincoln to assist in the conduct of the Bible classes and services.

Alumni Notes.

Pinkney E. Butler, '09 and '12, is Principal of a school in Bristol, Tenn.

Julius C. Bryant, '14, is teaching in Haines Institute, Augusta, Ga.

Henry C. Collins, '10 and '13, has been appointed Dean of Kittrell College, Kittrell, N. C.

William M. Ashby, '11, is the author of a recently published novel, entitled, "Redder Blood."

Arthus G. Corea, ex '13, has completed his course at Maharry Medical School, and has a hospital appointment at Raleigh, N. C.

James L. Jamison, Jr., '06, who was formerly teaching in Somerville and in Princeton, N. J., is now Secretary in the Y. M. C. A., New York City.

Rev. W. R. Lawton ('83 Col.; '86 Sem.) has recently resigned as pastor of the St. James' Presbyterian Church of New York City.

Rev. Harvey G. Knight, Seminary '05, writes from Arthington, Liberia, of the high prices which prevail on account of the war, and hinder the school and missionary work. Sugar, for example, is twenty-four cents a pound; kerosene, sixty-four cents a gallon; and even the natives of the interior have

raised the price of palm oil on the ground that "the white people are fighting war." The situation is serious when thirty people are looking to Mr. Knight for food, and regard him as their temporal as well as spiritual leader.

Vice Roy Kwatsha, who graduated from the Seminary last spring after seven years of study at Lincoln University, sailed from New York, September 25th, on the steamship *Philadelphia*, for his home at Burn's Hill, South Africa. The good wishes and prayers of his friends in America go with him as he takes up work among his people.

Rev. John B. St. Felix Isaacs, '10 and '13, was married July 29th, at Petersville, Md., to Miss Esther Belle Hill, daughter of Rev. Daniel G. Hill, D. D., '86, the well known Baltimore pastor, now Presiding Elder of the Baltimore district. Mr. Isaacs has resigned the pastorate of the Gilbert Presbyterian Church in Wilmington, Del., and is now Professor of Systematic Theology in Western University, Quindaro, Kansas City, Kansas.

The Atlantic Advocate, of Atlantic City, N. J., is published under the editorial direction of Floyd Delos Francis, '07. *The Advocate* has recently moved into larger quarters at 107 North New York Avenue.

The Rev. F. O. G. Robertson, '11 Seminary, writes from British Guiana: "You will be glad to know that I have been removed and promoted. I have three churches under my charge, and take services in them all each Sunday. The largest of them is larger than the University chapel. As a Church of Scotland minister, I am paid by the government. I am the first American graduate to hold such a position. Now not only my church, but nearly all denominations, are contemplating sending their students to Lincoln University. At the last meeting of Presbytery, it was unanimously decided that all native students are in future to be sent to Lincoln."

Campus Happenings.

The University opened on September 14th, with a large class of unusually well-prepared students. Some interesting facts and figures about the new students will be given in our next issue.

The cottage formerly occupied by the late Professor David A. McWilliams is being fitted up as the residence of Adjunct Professor and Mrs. Harold F. Grim.

Prof. John McC. Tutt, '05, of Haines Institute, Augusta, Ga., accompanying a number of his students who entered the Freshman Class, was a visitor at the opening of the University.

Rev. J. U. Selwyn Toms, who returns in a few weeks to his mission field in Korea, gave an illustrated lecture on Korea and its people on Friday evening, September 17th.

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., NOVEMBER, 1915.

No. 8

Abraham Lincoln Memorial Scholarship.

The effort undertaken the past summer by the Financial Secretary to raise \$3,000 to found an Abraham Lincoln Memorial Scholarship in Lincoln University, was successful. Thirty-six persons contributed to it (nine of them being Trustees of the University). From one was received \$200; from one, \$150; from 24, \$100 each; from five, \$50 each. Five others gave smaller sums, which, turned into the treasury, bore all the expenses of the campaign.

The localities from whence the contributions came are as follows: The one giving \$200, five giving \$100 each, two giving \$50 each, and two \$10 each, were from Philadelphia; Chester, Pa., \$150; Oxford, Pa., \$100; Swarthmore, Pa., \$100; York, Pa., \$100; Harrisburg, Pa., \$100; Endeavor, Pa., \$100; Pittsburgh, Pa., three \$100 each; Wilkes-Barre, Pa., \$100; Johnstown, Pa., \$100; Tunkhannock, Pa., two \$100 each; Danville, Pa., \$100; Titusville, Pa., \$50; Allentown, Pa., \$10; Haddonfield, N. J., \$100; Newark, N. J., \$100; Wenonah, N. J., \$100; Westfield, N. J., \$50; Plainfield, N. J., \$25; Binghamton, N. Y., \$100, \$50; Poughkeepsie, N. Y., \$100; Cleveland, O., \$100; Washington, D. C., \$25.

How Lincoln Gets Her Students.

BY REV. WILLIAM P. FINNEY, D. D.

Each year, as the new students come to take their places in our College life, it is a matter of much interest to make their acquaintance, and learn something of the circumstances or influences which brought them to Lincoln. The number of matriculants in the Freshman Class of the College this year is about fifty, and they represent widely separated sections of this country and the West Indies. It is noticeable that a larger proportion of the entering class each year comes more thoroughly prepared with a four-year high school course or its equivalent. The present class is conspicuous in this respect.

A number of the causes which are assigned by the students as being the most potent in leading them to Lincoln may be enumerated. A very gratifying one is the fact that a generation of Lincoln graduates, as fathers, is now beginning to send its sons to Lincoln. Other graduates, many of them teachers, in ever multiplying localities, are continually

holding up Lincoln as the ideal to those about them who are aspiring to a college education. Still others, unconsciously to themselves, are being observed and admired for their position and character in their respective communities by the growing youth, who are thus fired with ambition and purpose to start on the long, hard road, which they hope may lead them to like attainment. After the alumni, the undergraduates are credited with the next most persuasive influence in turning the thought of prospective students towards Lincoln. During the summer months, these young men from many schools and colleges meet in large numbers in northern hotels, on steamboats, and in the Pullman car service, as they seek to earn the money necessary for their education, and many times the forceful presentation of Lincoln's merit wins some new recruit. Not infrequently does it happen that our athletic teams, when visiting other places, have conducted themselves so worthily that there has been awakened in one and another a desire to come to Lincoln and have cultivated in them a like manly spirit.

Other reasons assigned for the choice of Lincoln are such as these: A comparative study of the catalogues of various colleges for colored young men; the fact that Lincoln is not co-educational; the further fact that the scholarship aid offered at Lincoln enables worthy young men to obtain a college education here, who could not hope to meet the charges elsewhere. One student gives the interesting testimony that some years ago his mother happened to attend the commencement exercises of Lincoln, and was so deeply impressed that she determined to bend every energy towards sending her son here, and now that purpose is realized. Another says that upon perusing the catalogue, he noticed the names of many students from the most distant southern States, and while debating the matter of going to college, he reasoned that if it was worth while for so many to come so far, it ought to be for him to go from a State just at hand. A number of others testify that their first knowledge of Lincoln came through reading of the institution in some newspaper, or other publication, and the interest thus casually aroused was further quickened by fuller information, and resulted in their determination to come to Lincoln.

From this brief and incomplete survey, it will be seen that Lincoln's best advertisement is the product she turns out, and her best recruiting agents are her own alumni and students.

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New Prizes.

Additions to the list of prizes offered annually to students in the College have recently been made by two friends of Lincoln. Mrs. Sarah Huston Wintersteen, of Moorestown, N. J., offers fifteen dollars to the student standing first in the English courses of Junior year, and ten dollars to the student standing second.

Rev. John E. Parmly, of Newark, N. J., provides two prizes for the Senior Oratorical Contest: Ten dollars to the student who shall be judged to have acquitted himself best, and five dollars to the next best.

Contributions for Lincoln University.

SEPTEMBER AND OCTOBER.

Pennsylvania—First Presbyterian Church, Germantown, \$27.36; Scranton, \$150; Pittsburgh, \$125, \$5; McDonald, \$25; Chester, \$5; Clearfield, \$5; Honesdale, \$20; Titusville, \$130; Philadelphia, \$25, \$130; York, \$150, First Presbyterian Church, \$42; Bryn Mawr Presbyterian Church, \$25.

New Jersey—First Presbyterian Church, Hightstown, \$9; Passaic, \$5.

Ohio—Cleveland, \$150.

Iowa—Waterloo, \$75.

From a friend of the University, deeply interested in its work, as also in missions in Africa, \$1,000 has been received, the annual interest to be used in prizes to students, the same being specified by the donor.

By the will of the late Dr. De Benneville K. Ludwig, an Elder of the Tabernacle Church, Philadelphia, and for years Principal of Rittenhouse Academy, the endowment fund of Lincoln University is given a two and one-half per cent. share in his estate.

The work of the University is to an extent dependent upon annual contributions from churches and individuals, and will be restricted in its operations unless these are received. Friends of the work are passing away each year, and their gifts are greatly missed. We make appeal for others to take their places. Send us an annual contribution. It will be faithfully applied to the aid of worthy students.

Entering Students.

Of the fifty-one students entering the Freshman Class in the College, all but seven or eight have had a full four years' high school course or its equivalent. This is an indication of the higher standard now required for entrance, and reflects as well the increased facilities for secondary education for colored young men throughout the country, and the growing number of those who are availing themselves of these advantages. The school contributing the largest number of these students is Haines Institute, Augusta, Georgia. Of those declaring their intention, twelve look forward to medicine, eleven to the ministry, five to teaching, three to dentistry, two to pharmacy, and one to business.

Of the fourteen students entering the Theological Seminary, all but three are taking a full course.

Report of Synod Committee.

The following report from Dr. Donehoo, of the Visiting Committee, was read at the Synod of Pennsylvania at Scranton, October 27th, 1915:

The Chairman of your Committee visited Lincoln University on October 21st and 22nd, and inspected the various buildings and attended the regular class room recitations.

As this visit was made at a time when the University is at work, and not dressed up for parade, your Committee had a very good opportunity to observe the faculty and student body in the regular, daily administration of the University at work.

The work which this historic institution is doing is too little known and appreciated by the churches at large. Your Committee was agreeably surprised to find that so much attention is given to the study of the Bible and to the classic languages.

The morning devotional exercises in the beautiful chapel were most interesting—the singing being especially so. There are now about two hundred students attending the classes in the University, fifty of these being in the Theological Department.

The buildings are kept in a clean and orderly condition. The splendid Library building, with its fine collection of books and periodicals, is much used by the students.

The one great need of the University at present is a building for the use of the students as a centre for the religious and social activity of the University settlement. Such a building is needed for the meetings of the Missionary Societies, as well as for the social gatherings of the students.

Your Committee congratulates Dr. Rendall and his whole corps of helpers upon the fine work which Lincoln University is doing, and because of its unshaken fidelity to the Presbyterian Church.

There is nothing lacking in the cordial reception which is given to the representatives of the executive commission when Lincoln University is officially visited. The students and professors are made aware of the fact of the visit, and all unite in making this official visit a most pleasant and honorable one as well. This fact is worthy of mention. We commend Lincoln University to the churches of the Synod of Pennsylvania for larger gifts and greater interest.

GEORGE P. DONEHOO, *Chairman.*

✕ Work in South Africa.

Rev. Thomas Chalmers Katiya (Col., '00; Sem., '03) writes to President Rendall from Tora, P. O. Emjanyana, South Africa:

"The part of the country where I am is known as the Transkei or the Native Territories. Most of the inhabitants are natives of the different tribes of the southern part of the continent. They are an agricultural and pastoral people. A few years ago, a certain disease destroyed almost all the cattle.

"Education here in Africa is not free, as it is in America. Only the Transvaal Province educates her children—only white children; the native children must pay from the day they enter school. Here in the Transkei each person, whether a parent or otherwise, pays annually to the 'Bunga' or Council's exchequer about \$1.25 as school fees.

"Schools all over the country are in the hands of missionaries—white schools excluded. The government gives grants in aid to each mission school for the payment of teachers. These grants in aid are an additional amount to the \$1.25 paid by each person as school fees.

"We, the Presbyterian Church of Africa, have been and are still in difficulties about receiving grants in aid from the government. In certain isolated instances we have received grants, but in many we have to do the best we can without any grants. The difficulty is that we cannot justly ask our pupils to pay any additional school fee, as their school fees are included in the 'general rate' paid to the Bunga's exchequer. This means to say, although we pay school fees, we receive no benefit therefrom.

"The most difficult obstacle we encounter in establishing our schools is that of being a new denomination. In order that the Education Department may entertain any grant in aid for our schools, we must be three miles from any other already existing school. Tora was begun in 1912. Up to the time of writing, no aid has come to us from the Education Department. Last January I wrote to the government, making certain proposals. The reply was that it cannot sanction schemes in the form put forward, but that it suggests that

we support the already existing school here. The already existing school has about thirty children, and we have 184. The only reason that this school cannot be recognized by the government is that it is not three miles from the older school. This is the case in many places.

"We have no means to pay our teachers. I am afraid that we shall be compelled to close down unless God moves His people to help these needy sable pickaninnies—who are our hope of extending the kingdom of God in the hearts of the benighted millions of this dark continent.

I would gladly appeal to friends in America, but the late Dr. I. N. Rendall impressed it on me—Never, if you can avoid it, ask for help. Well, I cannot avoid it; at the same time, I have not the heart to make an appeal, although the cause is worthy—I am not used to it.

"I believe that the redemption of Africa from the moral stagnation and emancipation from the intellectual darkness of centuries, depends upon Africans themselves. No nation was ever redeemed from without—the redeemer of a people must be of the same genus and species as the redeemed—and the African continent cannot be an exception to the rule.

"My ministerial work is very prosperous. I have more than seven hundred communicants in the six stations composing my parish. Together with the adherents, we have one thousand one hundred and eighty-three. I am happy to say that almost every Sabbath day we receive converts from heathenism.

"I am sure it would rejoice your heart to see our churches on Sundays—full to the doors, and how rapturously they follow the expounding of the good news! Of the six stations I minister to, there are only three church buildings, and not one of them with seats. The people sit on the earthen floor. We are not able yet to buy seats, but in time we hope to be in a better position.

"Revs. Joel W. Nxiweni and Simon T. Mantanga are in the adjoining parishes, doing good work for their Master, and a blessing to their people."

On Monday, October 5th, Professor James Carter addressed the Presbyterian Ministers' Association of Philadelphia on the life and work of John Huss. On the following Monday, Dr. William H. Vail, of the Board of Trustees, addressed the ministers on the subject, "What to Eat and How to Eat It; or, The Secret of Methuselah." Dr. Vail's advice was thus summarized in a daily paper: "Eat more hard food. Chew food longer. Eat more slowly. Don't drink while chewing. Omit all spices and condiments. Take plenty of salt. Eat more vegetables and less meat or none. Chew gum reasonably. Eat more whole wheat. Leave the delicacies alone."

Campus Notes.

The Ministerium of the College held its first open meeting on Tuesday evening, October 26th. The speaker was Rev. Francis S. Hort, pastor of the Calvin Presbyterian Church of Philadelphia.

Mr. Hort gave an account of his church activities during the recent Billy Sunday campaign in Philadelphia. It was a picture of thorough organization, whereby the whole church joined in the work of ingathering. Some individual cases of conversion were cited. The impressive scene in the church on a Sunday morning, when over two hundred were received into the fellowship of the church, was thrilling. He outlined the plan whereby in three months the Sunday school membership was run up from 600 to 1,000. The men's Bible classes grew in a most astonishing manner; constantly recruited with the new converts from the Sunday meetings. The increase in church and in Sunday school has been maintained. The average attendance at the former has been consistently 200 more than before the coming of Mr. Sunday.

This chapter out of a busy pastor's life was most interesting, and much appreciated by members of the ministerium.

Rev. Henry S. Barnum, D. D., for forty-eight years a missionary in Turkey, gave two stirring missionary addresses in the chapel on Sunday, October 31st.

Rev. George P. Donehoo, D. D., representing the Synod of Pennsylvania, visited the University October 22nd, and addressed the students in the chapel. His report to the Synod will be found elsewhere.

President J. B. Rendall is to attend the inauguration of Dr. Lafayette Mackenzie as President of Fiske University, Nashville, on November 9th.

A concert by the University Orchestra and Glee Club was given Saturday evening, November 13th, in the chapel.

Dr. David S. Tully, of Media, Pa., who is now in his ninety-eighth year, and is known as the "Nestor of the Presbyterian pulpit," addressed the Ministerium in the chapel on Thursday evening, November 11th.

Rev. Alfred Hamilton Barr, D. D., pastor of the First Presbyterian Church of Baltimore, will preach the annual sermon before the Theological Seminary on Sunday, April 30th, 1916.

Professor G. Lake Imes, '04, Dean of the Phelps Bible School, Tuskegee Institute, was a visitor at the University on Sunday, No-

ember 7th, and preached in the chapel in the evening. His message to the students, very impressively delivered, was that living consists in learning, working, giving and loving.

Alumni Notes.

Rev. Duke G. Munroe, Seminary '14, after a year's post-graduate work at Yale Divinity School, has taken up missionary work at Buxton, E. C. Demerara, British Guiana.

Rev. Frank M. Hyder, D. D., '04 and '07, was recently installed as pastor of the St. James' Presbyterian Church, New York. He succeeds Rev. William R. Lawton, '86, who for some time has been the acting pastor.

Perry L. Jacobs, '12, is head of the Agricultural Department of Western University, Quindaro, Kansas.

Irvin C. Tull, '06, is teaching in the State University, Louisiana.

Clarence H. Chandler, '02, has a flourishing chicken farm at Plainsboro, N. J.

Norman J. Cotton, '04, is practicing medicine in Paterson, N. J.

Clifford E. Terry, '08, is now practicing medicine in Columbus, Ga.

Rev. Martin L. Bethel, '01 and '03, of Tuskegee Institute, has been engaged during the past summer in institute work in connection with the public schools of Georgia.

P. S. Jones, '09, is Principal of the Wallace Grammar School at Riceville, Tenn.

Aiken A. Pope, '11, writes from Harvard University, where he is taking post-graduate study: "Myers, '12, acquitted himself creditably in Harvard Medical, and holds a scholarship this year. Miller Scott, '10, expects to finish Tufts Medical this year, as does Tripp, '09."

Francis C. Sumner, '15, is taking a course preparatory to teaching in Clark University, Worcester, Mass.

Rev. John R. Custis, '06 and '09, writes from Norfolk, Va.: "My school work is well under way at this time. We have enrolled this term 825 students. Our faculty is composed of sixteen bright, zealous teachers. My church is making strides this year toward erecting a new convenient building, with a seating capacity of 400. There will be also attached a modern Sunday school room. I am proud of the men in the University who come from Norfolk. I trust they will make good."

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LINCOLN UNIVERSITY, PA., DECEMBER, 1915.

No. 9

The Preacher as Viewed from the Pew.

(The following address was read recently before the Interdenominational Ministers' Union of New York and Vicinity, by Dr. George E. Cannon. Dr. Cannon, an honored graduate of the Class of 1893 in Lincoln University, is a physician of large practice in Jersey City, an active worker in the church, and President of Lincoln University Alumni Association.)

"The very principles of the Christian religion make the preacher a leader of men and a moral and spiritual guide. His duties are so sacred that he stands apart from the rest of mankind, anointed as he is to a holy calling. This conception of the preacher carries with it the expectation that a preacher's life will be an exemplary Christian life in the fullest sense of the term. Ordained unto the high calling of the ministry, the public have a right to expect him to manifest more grace, more faith, more piety and more rectitude than the ordinary Christian. He is regarded as the tower of moral and spiritual strength, to whom his congregation can look for encouragement and support against the evils that confront them. The real success of a preacher does not consist in passing popularity or eloquent sermons, but in the consecrated life that he leads. A consecrated preacher builds up in the souls of men a Christian character, more precious, more enduring than worldly fame or eloquence.

"Time and again, as the preacher delivers his sermons from the pulpit, he draws the subject matter of his theme from the daily life of the pew as it is revealed to him. Time and again he grapples with the material, moral and spiritual problems of his church, which disclose to him the virtues and the vices of his congregation. But this is only one side of the picture. On the other side, the preacher is making impressions on the congregation as well as being impressed. And by his own works his Christian life and character become unveiled to the pew, and deter-

mine his real worth to the community. The preacher ought also to be an intelligent interpreter of the Christian religion. In other words, he should not only be 'called,' he should also be trained for the ministry. And in our day, with such splendid institutions for the moral, intellectual and spiritual training of the preacher, the people have a right to expect the minister to be well equipped for his labors. To be ordained to the ministry without the preparation of education and training, is a handicap that no zeal or fervor can overcome. Education is not absolutely essential to living a Christian life, but it is

a splendid handmaid in the study and service of an intelligent and all-wise God.

"Man is by nature a social being, and loves the companionship of others. The minister is not an exception to this rule, nor was it intended that the minister's life should not be happy in its relations to the world at large. And yet, ordained unto the holy ministry, he will find many social pleasures and functions, harmless in themselves, that are inconsistent with the pious life a preacher should live. In his social pleasures, he should never let his actions as a man

be dissociated from his actions as a minister. The world is ever ready to note the conduct of the preacher, and will discount the one given to much social pleasures. Should he not be about his Master's business?

"The pew expects the preacher to be a man of the highest moral standard, in accordance with the Christian ideal of purity. It is here that the scrutinizing eyes of the public are merciless in their search. If he is morally pure, honest, truthful and upright, his spiritual efforts will be sustained by the force of his Christian character. If he is immoral, dishonest, untruthful and false to his sacred calling, these vices will show through his ministerial garb in spite of all his efforts to deceive, and he will be a stumbling-block and a mockery.

"As a business proposition, the people seldom rate the preacher at his real worth. As a rule, the salary paid the minister is not only



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far below the value of the man from a business standpoint, but scarcely more than just enough to eke out an existence. The people should recognize that the salary of a minister is a purely business proposition, and should be commensurate with the services rendered. The church that does not pay its minister a living salary, cannot receive the fullest measure of spiritual service, because the preacher is forced to divide his time in an effort to make financial ends meet. The business part of the church should be run on business principles, both for the best interests of the church itself, and in justice to the minister.

"In his pastoral relations, the great forces of strength of character and personal magnetism of the preacher count for much in determining the degree of material, moral and spiritual success of the church. Here the personal equation of the preacher is put to the acid test. His must be the master mind; his the dominating character; yet so evenly balanced in the scales of justice and righteousness that the voice of the pew will be properly heard. Intrigues, factions and turmoils in the church are signs that the preacher is not master of the situation. Somewhere in his pastoral relations he has failed. This does not necessarily indicate that the preacher created these conditions, but he failed to master them by his force of character and spiritual leadership. Once the preacher has lost the mastery of his church, so that a formidable faction arises, he cannot hope to maintain his pre-eminence as the spiritual leader, and his usefulness is thus impaired to that extent. To remain in charge under these conditions is to produce an unhappy situation. Members of the congregation are often responsible for initiating this state of affairs, and there is no intention to absolve them; nevertheless, the fact remains that unless the minister can restore harmony, his spiritual influence becomes impaired, regardless of the source of the trouble. It is a beautiful life of sacrifice and service, as the consecrated preacher goes about his pastoral duties, consoling the distressed, inspiring the forlorn, and administering to the spiritual needs of his flock. And yet these very pastoral duties

make the preacher paint himself as he really is; and in response to all he says and does, there echoes back from the sub-consciousness of the people the saying of a famous author, 'What you are speaks so loud I cannot hear what you say.'

"In man's highest conception of the preacher, he is not only the moral and spiritual leader, but the ordained and consecrated ambassador of God. He stands forth, a living epistle of the Christian religion, surrounded with a divine halo that illumines the human into the Christlike form. The preacher is God's beacon light, pointing the way of salvation, and through him the world is to be evangelized, and the Christian religion spread over all the earth. Thus revered, adored and trusted, the preacher wields an influence over the destinies of men unequalled by any other human agency. In the great work of redeeming the world, the preacher is the ministering angel, making men better and nobler, and the world brighter and happier."

Rev. David Tully, D. D.

BY REV. SAMUEL HODGE.

The veteran Presbyterian minister of Media, Pa., Dr. David Tully, now in his ninety-eighth year, was the speaker recently before the College Ministerium of Lincoln University. His address to an audience of young men, many of whom were looking forward to the ministry, was very impressive.

Dr. Carr introduced him very happily as his fellow-countryman from Scotland. When he began his address, he was leaning heavily on his cane, but as his speech progressed, the cane seemed to be in his way, so laying it aside, he stood up at his full height, and spoke with all the vigor of a young man. He talked with great earnestness for an hour and a half, and held the attention of every one. The students were as keenly awake to his sallies of wit at the close as at the beginning.

For the most part, Dr. Tully led us through scenes of his boyhood and early ministry. We saw him at college, raising money that one of the professors might have sufficient to get married, but the offer of increased salary was rejected by the trustees as a bit of impertinence. We saw him again preaching to the boatmen of the Erie Canal on Sunday evenings, thousands of them, out in the open. Those who attempted to disturb the meetings did not try a second time. Again he pictured his life as a pastor, through scenes now amusing, now thrilling, and interspersed little gems of thought culled from his various public addresses. He told of the elder who took him to task because he dared to joke and tell funny stories in the social gatherings with his young people. Dr. Tully told him he would

never joke again in his presence, with the result that the elder was omitted from all the social functions of the community. One of the most interesting pictures was of the all-day gatherings of the whole countryside at communion seasons—the church crowded, and auditors even sitting in the window that they might hear and see. None could commune without their tokens. It was an address that none will forget who had the good fortune to be present.

Death of Dr. E. T. Jeffers.

Rev. Eliakim T. Jeffers, D. D., LL.D., President of the York Collegiate Institute, died at his home in York, Pa., on November 18th, in his seventy-fifth year. Dr. Jeffers, from 1883 to 1890, was Professor of Theology in Lincoln University. He was widely known in the Church as an educator and as an earnest, faithful and eloquent preacher of the Gospel. He held pastorates in Oxford, New Wilmington and Oil City, Pa., and for some years was President of Westminster College, New Wilmington, Pa.

Opening Address to the Theological Seminary, October 3, 1915.

BY REV. GEORGE JOHNSON, PH.D.

2 Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The Church among Negroes is in many ways a remarkable achievement. Consider its growth. Two churches have grown up unhelped, relatively speaking. In 1785, the first Baptist congregation was organized at Williamsburg, Va. After one hundred and thirty years, the Baptists count 19,000 churches, worth \$25,000,000, with 2,500,000 communicants. In 1787, the first Methodist congregation was organized in a blacksmith shop at Sixth and Lombard Streets, Philadelphia. The first preacher was Richard Allen, born a slave in 1760, but buying his freedom in order to preach the Gospel. After one hundred and twenty-eight years, the Methodists have 13,000 churches, worth \$20,000,000, with 2,000,000 members.

Three churches may be described as missionary since the initiative came from the other race. In 1807, the first Presbyterian congregation was founded in the city of Philadelphia, Pa., by the Rev. Archibald Alexander, who five years later entered upon his long service as Professor of Theology in Princeton Theological Seminary. The first minister was John Gloucester, who had been born a slave in Tennessee, but had been purchased by a Christian man, the Rev. Gideon Blackburn, instructed in the Bible, and finally set free in

order that he might serve the church in Philadelphia. From the Sunday school of this church came later James Amos, one of the first graduates of Lincoln University, who, appropriately enough, gave his life in the endeavor to evangelize Africa. After one hundred and eight years, the Presbyterians count 500 churches, worth \$1,000,000, with 30,000 communicants.

In 1818, St. Philip's Protestant Episcopal Church was established in New York City as an outgrowth of Trinity. After ninety-seven years, the Episcopalians count 200 churches, worth \$2,000,000, with 20,000 members.

In 1867, Plymouth Congregational Church was organized in Charleston, S. C. After forty-eight years, they count 156 churches, worth \$500,000, with 12,000 members.

These are but five out of the twenty-five denominations that count both Negroes and Whites in their membership, and the seventeen additional that may be described as independent Negro denominations. They suffice to give some notion of the extent of Negro church work.

Therefore, those who have chosen the ministry have chosen a great work. The text speaks of the minister as a workman. Other Scripture words describe this calling: pastor, teacher, evangelist, bishop; but no one is so plain and impressive a word as this. Our Lord used it when He saw the unreached multitudes: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

If the minister is a workman, he must have a standard of attainment. Great attention is being paid to-day to standards of attainment. Wherever you go you will find that definite standards are being placed before those who engage in medicine, dentistry, law, teaching, industry, business. These standards are being enacted into law because the community feels impelled to protect itself against the dangers of inferior work. Is there to be a standard of attainment in the ministry? Surely, if the minister is what the text calls him—a workman.

Present conditions call for much higher standards of attainment. Before the Negro minister is a people who have been trained in free institutions. They have been educated at an outlay of hundreds of millions of dollars, until over two-thirds read and write. The school teacher is going among them; the educated physician is caring for their health; the public lecturer is abroad in the land; the farmers hold their conferences; the R. F. D. is in operation; the newspaper is a weekly and often a daily visitor; the people are reading and thinking and working.

In all this progress is the voice of God calling for higher standards of attainment if the minister is to be a workman that is not

to be ashamed. The minister must preach the Gospel, for this is his chief function. The old-fashioned noise and bombast arouses curiosity and laughter, but nothing more. Today's preaching must be backed by a genuine religious experience; must be the expression of a definite intellectual preparation. The minister must be an "up-lifter," but he must not "up-lift" like a king dispensing favors to the lower classes, but as a brother helping his brethren. In personal habits and appearance he must abandon the greasy, threadbare, shiny coat, the dirty collar and the faded tie, the mussed high hat; and dress neatly and cleanly, like a man among men. He must be a specialist in his calling. Not that he is to know only one thing, but one thing thoroughly in its relation to other things. He must not be a specialist merely in what has been called "Negrology" alone; but in all the other tasks before our country, since he and his people are citizens of the country, and so called to wide interests and wide views. He must be a practical man and know about such things as church building, church finance, church bookkeeping, ventilation, church music.

How shall he get all these things? Part are taught in the seminaries; part in the world of work; part in one's own personal experience. Much depends on keeping the windows open towards that continuous progress which the providence of God is bringing to pass as the years go by.

Memorial Service for Dr. Booker T. Washington.

When news was received of the death of Dr. Booker T. Washington, plans were made by students and faculty for a memorial service on the evening of his funeral. The meeting was in charge of the student body, and impressive and appropriate addresses were made by John H. Waller, as Chairman; John T. Reid and Earnest L. Davis, representing the Seminary, and by Arthur D. Williams and Ralph B. Thompson, of the College; with a closing tribute by President J. B. Rendall. Music was rendered by the choir.

The following resolutions, introduced by Walter G. Anderson, of the Seminary, were unanimously adopted:

"WHEREAS, In the providence of God, who appoints to His servants the term of their labors, Dr. Booker T. Washington, President of Tuskegee Institute, Alabama, has been removed by death from the scenes of his fruitful and untiring service of his fellowmen; and

"WHEREAS, In the death of Dr. Washington his race has lost its most brilliant leader, and humanity one of its devoted benefactors; therefore, be it

"Resolved, That we, the student body and faculty of Lincoln University, Pennsylvania,

learning with profound regret and sorrow of Dr. Washington's death, do express, at a meeting held in honor of his memory, our respect and admiration for his character, his devotion to the uplift of his race, his splendid energy and hopefulness, and the ideals of thrift, industry and material and moral betterment for which he stood; and that we do further express our appreciation of his work in building up, through his own labor and wisdom, the great institution which has given to thousands of young men and women a start in life, has had a wide influence on educational policy, and remains as his noblest and most enduring monument, Tuskegee Institute, Alabama; and be it further

"Resolved, That we recognize our debt of personal gratitude to Dr. Washington for his influence as educator, organizer, orator and leader, and above all, for his example to all the members of his race, in the face of hardships and discouragements, of what can be accomplished by an unbending will, by ceaseless labor, and by faith in God, in doing a great work for humanity, in creating a great enterprise, to command the admiration of the world, and in advancing the kingdom of God; and be it again

"Resolved, That we convey to the authorities of Tuskegee Institute and to Mrs. Booker T. Washington our deepest sympathy in their irreparable loss; and that copies of these resolutions be sent to Honorable Seth Low, President of the Board of Trustees; to Secretary J. Emmet Scott, of the Faculty; and to Mrs. Washington; and that the resolutions be printed in the LINCOLN UNIVERSITY HERALD."

Contributions to Lincoln University.

FOR NOVEMBER.

Pennsylvania—Oxford Presbyterian Church, Philadelphia, \$9.94; First Church, Germantown, Class No. 7, \$20. Kingston—\$60, \$15, \$10. Wilkes-Barre—\$50, \$20, \$15, \$10, \$10, \$5. Bellefonte—\$20. Tunkhannock—\$20. Jenkintown—\$20. Market Square Church, Harrisburg, \$50. Pittsburgh—\$3.

New Jersey—Moorestown, \$25; Bloomfield, \$20; Montclair, \$10. Washington, D. C.—\$10. Connecticut—Lebanon, \$10. Rhode Island—Bristol, \$25.

For these contributions the University is very grateful.

Owing to the increasing deficit of expenses over receipts, many more are needed. Earnest appeal is hence made to the friends of colored education in the country at large, and especially in territory contiguous to Lincoln University, to rally to the help of an institution so highly commended for its work by all acquainted with it. Endowments, as well as gifts for current expenses and aid of students, are earnestly besought.