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AMERICAN CITIZENSHIP.

By J. L. Spicer, D.D.

Citizenship, is truly great;
From it we build "The Ship of State."
We put in muscle, heart and brain,—
The best, from every clime obtain.

We welcome men from every land,
Gladly, with us,—as free—to stand;
Wield sledge, or pick. Use brush or pen
But, be a good, true, citizen.

Our deck is broad. The passage free.
Oppressed, from other nations see,
Under "Old Glory's" sheltering folds,
A welcome, for the world she holds.

Metals from various mines are used,
And in the crucible transferred;
We take *the best*, from all the van,
And mold the "True American."

Poughkeepsie.

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The Spiritual Life of College Men

FIFTY YEARS AGO.

I HAVE been asked to write a letter about the Spiritual Life of College men fifty years ago, as I knew it. My acquaintance was chiefly with students of Harvard, Williams and Amherst. I knew something of Dartmouth and Bowdoin, little of Yale and Princeton, and of Union and Hamilton only what could be learned by occasional visits.

It must be remembered, that inter-communication in those days was difficult, traveling slow, and the intercourse of college students from different institutions almost unknown. Each college had its own environments, its own customs, and its own expressions of spiritual life. At some of the institutions there was a college church, with a regular membership roll and a college pastor; at others all religious life except a perfunctory attendance at morning and evening prayers, was found at churches outside and unconnected with the college. Most, if not all of the Presidents of our colleges were clergymen, but it did not follow as a matter of course that they regarded themselves as the spiritual advisors and directors of the undergraduates. Harvard students, whose families lived in Boston, usually went home for Sunday, and attended church with their families. At Williams College, the students occupied the galleries in the Congregational church, and worshipped with the people of the town on Sundays, the college supplying the pulpit for a portion of the year, or paying its proportion of the pastor's salary. This was in addition to the usual chapel exercises on Sunday.

The prominent influence at Harvard was Unitarian, and there was little spiritual life among the students. Christian students found scope for religious activity only as they were connected with some congregation in Cambridge or Boston. I doubt whether such a thing as a college prayer-meeting existed there and I know that such assemblies for young men were rare in New England. The Young Men's Christian Association was not then born, and most of the churches thought that the part of young men was to hear, and do what they were told, and not to speak or lead. With three or four associates, I maintained a youth's prayer circle which met at our houses in Boston for a year or two before going to college, but it was a novelty and hardly won the sanction of the church deacons.

When I went to Williams College, I entered another atmosphere. On the first Friday evening of the Freshman year, the class met to hold a class prayer-meeting. The only opposition came from the son of a Dutch Reformed clergyman of New York, who said, that he thought we had come away from home to "get rid of all that sort of thing." He did not come

to any of the subsequent meetings, nor did he take a degree. He did not, however, go straight to the devil, as some of us thought that he would, but is still living a very respectable life as a lawyer and judge.

The majority of the students at Williams College were pious young men. They intended to become ministers and missionaries, and had come to Williams College to prepare for such a career. The religious influence of the Rev. Edward Dorr Griffin, D.D., the late president of the college, had been very great. Mark Hopkins, his successor, was a Christian philosopher, Albert Hopkins, the Professor of Physics, was a deeply religious man, and all of his associates were men of personal and practical piety. Each class held a weekly prayer-meeting led by its own members; at one o'clock every day, there was a joint prayer-meeting in the junior recitation room, usually led by Prof. Albert Hopkins, and participated in by students from all the classes. On Saturday, "at early candle-light" a conference meeting assembled in the Senior recitation room, and there were neighborhood meetings for prayer at which students led, and often gave expositions of Scripture or exhortations. The Spiritual life vied with the academic life for precedence, and while it was difficult for a young man to graduate from Williams College without being somewhat of a philosopher, it was still harder for him to pass four years in that institution without being a true Christian. The whole college was a Young Men's Christian Association.

The men who were not Christians were in a small minority, and no man could be a professor or tutor who was not an outspoken and sincere follower of Jesus of Nazareth. The students were not saints; they sometimes lost their temper during election excitements, and broke the civil law as it was written; now and then one would get drunk and be rusticated or expelled; and as there are black sheep in every flock, some evil-doers and corrupters of youth occasionally crept into the classes at Williams, but they did not stay long. There were none of the city temptations which made Harvard and Columbia, and even Union College and Yale dangerous places for immature and inexperienced youth; but on the contrary, protection, good example, restraint and religious culture. The blessing of the "Haystack Prayer-meeting" and the influence of the consecrated lives of the young students who met there, seemed to remain upon the college, and continue to give tone and purpose to its spiritual life.

Similar if not so vivid was the character of college life at Amherst and at Hamilton Colleges, and in a degree at Dartmouth, Yale and Bowdoin; literary excellence as a motive, and the mixed character of the students, modified the character of some of these institutions, but none of them were irreligious. A decided change had come over all our seats of learning during the first fifty years of the nineteenth century; and the presumption was, that a college graduate would be a religious man in thought and language, if not an actual professor in a Christian church. As I did not go out of New England till after my graduation at Williams College, and then went abroad to study, I am unable to speak of the life at other institutions, like Princeton and Columbia, at that time.

I am sometimes asked how the present spiritual life of the colleges compares with that of fifty years ago? It is a large question, and many pages might be written in answering it. In a word, however, there is not the depth and intensity of spiritual life throughout any college that there used to be. It exists in individual lives but is not found in institutions. It rarely shows itself in churches as such; but perhaps the religious character of our colleges is as decided as ever, though the type be changed.

Augustus.

Religious News from the World-Wide Field

CHRISTIAN EDUCATION FOR THE COLORED YOUTH.

A Memorial Building Proposed.

By E. P. Cowan, D.D., Corresponding Secretary.

Over twenty years ago Mr. and Mrs. Henry D. Wood undertook missionary work among their own people in the town of Carthage, N. C. Mr. Wood had charge of two colored churches, and Mrs. Wood labored in connection with the church

terprise, a few of the letters written to her husband have been selected as setting forth the good influence she exerted while living and left as a power for good in the community after her death.

in this the time of your sad affliction. Please return the book after reading it at your leisure. Assuring you again of my sincere sympathy."

It is proposed to spend \$3,000 on this memorial building. A friend in New York has offered \$1,000 toward this worthy object, and the Board will undertake to secure the additional \$2,000, and when this amount is secured the building will be erected. How soon will depend upon the response of those whose hearts are touched with the power of this consecrated life. The Board's funds are so limited that it cannot proceed until the full amount of money needed is in hand.

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A GOOD YEAR'S WORK.

THE Rev. C. H. Trusty, pastor of our Leonard Street Colored Presbyterian Church at Chattanooga, Tenn., reviewing the year's work, writes as follows:

"We were blessed last year with a splendid school in connection with our church work. The people were delighted and the attendance was good from the beginning. We were obliged to turn some away because of lack of suitable accommodations. The Bible and the Shorter Catechism were taught, and a good number of our school children were converted and professed faith in Christ.

"We had a sewing department connected with it, which we hope to develop this year. There is the greatest need for our school in Chattanooga, and we hope next year to do better and more efficient work. We have ample room in the basement of the church for the accommodation of larger numbers to a greater advantage if properly partitioned into rooms. We need the basement partitioned into four rooms, seats for two rooms, some black-



MRS. HENRY D. WOOD.

school, known as Dayton Academy, of which Mr. Wood was principal. These two faithful servants of God, with their hearts fully in the work, toiled faithfully, patiently and unostentatiously in the Master's vineyard until last year, when God called Mrs. Wood to lay down her work and enter into the rest that remaineth for the people of God.

There is no better evidence of the Christ-like spirit in which Mrs. Wood met all the difficulties encountered in her work and performed all the arduous duties that devolved upon her, than the testimony given after her death as to her faithfulness by those who lived in the same community and were familiar with her life and conversation.

Dr. Wood, after the death of his wife, received many testimonials voluntarily given as to the high esteem in which she was held by the very best of the people in the town where she labored so long and so assiduously for the uplifting of her own race.

The accommodations for the school work carried on at Dayton Academy have for years been entirely inadequate, and it is now proposed to enlarge these accommodations by erecting in connection with the work an additional building, which, beside affording the needed facilities for school work, shall stand as a memorial to the life and service of the late Mrs. Henry D. Wood. As showing the appropriateness of this memorial and as an inducement for friends of the work to contribute toward the en-

From a County Officer.—"I was very sorry indeed to learn of the sad intelligence of the death of your good wife, and wish to assure you that you have my sincere sympathy in your hour of deep sorrow and personal bereavement. If I can be of any assistance, do not hesitate to



CHATTANOOGA PAROCHIAL.

call on me. If I were able I would call to see you."

From a Judge.—"I send you a little book—"The Bow in the Cloud"—which was presented to my daughter during our recent affliction. It was a great comfort to us, and I trust and believe it will be to you

boards and room furniture. I would like to ask the Board to assist us in making this improvement, which is so badly needed. You can see the disadvantage under which we have been laboring without them. This improvement can be made at a very small expense, and it will mean

so much to strengthen and enable us to do better and more effective work in the future."

Pittsburg, Pa.

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Woman's Board of Home Missions

THE BIG LAUREL CIRCUIT.

By the Rev. J. McC. Lelper.

MANY questions are best answered by seeing things as they are: Will you join a personally conducted party over the Big Laurel Circuit? The start will be made from Big Laurel and before leaving, you will want to visit the school and church building. Someone exclaims, "What a neat and attractive building you have, so well suited to its purpose, and the church in a separate roof from the school; I like that." School is in session and we find the two teachers busy with their classes in the primary and advanced departments.

Entering another door, we mount the stairs to the church above, a good-sized room, comfortably seated with settees made here and of a pattern that might be copied to advantage in other places. One looks out through the treetops and upon the everlasting hills and thinks of the "upper room" made sacred by the Master's presence. His words come to mind, "Lo, I am with you always." Descending "the hill of Zion" we find horses and mules saddled and waiting; take your choice, Oochie, Old Moll, Tan, Coalie, let us mount and away!

Glance back before we round that next turn and you will get a last look at the two little cottages across the Spillcorn from the church. These homes of the teachers and preacher, with the Stars and Stripes in front of the school, make an attractive and suggestive addition to the landscape. Winding in and about, now up, now down the hills, with glorious prospects on every hand, our road soon brings us to the ford of Big Laurel.

Dismount and walk the foot log, high and dry above the stream, if you fear to ford on horseback. Once on the other side we ascend the mountain by the road which you see to the right; now along the ridge and then down and we find ourselves at the entrance to Rice Cove. As we proceed into the corn, we soon spy the schoolhouse in front of us, where a day school is now in session.

That good smell you notice, that suggests old-fashioned molasses candy, comes from the sorghum that is boiling over yonder furnace under the tree, where the women are gathered, and here just in front of the school is the mill; see the cane being crushed as the patient mule plods his weary round?

Walk into the schoolroom, listen to the classes, notice the Bible lesson for the day outlined on the blackboard. One of the girls from this little school has just been advanced to the Home Industrial at Asheville.

Let us wait till school is out and the teacher will accompany us to the next point we visit. Our ride is once more along the ridge overlooking the Big Laurel far down in the valley below. You exclaim over the beauty of the road shaded by rhododendron in thick masses, the dark green leaves in sharp contrast to the gorgeous colors of the forest trees; beyond the woods we cross these bare hills and now a new scene bursts upon us. What is that pretty little log cottage, do you ask? That is our teacher's home at Revere, whither we are going, and a

hearty welcome and cheery blaze on the hearth awaits our entrance.

But we must not tarry long, for darkness will soon be upon us and our return is to be over a trail way, shorter and more romantic than the "big road." We must first visit the little red schoolhouse and inspect some of the work done by the primaries and put upon exhibition.

Do these teachers get lonely? School-room duties, household cares, prayer meetings, visiting the homes of the people, long rides to and fro and preparation for teaching the Bible lessons on the Sabbath to mixed classes of men, women and children, keep heart and hands fully occupied and leave little time for repining.

Should you spend a Sabbath with us you could cover this same route, leaving at 9 a. m., returning at 5.30 p. m., attend two Sabbath schools, two preaching services and be back in time for evening service in Mark Lance Memorial; or on some other Sabbath teach a class at the home church, worship in the church, eat a hurried dinner and ride with the preacher and teachers up the Spillcorn three miles to the "shacks" at an old lumbermen's camp, where a Sabbath school and preaching service will be held at 3 p. m.

You have seen the work attempted in three day schools, four Sabbath schools and there are five preaching appointments maintained, so all the workers keep busy. From this close inspection of our field you get an idea of the foundation work being done through the Woman's Board, which puts the teachers on the ground, builds schoolhouses and cottages and in many fields helps pay the ministers after churches are organized. Who can estimate the good accomplished in the Master's name?

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The Board of Foreign Missions

CHINESE AND JAPANESE.

The Monthly Concert topic for Foreign Missions in August, is the Chinese and Japanese in the United States. The subject has of late assumed especial interest and importance on account of the public interest in the question of the exclusion of Chinese from our shores. It is a remarkable fact that while we close the Golden Gate to Celestials the other gate with an ill-sounding name is open wide to increasing numbers of undesirable immigrants. It is also worthy of note that the Chinese boycott against American goods, which was declared as soon as it was learned that the exclusion act was to be again put into effect, was based not at all upon the insults and injuries endured by the Chinese merchants, travelers and students who desire to enter the United States. The claim of the Chinese, at this time, on the contrary, has been that the exclusion act should be so changed that even Chinese laborers might be allowed to enter the United States.

The Board of Foreign Missions is issuing an interesting leaflet touching this subject of the Chinese and Japanese in the United States, under the title "The Closing of the Golden Gate." The leaflet is written by the Rev. John H. Laughlin, formerly a missionary in Shantung, and well conversant with the Chinese character. He is now in charge of the Mission among the Chinese in San Francisco and writes, therefore, with a special knowledge of the conditions of Asiatic lands and peoples as well as of their representatives in this country. Pastors and presidents of societies who are preparing for a missionary meeting dealing with this topic should

write to the Literature Department, 156 Fifth Avenue, New York, for copies of this leaflet.

Interest in the Gospel in East Shantung is still growing. In this country fields of Dr. Corbett, Mr. Wells, and others, there is most encouraging advance. The following extract from a letter of the Rev. W. O. Elterich, of Chefoo, telling of Mr. Cornwell's work, is very interesting:

"Mr. Cornwell has returned from the country where he received thirty-one adults. One of my helpers is in from my field and he brings me good word of my work there. There are quite a number of inquirers studying the truth and the native Christians have been stirred up to give more money for the work. At three outstations where the members gave about \$20,000 cash last year they pledge to give at least \$60,000 cash this year. The meetings in connection with our Presbytery have been bearing fruit along this line. These Christians just mentioned are proposing to support a Bible woman as they feel the great need of one. Dr. Cooper is teaching a class of from thirty to forty women inquirers there. The Christian women of the church are rendering her efficient help in this work.

West Shantung is also giving signs of progress. Even the least encouraging portions of the field are waking up since the Boxer troubles. Witness the following from Wei Hsien:

"I have just returned from an eleven days' trip to my Chi Ching field, the furthest station of which is 200 li (66 miles) southeast of Wei Hsien. This field, long a particularly unpromising one, has since 1900 been rapidly opening up. Then I counted one station, now two, but on this trip I had to visit five places, most of which are almost sure to be shortly counted as stations. Last fall, I received ten in this field, and on this trip I received fourteen. And there is growing interest. The converts are much scattered, representing not less than eighteen villages. A field in a growing state needs close watch and care. But the one helper who I can spare for that field will find it impossible to look after the work as it needs. I wish I could place three men in that field, and inasmuch as these undisciplined evangelists preach for about \$37 a year gold, it can be seen to be very economical kind of mission work. Indeed, every part of the field is in such that condition. Helpers sent into new territory soon find those ready to receive the Gospel. On my way home from that field I passed through an old station, once under my care, now a flourishing church of about one hundred and forty members, all, or nearly all, in one village, with their own church."

Let us remember in our prayers the missionaries and native workers in their fight against the sins and temptations which commerce with Western nations has brought. Rev. Mason Wells, of Chefoo-China, thus presents one of these evils:

"There a matter which is of such a serious nature that I think the church at home should be fully aware of it, that by united prayer the impending calamity may be averted.

"It is well known that China is cursed by opium, but the rapidity of its spread among the officials and people can hardly be realized, and even church members are in some cases raising and using it. And it often proves, after a careful investigation, that some of the apparently most promising inquirers are tainted with it.

"At the present rate of increase it will not be many years until the use of opium in China is as universal as the use of tobacco is now, and unless the church con-