

LB
2321
.H25

A 441649





From Dr. Angell. 7/12, 1894

275

Influence of the College in the Civilization of the World,



A SERMON BY THE

Rev. A. P. Happer, M. D., D. D.,

PREACHED AT THE OPENING

OF THE

PRESBYTERY OF PITTSBURGH

IN

BELLEFIELD PRESBYTERIAN
CHURCH,

ON THE

THIRD OF APRIL, 1894.

PITTSBURGH, PA.

Printed by Pierpont, Siviter & Co., Limited, 115 Shady Avenue.

1894.

LB
2321
.H25

48429

ACTION OF PRESBYTERY.

At the February meeting of the Presbytery of Pittsburgh, held in Lawrenceville church, it was unanimously resolved that as a fit recognition of his long and successful work in the mission field of Canton, China, the Rev. A. P. Happer, M. D., D. D., be invited to preach the opening sermon at the April meeting, that being the 50th anniversary of his ordination to the work of Foreign Missions by the Presbytery of Ohio, of which this is the legal successor.

Dr. Happer complied with this request and preached at the meeting held in the Bellefield Presbyterian Church, East End, April 3, 1894. After the sermon the following action was taken :

Resolved, 1. That the hearty thanks of the Presbytery be extended to Dr. Happer for his admirable sermon with our congratulations upon this 50th anniversary of his ordination as an evangelist.

2 That as a permanent memorial of the event and a means of giving wider circulation and greater usefulness to the discourse it be printed in pamphlet form with an engraving of the author and a special memorial page.

Rev. Geo. W. Chalfant, D. D., Chancellor W. J. Holland, Ph. D., D. D., and Ruling Elder L. P. Greves, were appointed a committee to carry out this action.

Rev. A. P. Happer, M. D., D. D., was born near Monongahela City, Pa., October 20th, 1818, and graduated from Jefferson College in 1835. He taught five years, after which he studied theology at the Western Theological Seminary from 1840 to 1843, and was licensed by the Presbytery of Ohio, which at that time included all of the territory now embraced in the Presbytery of Pittsburgh and most of that in Allegheny. In the meantime he had studied medicine as an important adjunct to his equipment for the foreign missionary work.

He was ordained as an evangelist in 1844 in the Presbyterian Church, Monongahela City, and immediately entered upon his work at Canton, China, where he labored successfully nearly fifty years.

Dr. McGill preached the ordination sermon from Jno. x : 16. Dr. E. P. Swift, founder of the Western Missionary Society, which afterwards became the Board of Foreign Missions, gave the charge.

The only clerical member of the Presbytery at that time now living is Dr. Lea, at present residing at New Alexandria, Pa.

Dr. Happer's address is now Wooster, Ohio.



REV. A. P. HAPPER, M. D., D. D.

Sermon.

TEXT: Acts 19: 8, 9 and 10. "And he went into the Synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

The only remark I wish to make in explanation of the passage is in regard to the word twice translated "disputing." "Reasoning" is the better rendering of the original, as it is in the Revised Version of the text. The Greek word means in friendly discussion to convince of the truth, not discussing in antagonistic disputation.

The Apostle Paul is regarded by the great body of Christian people as the preacher and logician of the apostolic age. He preached in the synagogues to crowds of Jews and devout Greeks in the many cities and towns he visited in his missionary travels. He preached to his own countrymen in the Hebrew language in the streets of Jerusalem, from the steps of the castle, after he had been saved from the violence of the mob by the Roman Captain, who sent soldiers to rescue him and to suppress the outbreak. He preached his sermon of world wide fame on Mars Hill, at Athens, to the multitude of

Greeks, whose great desire was to hear some new thing. On his way to Rome to appear before Caesar, he so spoke at different times as to deeply impress all who heard him.

Felix trembled as Paul "reasoned of righteousness, temperance and the judgment to come"; while he spoke with an earnestness and fervour born of deep conviction, and of the experience of whole hearted devotion to Christ, Festus exclaimed, "Paul, thou art beside thyself, much learning hath made thee mad;" and Agrippa said to him "almost thou persuadest me to be a Christian." This declaration called forth that Christlike response which so fully manifests his Christian charity, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am except these bonds" And the last record of him in the Acts of the Apostles, tells us that Paul at Rome, after the termination of his last missionary tours, "dwelt in his own hired house, and received all who came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28: 30-31. So strongly impressed upon most minds is the idea of Paul as pre-eminently the preacher, that it is difficult for them to conceive of him in any other character.

The passage before us, however, presents him in a kind of missionary labor different from that in which he was principally engaged; but it is that in which his greatest success was experienced, and the most satisfactory and permanent results of his labors were effected. He appears as the head of a missionary college, in which he instructed and trained and directed a staff of assistant evangelists, through whose labors, in conjunction with his own, the most marvelous results were accomplished.

I adopt the view that when he withdrew from the Synagogue in consequence of the opposition manifested there and repaired to the school of Tyrannus, he took the twelve men, who had previously only known the baptism of John, and after their instruction by Paul, were baptized into the name of Jesus, and who, after Paul had laid his hands upon them, spoke with tongues and prophesied, and all the other converts with him. I suppose that Tyrannus, who had been a teacher of rhetoric and philosophy, being converted, gave up his school and became a disciple of the Apostle, and placing the school building at the disposal of Paul for evangelistic and church uses, joined the Apostle as an evangelist. The fact that Apollos, a rhetorician from Alexandria, was preaching at Ephesus at this time, and "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ," made it easy for Tyrannus to follow his example. From various places in the Epistles and narrative of Paul's labors we learn the names of some thirteen of his companions in labor at other places, being with him for longer or shorter periods during the two years at Ephesus. Among these were Timothy, Titus, Apollos, Trophimus, Tychicus, Aristarchus, Epaphras, Archippus, Priscilla and Aquila. From the statements Paul made to the Elders from Ephesus, who met him at a subsequent time at Miletus, it is evident that a church was organized in Ephesus at an early period of his labors there and an efficient staff of Elders ordained over the church. With such a band of assistant Evangelists assembled at Ephesus with him, it is not supposable that the wondrous results which are stated in our text, "That all they which dwell in Asia heard the word of the Lord Jesus," were affected by Paul's indi-

vidual labors. This will be the more evident when we consider the extent of the territory over which the labors extended and the number of the population to be reached. Asia Minor comprised some 275,000 square miles—a territory six times larger than Pennsylvania—and a population of five millions. There were, however, peculiar facilities and advantages for the prosecution of evangelistic labors from Ephesus. This city was the political capital of the district and also the commercial metropolis and the business centre of the region. There were very good roads from it leading into all the surrounding country. In consequence of the special miracles which God wrought by the hands of Paul, in the healing of diseases and casting out of devils, a great impression was made upon the multitude and fear fell upon them; the magicians were confounded “so that they also which used curious arts brought their books together and burned them before all men to the value of 50,000 pieces of silver, so mightily grew the word of God and prevailed.” As these Evangelists went everywhere preaching the word the same divine power attended it: multitudes were converted and churches were organized at various places. Paul, in his address to the Ephesian Elders tells us of the spirit of self denial and devotedness with which these labors were pursued; for when he speaks of himself we need to understand that the whole company of Evangelists were animated with the same zeal and earnestness. He says, “Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews: and how I kept back nothing that was profit-

able to you, but have showed you, and taught you publicly, and from house to house, testifying to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ. Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God. Take heed, therefore, unto yourselves, and to all the flock of God, over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood. Therefore, watch and remember, that by the space of three years I ceased not to warn everyone, night and day with tears. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them who were with me. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified. I have showed you all things, how that, so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, it is more blessed to give than to receive."—Acts 20: 18-21, 26-28, 31-35.

The Epistle of Paul to the Ephesians bears the strongest testimony to the character of the piety of the members of that church, in that there is not a single rebuke to them in it. And it is worthy of special consideration that in the letters in the Revelation to the Seven Churches of Asia, although after a lapse of fifty and more years they had fallen away somewhat from their first love, yet there is warm commendation of them and gratifying testimony to the character of their piety, at the time of their organization as churches.

The testimony of Demetrius, the silversmith, to the effect of Paul's labors in Ephesus, is the same as the statement of the sacred narrative. He declares, in the presence of those who had the personal knowledge of the facts, "Ye see and know that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands."

When we consider the marvelous results of Moody's evangelistic labors in Chicago, in the summer of 1893, by means of his staff of experienced associates, amidst a population of nearly two millions of people, during a period of five months, we can the more readily understand the remarkable effects of the Apostle Paul's labors and those of the band of trained workers who were with him during a period of two years, when they were accompanied with miraculous manifestations of the Holy Ghost. The work in Chicago, though participated in by some two score evangelists with the cooperation of many students from the Institute, both men and women and other laymen, was spoken of popularly as Moody's work ; just as the work in Ephesus is spoken of in the sacred narrative as Paul's work. It is most desirable that the churches should, where the circumstances favor it, follow the manner of the Apostle Paul's work at Ephesus, in combining diligent instruction and training in Theological Seminaries with practical evangelistic efforts in the population in the midst of which they are located. It is a very hopeful sign that recently in so many institutions in our cities the students are trained in evangelistic labors in the community around them, under the leadership of one or more of the professors. This method of labor which

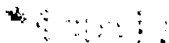
Paul commenced was followed by many evangelists in the first eight hundred years of the church with great success.

But the Apostle Paul was not the first to use schools as the means of propagating religion. For a period of more than two hundred years, and those the most prosperous in the history of the Jewish church, the schools of the Prophets, both in the kingdoms of Judah and Israel, were the most effectual means of evangelization, and of the dissemination of religion during that period. There were five such schools or colleges, each under the charge of a prophet. They were located at Bethel, Gibeah, Gilgal, Jericho and Naioth. There are incidents in their history which suggest to us that they were in many respects similar to the schools of our predecessors in Western Pennsylvania and Eastern Ohio. In the narrative as given in II Kings 6: 1-6, we are told that the Sons of the Prophets in Elisha's school or college, said to him: Behold now the place where we dwell with thee is too strait for us. Let us go, we pray thee, to Jordan, and take every man a beam, and let us make a place there where we may dwell. And he answered, "go ye." This suggests that a log cabin was used as a school for the sons of the prophets long before the days of Dr. McMillan.

So the narrative in II Kings 4: 38-44 suggests that these students were assisted, if not supported, by contributions of produce from the farmers, as the students were assisted by similar contributions from farmers some one hundred years ago. "Then Elisha came to Gilgal and told the caterer to set on the great pot and seeth pottage for the sons of the prophets." They were short of supplies and one went to the fields and gathered

gourds, and when they proved to be the fruit of a poisonous vine some one cried, "there is death in the pot," the man wrought a miracle to remove the poisonous effects. Another time when they were short of supplies, some kind benefactor of the school brought to the man of God of the first fruits of his farm "twenty loaves of barley and full ears of corn in the husk." And when the caterer complained there was not sufficient for the one hundred students the Prophet told him, "They shall eat and shall leave thereof." And so it was there were fragments left, as there were of the twelve loaves and the two small fishes in the days of our Lord. This reminds us of the times and usages one hundred years ago when our fathers and mothers subscribed to the colleges in Washington county, Pa.,—so many bushels of wheat or corn or potatoes; and a web of linen shirting or of tow cloth for trousers, or of linsey-woolsey for the students. The religious interests of the people were largely promoted by the evangelistic influences which went out from these schools of the prophets, and it would appear from its being mentioned as a peculiarity in the case of Amos, that he was among the herdmen, that all the prophets of the old Testament were educated in these schools.

It is a matter of history that from a very early period of the government, the kings of Babylon had a college for training interpreters to meet a felt want by reason of the number of languages in the kingdom. It is also evident by the publication of the cuneform inscriptions collected from various ruins and recently published by Professor Hilprecht, that the Babylonian language was the business and diplomatic language of all the nations of south western Asia from the Euphrates to the Medi-



terranean sea, and of Egypt and far up the Nile, from 2,300 B. C. to 1,000 B. C., a period of 1,300 years. The political ascendancy of Babylon over this extensive region, including West Mesopotamia, North and South Syria, Phoenicia, the Canaanitish natives of Palestine, and Egypt could only have been maintained by numerous educated diplomatists and trained agents. The existence of such bodies of educated men implies that Babylon, for a period of 1,300 years had colleges for educating her public men and preparing them for official life. Her leadership among the nations and her intellectual superiority and control over such an extensive region, were the result of the excellence of her colleges.

China, from the earliest period of her history has had colleges for the education of her magistrates. Confucius, one of whose titles conferred by one of the emperors is "Perfect and most holy master," and another one "The teacher of the 10,000 ages," was a teacher of young men. He retired from government engagements to be the teacher of 3,000 students. He has left an impress in China in favor of education, which abides to this day. The government and civil officers in China are all literary graduates. None others can be appointed to office. The literary class, consisting of the graduates, and those who attend the examinations for degrees, numbering some two and a half millions, are the rulers in China. This has had more influence upon the character of the people, their civilization and the perpetuity of the government in that populous empire during the long period of 4,000 years than any other one cause. This fact should be carefully considered by all missionary societies who are conducting missionary operations in that land. China will only be thoroughly converted to Christ when

Christian educators, native and foreign, have the leading influence in her colleges and schools. It is therefore an interesting fact that in connection with one mission in that Empire twenty Christian young men attended the literary examinations last year in one of the Provinces.

The influence of Greece in religion, philosophy and government, which has been felt in all Western lands from the days of her early glory until the present time, went forth from the porch and the academy. Rome ruled largely by the sword during her imperial ascendancy, yet the more pervading and continued influence of Rome on the civilization and religion of Europe has come from her schools of rhetoric, philosophy and jurisprudence.

Madura, in Southern India, had a celebrated university which existed from the third century of our era for 1,000 years. It attracted students from all classes and races of the people and all parts of that land. By reason of it that kingdom had intellectual and social power. It was the most splendid seat of Hindoo science. Connected with the University there was a system of popular education for both sexes and all classes; for it was before the slavery of the present system of caste. The most distinguished president of the University, Tira Falluvan, belonged to a caste now known as the pariah or outcast class. His sister was a student with her brother, and by the name of Avvei, is known as a celebrated Tamil poetess. The prosperity of the country continued as long as the University flourished. But after the long period of 1,000 years the University declined, and with it also the government decayed. Now there remains no trace of the University, but there is one of the most remarkable temples of India in that

city, and as a consequence there is an ignorant and superstitious population.

Saint Patrick, after many strange experiences, entered upon his life by building monasteries and gathering pupils into them. From these schools where they were instructed and trained, the pupils and their teacher disseminated the Gospel in the parts of Ireland about the monasteries ; and also to some parts of the continent.

Columba, of Scotland, from his college at Iona, with the assistance of his pupils, evangelized parts of Scotland and the North of England. Dr. Johnson says of him : "From Iona, savage clans derived the benefits of civilization, and the blessings of religion." Aidan, who was educated at Iona, following the example of Columba, took up his residence in the Island of Lindisferne, where he built a monastery. From there he and his pupils evangelized Northumbria during his life time. The venerable Bede was educated in the monastery of Warmouth, and from it he carried on his life long work as a writer of books, as educator of priests, and as preacher to the people for the complete evangelization of England.

The religion of the False Prophet, Mohammed, was first spread in Asia, Europe and North Africa largely by the sword. But the college has come to be a mighty power in connection with Mohammedanism. The oldest university outside of Asia, is the university of Fez in Morocco, which was established in the eighth century of our era. It has been a great conservator of Mohammedan doctrines ; and by reason of it the Sultan of Morocco has been second in influence to the Sultan of Constantinople among the faithful. But it is in the Mohammedan university at Cairo, in Egypt, that we have one of the most remarkable examples of the in-

fluence of the college upon the civilization and religions of the world. It is simply a propagator of Mohammedanism. The ten thousand students that assemble from all Mohammedan lands in Asia, Europe and Africa, are instructed in the Koran by more than two hundred teachers ; and they are sent forth as zealous Moslems to preach their false system of faith. Many of them return to their respective countries to be the regular priests among their own people. But many others are sent in to Africa as missionaries of the false prophet, in the northern half of the dark continent. There are special facilities for sending out these missionaries from Cairo. There are commercial caravans leaving Cairo every few months for all parts of North Africa. Some go to the southeast of Cairo, others to the south, and others still to the southwest of that mart of trade. These zealous propagators go forth with these caravans without purse or scrip, to live off the people ; and they labor with such success, that it is said a large part of the northern half of the continent has been converted to Mohammedanism. The number of the population reached by them is unknown. The estimates vary from twenty to forty millions. About 1876 the Mohammedans of India, who number fifty-seven millions, discovered that their young men were falling behind the Hindoo young men because of the want of college education. Some zealous men of that faith collected two and a half millions of dollars, and have established a Mohammedan university at Alearh, under European and native professors, teaching western languages and sciences in addition to the Koran and oriental studies. The institution is open to students of all classes and religions, and attracts students from Mohammedan countries other than India.

With the twelfth century commenced the establishment of universities in Europe. Three were established in the twelfth century, twelve in the thirteenth century, ten in the fourteenth and fifteen in the fifteenth century. The number of universities established in the several countries is almost a certain index to the condition of the respective countries. In these four centuries there were ten established in Italy, four in Spain, nine in France, two in England, two in Scotland and five in Germany. The University in Bologna, in the thirteenth century had ten thousand students, and in the fourteenth century thirteen thousand gathered from all the countries of Europe. Now Italy has twenty one universities, more than six hundred professors, and in 1890 had thirteen thousand eight hundred eighty three students. Is it any wonder that notwithstanding the poverty and ignorance of the great mass of the population, Italy furnishes the greater number of administrators in that masterpiece of organizations, the Roman Hierarchy?

France has since the 12th century been distinguished for the excellence of her universities. They are now concentrated in the University of Paris, where there were 180 professors and 12,695 students in 1890. In her professional and technical schools there are 19,152 students. In the 15th century the Sorbonne, which was founded in 1252 for the education of priests was one of the institutions most celebrated for learned theologians in the Roman Catholic church. Its professors decided against the Reformation, and they thus changed the whole history of Christianity in France and the other countries of Europe from what it would have been if they had accepted Calvin's institutes as a statement of Christian doctrines as commended to their consideration

by Calvin's masterly letter in the preface thereof to the King of France.

Spain during the 15th and 16th centuries had universities of great reputation; and Spain then was the leading nation of the world.

Germany now has 21 universities, 1,020 professors, and 25,045 students. Germany has the greatest number of students, the most acute dialecticians and the most voluminous writers. Her professors have been the principal promoters of Rationalism and of the higher criticism.

Scotland, in proportion to her population, had a fair proportion of universities before the close of the 15th century. But the acceptance of the reformation, the addition of two universities, together with her system of grammar schools and her parochial schools have placed her population before all other European nations in intelligence.

England was slow in commencing and enlarging her universities; but there has been a steady increase of their number until now there are 11 universities in Great Britain and Ireland with 834 professors and 18,400 students; besides these there are a number of long established schools of great excellence, as those of Eton, Harrow, Winchester and Rugby. The highest professional salaries are paid to the head masters of these schools, the range in the several schools, being from \$25,000 to \$35,000 yearly and free residence. While till recently England has been behind several other European countries in her educational system for the mass of the people, in these universities and firstclass schools are trained the administrators and statesmen which enables Great Britain to rule with very

great success, over a larger aggregate population than has been ever before, in the history of the world, gathered under one government. The aggregate population of the British Empire, including Great Britain, Ireland; India and all her colonies and dependencies, according to her latest official census is 387,946,973. I am aware that some statisticians have stated the population of China to be 400,000,000. But when the estimates of the number of China's population vary from 250,000,000 to 400,000,000, I conclude that there is no *certainty* as to the number of the population of China. In my opinion it does not exceed 300,000,000.

Fifty years ago the Evangelical party in the Church of England led by Simeon, Venn and Wilberforce had a large following in the Church of England. Through the influence of Lord Shaftsbury, it had a fair proportion of the bishops and the other positions of influence in the church. Now it has but little influence in the church, and but one pronounced representative among the bishops. The reason of this regrettable decadence of the Low Church party is largely this: It has had no college or seminary of any prominence under its care or instruction to educate young men for public life in England, or to train men for the ministry in the church, whereas the High Church party, which shocked the religious sentiments of the country by "The Tracts for the Times," having the complete control of Oxford and Cambridge Universities has trained the great body of the ministry of the Church and formed and moulded the views and sentiments of the great portion of the population so that the large majority of the established church hold their views; and, as the natural consequence, ritualism, as

well as high churchism, has spread in the land and has the predominating influence.

The Society of Jesus was formed in 1533, by seven young men of the Roman Catholic Church. It was with difficulty the society could get authorization from the Pope. The existing religious orders and societies were unwilling to receive them, or to recognize them as supporters of Romanism. These zealous young men continued in their efforts for recognition by the head of the church, inspired by a zeal to counteract the spread of the Reformation, till they were successful in obtaining it. They then at once set themselves to obtain the control of the existing colleges, and to establish new ones. They became the school masters of Europe. Within a century the members of this society had a mighty influence in every court and cabinet of the Roman Catholic countries of Europe. In 1749, that is, in a little more than two centuries after their organization, the Jesuits had 669 colleges and 179 seminaries. Notwithstanding they have been at different times banished from every Roman Catholic country, and the organization has been suppressed by the Pope, that organization has been restored to them, and they have got back into every country from which they have been banished except Germany: They have now the predominating influence on the Roman Catholic Church in all parts of the world; and the general of the Jesuit Society is popularly designated the Black Pope.

It is a very important fact, which has been little noticed, that in this country the Roman Catholic almanac for 1894 reports 116 colleges, 637 academies, and 768,498 pupils in parochial schools. According to the government census, the Romanists number 6,231,417; accord-

ing to their own almanac they number 8 806,648 With only one-tenth of the population according to the census, and with less than one-eighth of the population according to their own estimates, they have one-fourth of the colleges in the country, and now they are endowing a university at the capital of the nation. They are seeking a controlling political influence, and they are taking the most effectual means to obtain it.

According to reliable statistics furnished by the Young Men's Christian Association, less than one twelfth of the 7,000,000 of young men in this country are church members in Protestant churches; two thirds or more of these 7,000,000 do not attend any church. There are only 70,419 young men in Protestant colleges. Of these 38,327 are members of churches, or a few more than half of the students. Of these members of churches in the colleges 4,892 are studying in preparation for the ministry. This is a little less than one eighth of the church members; and only one-fourteenth of the number of college students. These statistics show that a very small percentage of the young men of our country are pursuing a college education; and of college students, only a very small proportion are preparing for the ministry in Protestant churches. It is stated as a result of the college Y. M. C. A. movement that twenty thousand students are reported to have become Christians in America during the sixteen years of its existence; three thousand have entered the ministry and over six hundred have gone as foreign missionaries. These statistics of the condition of the seven millions of young men and the fewness of college students call for the most prayerful consideration and earnest measures of the churches.

Through Harvard University, Unitarianism got a foot-

hold in the Congregational churches of New England; and through Andover Seminary the second probation view, and the new departure in Christian doctrine have come into the same church in New England and Japan. The Oberlin University has formulated and propagated the better type of Congregational doctrine during the last fifty years; and it has been the great bulwark against the spread of Unitarianism and the second probation theory in the Congregational churches of the west. When some fifty-five years ago the Yale band of ministers entered the state of Illinois to spread religion and the Congregational polity in that state, and when at a later period another band of ministers from New England entered Iowa for the same laudable purpose, they resorted to the establishment of colleges under Congregational influence for the accomplishment of their purpose with very remarkable success in both states.

As Harvard and Yale and the colleges formed after their type have moulded the character and opinions of the people of New England, so Princeton College and the Institutions which have been established in Pennsylvania, Ohio, Indiana, Kentucky and Tennessee, after her patterns have influenced the character and moulded the opinions of the Scotch-Irish population of these states and of the states farther west and south-west. A writer in *Harper's Magazine* has summarized some of the results flowing from Princeton as follows: "Princeton stands second to none of the American Colleges in the part which her graduates have played in the general history of the United States. Her roll is larger in proportion to her numbers. She has given her country nine of the fifteen college graduates who sat in the Constitutional Convention, one president of United States, two vice presidents,

four justices of the supreme court, one chief justice, five attorney generals and fifteen other cabinet officers, twenty-eight governors of states, 171 senators and congressmen, 136 judges, 175 professors, eighty of whom became so since Dr. McCosh became president. It is a safe assertion, therefore, that in the middle and southern states no single educational influence has been as powerful as that of Princeton."

Lafayette College has graduated 1,380 men. Of these, 520 have entered the ministry—30 have become foreign missionaries. Her alumni includes thirty-five judges, two governors, one U. S. Senator, seven professors in theological seminaries and ten college presidents.

The Western University of Pennsylvania has furnished in whole or in part an education to nearly 5,000 of the young men of western Pennsylvania. Of its 810 alumni, 350 have become physicians, 175 clergymen, 125 lawyers, and 75 engineers. A large proportion of its students have attained distinguished eminence in professional, public and business circles.

Washington and Jefferson College has had 3,627 graduates, of whom 1,586 have entered the ministry. Of the graduates of Hanover College, 388 have entered the ministry. Of the 500 graduates of Wooster University, 200 have entered the ministry. Of the 454 graduates of Franklin College 263 have entered the ministry. Of the graduates of Grove City College during the ten years since it was chartered, forty have gone into the ministry and twenty-five are in theological seminaries. The population of the regions where these colleges have been established and supported have been distinguished as enterprising and intelligent citizens and earnest promoters of all Christian work and the ministers of all denomi-

nations as learned and pious.

In Japan, where the gospel has had such a glorious entrance and progress during the last few years, it has been largely by colleges and schools that the work has been effected. It was in a high school taught by Captain Jones for a feudal chief, attended by a company of young men of the military class, that a precious work of grace was experienced, resulting in the conversion of some thirty young men who were at once called to endure persecution for the gospel's sake. These became an important element of influence in the Christian University, established by the late Rev. Joseph Neesima, LL. D., at Kioto, where now there are some 600 youths pursuing a college education under Christian teachers, and there are some 5,000 youths in Christian colleges and schools in that kingdom. These Christian institutions in conjunction with the universities and colleges established by the government after the model of those in Christian lands, are changing rapidly the civilization and religion of the Empire.

There are some facts in regard to college students in non-Christian lands which are of most momentous importance to the churches. Mr. L. D. Wishard, the Foreign Secretary of the College Y. M. C. A., reports "that in his judgment there are 500,000 young men in Asia in the high class institutions" Probably less than 50,000 of them are in Christian schools. Bishop Hurst in Indika, his book on India, says; "It is computed that, in the small area of Calcutta and suburbs, there are 28,000 alumni, who have completed the curriculum in the five Christian colleges, the two government colleges, and the three native colleges. There are about 2,000 who are alumni, or students of the Calcutta University,

and there are 1,000 youths besides who are studying up to the matriculation examination of the university. The English language is the medium of instruction in all these institutions. It may not be wide of the mark to suppose that in all India there are not less than 40,000 natives who have graduated at some school of high grade, and that ten per cent of the number have passed the university degrees. The number is now more probably 50,000. These men enjoy the highest respect and are the recognized leaders of native thought—already many are, and many more are to be the judges, lawyers, magistrates, professors, teachers, orators, physicians, engineers, merchants, authors and journalists of the country. All the subordinate branches of the government, the administration of the courts, the training of the young, the trade and commerce of the country are to be directed by them. In view of these facts, and especially in view of the fact that there are half a million of youths in high schools and colleges, and in view of the results of the work of College Y. M. C. A., in Colleges in the United States of America during the past sixteen years, the appointment of some six young men from America to labor among these college students in Asia and to train native young men in each country to be the secretaries of College Y. M. C. A., in those colleges, is a movement full of hope and is of the greatest importance. The conversion to Christ of a goodly number of these educated men would be attended with the most blessed results in their several countries. In view of the great importance of the conversion of these educated men, the immediate and direct means for their conversion should be increased ten-fold. Such efforts may well be the subject of most earnest and importunate prayer by all Christian people.

It may be in the divine plan that it is for this purpose they are come into the kingdom at this time. The influence of college graduates in Christian lands in the community is too little considered, and hence they are too little remembered in prayer. Colleges and college graduates should be the subjects of prayer not on one day of the year, but on every one of the 365 days. It is true that college graduates are only one in a hundred of the population, and yet two-thirds of the members of the Congress of the United States, of the Cabinet and of the highest courts in the land are college graduates.

The influence and results of private educational labors under Christian influences are equally important and resultant of good, as the more public and better organized institutions. This I may illustrate for the encouragement of pastors to undertake and to encourage educational work in connection with their pastoral charges, by a reference to the labors of two of my class mates. The Rev. James Y. McGinnes entered upon ministerial labor in Lewiston, Ill., in October, 1840. After a few years his health broke down completely from malaria. He returned to the mountainous region of Pennsylvania to recover his health. He settled in a small church in Huntingdon county, on a salary of \$400 a year; after a few years he secured some pupils to supplement his insufficient salary. He started with two young men in the fall of 1848; they rapidly increased till he had eighty students, he having provided the requisite buildings. A precious work of grace was experienced in the academy in 1850, the second year of his work in it, resulting in the conversion of sixteen of the young men, of whom eight purposed to study for the ministry. Four other young men had been converted previous to the special revival, mak-

ing sixteen in all. In 1851 he had made up his mind to seek a college charter when he was cut off by death, leaving an influence through some six of the adjoining counties, whence the students had gathered, which remains till this day. There was great lamentation at his early death.

The Rev. Alexander Donaldson settled in a small congregation at Eldersridge, in Pennsylvania, in 1839. He commenced teaching immediately one young man who was studying for the ministry. Soon others applied to be received. He decided to commence an academy, which he superintended and in which he taught laboriously for fifty years in connection with his pastoral charge. During these years there were 3,600 students connected with it, of whom more than 200 were converted whilst in the academy. Of his students, 150 became ministers, of whom nine went as missionaries; eighty became physicians, ninety became lawyers, of whom six sat on the judge's bench and others of them became eminent, some became journalists and others occupied other influential positions, while the great body of them became respected and useful members of the communities in which they lived.

Of my own labors, I may remark that my missionary life was in a new and most difficult field. I commenced the station at Canton, China, and everything had to begin at the very beginning. I labored part of the time in medical missionary work, all the time as preacher, part of the time as itinerant, but in the later years of my ministry, I was engaged in educational work in a small school, in connection with preaching. The students of this training school were all converted under my own ministry except a very few. Of those thus gathered and

trained in the school, some *fifty* were connected afterwards with the Mission as **Christian workers** in various **capacities**, as colporteurs, teachers of schools, preachers without license, or ordained preachers. It was my privilege to receive some 500 heathen converts into the communion of the church and baptize them, though it was only after ten years of the most assiduous labor that I was permitted to welcome the first convert, and during those ten years of clearing the ground and of seed sowing, I felt no more discouragement than I did during a subsequent period of ten years, during which there was a continuous revival, and I was permitted to receive forty persons into the church each successive year.

The most remarkable recent results of individual labor in educational work by a pastor that I know of in America, is that of Rev. Russell H. Conwell, pastor of the Grace Baptist Church, Philadelphia, Pa. He commenced teaching one of his members who wished to study for the ministry, but could not go away to school because he had to support his mother by his work. He taught him at night; soon there were seven young men studying with him, and at the close of the second week forty young men had come into the class. The number of students increased so rapidly that soon from that one church there were ninety-three studying for the ministry. These laboring young men and young women wanted to study in order to increase their usefulness as Christians, and to elevate themselves in society. In 1892 this college for laboring men and women, many of whom studied at night, had 3,168 students.

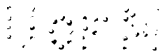
It is somewhat the same case with the late Rev. C. H. Spurgeon, as it has been in regard to the Apostle Paul. He was so eminent as a preacher, known the world over,

that his position as the head of colleges has attracted comparatively little attention. Yet he had a Pastor's College for training ministers and evangelists. The graduates from this college fill many Baptist pulpits in England and America, and they are found in nearly every mission field in the world. He lectured to the students every week. He had also the Stockwell Orphanages. They latterly had twelve houses, and accomodated 500 orphans. The present number of students in the Pastor's College is 100, and 800 have gone into home and foreign mission fields. They have added great strength to the conservative elements of the Baptist denomination.

Louis Harms settled as pastor at Hermannsburg, a small town in Hanover, composed entirely of farmers and peasants. He commenced a college to train young men to be missionaries and then sent them forth to heathen lands. At the end of forty years, the society he founded had in the fifty-nine stations founded by him, sixty-eight missionaries, 227 native helpers and 12,000 members, besides quite a number who came to America to labor among the Germans in this country. The whole expenditures of the society have been provided by the members of this one congregation, and the missionaries are all of their own people.

With this experience of what individual pastors and congregations have done, may we not hope to see in the near future many others emulating their earnest and laborious efforts in educational and evangelistic work?

The lessons taught by the experience of all ages in many lands, and by the people of all religions to us is this, that educated and mentally trained men are the controlling influence in the communities of which they



are members; that colleges for teaching languages, science, religion and sound learning, are fountains of great influence and blessing; and that, when under Christian influences, they are the conservators and propagators of the true religion. They need to be carefully guarded and watched over, that they be not perverted from the support and dissemination of the doctrines and truths they were established to promote. The prominence and influence of a religious denomination will be measured by the number and character of her colleges, and the standard of excellence they attain to and maintain. The continued prosperity and growth of a denomination will depend upon the care and diligence with which her membership support and enlarge her colleges and give a college education to a large number of young men and women to fit them for the various callings of life. Above all the perpetuity and prosperity of our church will depend upon her educating a sufficient number of her own young men, not only to meet all the requirements of her own churches, but also sufficient to carry on large and efficient missions for the evangelization of the world. These lessons of the general history and experience of all ages and nations, are warranted and sanctioned by the example of the great apostle of the Gentiles at Ephesus, and of the Old Testament Church in the best period of its history. Let me, therefore, in conclusion, in view of the fewness of college students, exhort my brethren in the ministry and eldership, everywhere, and on every suitable occasion, to magnify the value of a college education, and press upon all young men to seek a college training as a preparation for the various spheres of life, and for a wider usefulness in their generation. The hopes of this



country and of the world depend upon the youth educated under evangelical influences. The churches ought, therefore, to greatly increase the facilities for the young getting the desired education, and increase the college equipments in all departments and branches of human learning.

One of the newspapers recently published this pleasant incident, which has an important moral. A leading statesman, who is not very familiar with the statistics of the religious denominations of our country, noticed in a statistical table that the Presbyterian denomination has much fewer members than several other denominations. He in great perplexity said to some one, "Why, how is this? I thought from the prominence of Presbyterians in the high offices of President of the United States, Vice President, Cabinet Officers, Senators, Judges, etc., etc., that they were the most numerous denomination in the land?" If the Presbyterian Church would retain her commanding and influential position in all professions and callings of civil and official life, as well as in the ministry and in Christian work, nothing is more important than that our ministry, eldership and membership should retain the leading and responsible positions they have hitherto had in the educational interests of the country.

On a tower of a Christian church at Damascus early in the Christian era, this inscription was cut in stone: "Thy kingdom, oh Christ, is an everlasting kingdom, and thy dominion is from generation to generation." When Damascus fell under Mohammedan rule this church was changed into a mosque. This inscription was however not erased, but only covered over. Recently this venerated building was destroyed by fire, only the tower re-

mained standing amidst the ruins, but this inscription was uncovered and brought into greater prominence. Amidst all the reverses which may come to Christianity, and the partial obscuration of her superiority which may occur, we may rest assured of the unfailing truth of these words: "Thy kingdom, O Christ, is an everlasting kingdom," and let us labor and pray for the increasing glory and prevalence of that kingdom.

THE UNIVERSITY OF MICHIGAN
GRADUATE LIBRARY

DATE DUE

~~DEC 1 1990~~

DEC 17 1990

