

# THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, JUNE, 1887.

## EDITORIAL.

### HOPEFUL AND CHEERING WORDS.

A letter has been received by the editor from a missionary in China, containing pleasant expressions, which it is not indelicate to report, because the letter, dated February 14, was written before the writer could have seen any number of this magazine later than that of January, in the preparation of which the editor had no part. This missionary says:

I have many things to be thankful for, and one of them is **THE CHURCH AT HOME AND ABROAD**. I am hopeful that it is the beginning of good things in our church.

He encloses a draft of the Hongkong and Shanghai Banking Corporation for a generous sum, as his contribution, to be distributed among the seven boards of our church other than the Board of Foreign Missions, to which he has "other and more direct ways of giving."

In this kind and cheering letter from one of the ministers of our church laboring in that distant country there are some things worth noting:

1. It is a good example of the interest which those engaged in the work of the church abroad are apt to feel in the work of the church at home. Every department of this work is dear to them in itself and in its vital relations with every other part.

2. This missionary was quick to apprehend the idea and purpose of this magazine. He finds it natural to ask its editor to "communicate" for him, "concerning giving," with all the boards of the church. He recognizes this magazine as representing the church in all her agencies, and as a natural and convenient medium of communication with them all. Let him be assured that this recognition gives great pleasure, and encourages to continued effort for the fulfillment of his generous hope that the establishment by the General Assembly of an organ representing, explaining and advocating all the work of our church in our own land and in other lands, in its variety and in its unity, is "the beginning of better things for our church."

An amusing story was lately told, in some one of our exchanges, of a little boy who had two small coins, one of which he had resolved to give to missions and to spend the other for candy. He lost one of them, and when asked by his mother *which* of them

was lost, he promptly answered, "The *missionary* one."

The late Russell Scarritt at one time subscribed \$5000 toward the payment of a debt which was burdening and imperilling the church of which he was an elder. Soon

## LINCOLN UNIVERSITY.

The design of this institution, as it existed in the minds of its founders, is clearly expressed in a sermon preached by the Rev. Dr. John M. Dickey, first president of the board of trustees, at the time when he had fully formed the purpose to establish such a school, and in the address delivered by the Rev. Dr. C. Van Rensselaer, secretary of the Board of Education, December 31, 1850, at the opening of the institution for instruction. Dr. Dickey said :

The black man in Africa or in the United States is to receive the gospel, for the most part, at the hands of the black man. And it is the duty of Christians of the white race to prepare, under God, in this country these ministers and teachers for their work. The lamp of religious knowledge will surely light the whole race in this country to an elevated position, social and civil, among the peoples of the earth.

Dr. Van Rensselaer said :

Philanthropy's best gift to the colored race on their high career is Christian training of mind and heart. *African elevation* is the aim of this institution—elevation by learning and religion, elevation of the highest kind practicable and among the largest class possible.

To this design, expressed by its founders, Lincoln University is unchangeably pledged. She still looks to the work at home and abroad. She is still training young men to be ministers and laymen for work in useful occupations of every kind.

Lincoln University is thus an institution founded and conducted by Christian friends of the colored people for the purpose of bringing into their possession the blessings of Christian education. The policy of the institution does not rest on any theory respecting the Negro as a peculiar man, or respecting his future home or his social and civil position. The design is to give to "young colored men" the education which we value for ourselves, without stint, without delay, and without conditions on the ground of color.

It would be *unpresbyterian* to keep back

from these fellow men and fellow Christians any part of the mental and spiritual good of which the church is the custodian and dispenser. She will never say to the colored youth who seek a participation in her advantages, There is a height in science, an advantage in literature, or a blessing in theology, forbidden to you!

Lincoln University has been engaged in this work for thirty years. Of the young men educated here, 138 have been ordained to preach the gospel; 16 of these have entered into rest, 8 have fallen out of our knowledge, and 114 may be found still preaching and teaching in different parts of our own country and in Africa. These living preachers are not all in our own denomination. A little of the leaven of Presbyterian training in its ministry will not harm any evangelical church. Forty of the ministers educated here are in Methodist pulpits, 11 are Baptists, 6 are Episcopalians, 3 are in Congregational churches and 54 are in the Presbyterian Church.

To these Christian workers, and to others like them, wherever trained, the church may hopefully commit the work of evangelizing our colored brethren. By such men their true interests will not be misapprehended nor neglected. Good men enlightened by the truth will not lead others into any ditch. The word of God and the grace of God will produce the same precious, peaceful fruit in all believers. Our intention toward the Negro is to give to him what profits us—the gospel, with its cognate advantages of liberal education. The motto of Lincoln University is—One blood, one Saviour, one life, implanted and cherished into power by the one spirit of God in all his people.

All Christians ought to love the Negro as a man whom Christ loves and for whom he died. But even they who do not trust the Negro as a Negro will trust and respect him as an enlightened Christian.

ISAAC N. RENDALL.