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I. LITERARY.

THE EVOLUTION OF THE "NEW INSPIRATION."

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There are some among us who first turned the pages of the Bible to see the color and pictured form of men and things whose story was already familiar from parental lips. From picture to print we passed and found the narrative there recorded in exact agreement with the stories told us in childhood. Again and again we sought the printed pages only to find all these stories linked together in one great history. The "Father in Heaven" of our daily prayer was found to be the speaker, in his own Divine Person, on many pages of the sacred book. Character by character the nature of His Personality was unfolded to us. The Creator of the opening chapter was declared to be the Moral Governor in the chapters immediately following; then, by degrees, he was set forth as the Father, the Redeemer and the Comforter of those people whom He had before selected. Yet in all these varying manifestations of His character, He was declared to be 'the same, yesterday, today and forever.'

Closely interwoven with the web of these statements concerning the character of God, we found also a history of human character. Nations and individuals were described with reference to the relationship existing between them and the Invisible God. The character of men was always measured by our infallible standard—the character of God. Hence,

THE WORK OF OUR CHURCH FOR THE NEGROES IN THE SOUTH.

In considering the work of our church for the negroes in the South three distinct factors must be noted ; viz., (1) God, (2) The White Man, (3) The Negro. What of each factor?

(1) God has distinctly declared that the gospel is for the benefit of the negro just as much as for the white man. It is the power of God unto salvation of the negro that believeth just as really, and *now* and *here*, as to any other lost son of Adam. The negro has just as much need of it as any other lost sinner, no more and no less. God's design evidently is that he shall hear this gospel where he is, as he is, and at the lips of those nearest to him, whether that nearness be of place or of blood. There is no second probation for the American negro of this generation either after death or before death on another continent. The Southern white Christian's superior culture, wealth and spirituality surely brings an enormous responsibility to those about him of whatever race or condition. There is no occasion now to stop to debate this. The parable of the man who went down to Jericho and fell among thieves leaves no doubt about it. God's plan, further, seems to be to make the negro the chief human factor in his own elevation. There are about 2,610,525 colored church members in the United States, or about 35 per cent. of the whole negro population. Nearly *two million* of this number manage their own church affairs. This seems to indicate the line along which God's providence is developing. An intelligent Christian cannot doubt that God designs that the negro shall receive the gospel in purity, plainness and simplicity, and require us as His trustees to give it to him in the quickest time and the most thorough fashion possible.

(2) The Southern white Christian is possessed of a civilization as old as the Bible and of a religion that is a good deal older. He as an Anglo-Saxon appears to be the favorite son in God's family. The best gifts of God have been his for ages. The mountains have been raised to their exalted heights by no force of their own. They are made of the same dirt as the remainder of the earth. They have been pushed up by forces

external to themselves. So it is with us. The slow but almighty pressure of God's right hand has raised us up. Nor do the mountains exist by themselves or for themselves. They cool the air and turn the water courses for the plains. So we hold culture and religion in trust for others. It is more blessed to give than to receive because service is our chief end. But whom shall we serve? The oppressed and poor Presbyterians of the continent of Europe? Yes. The heathen Chinese, Hindoos, Africans? By all means! Our poor struggling churches at home? No doubt of it at all! The negroes here, on our plantations, in our homes and kitchens? By what law can they be excluded? By the law of God? Nay, verily! By the law of race-instinct? Race instinct cannot abrogate the law of God. Are we freed from this obligation by our firm resolution to preserve the purity of our blood and the integrity of our social customs? Is not our responsibility to give them the highest and best culture they are capable of rather increased by this resolution? Our refusal to give them our daughters in marriage makes it imperative that we shall give them the gospel to purify their social conditions so that their proper, regenerate, social desires may be satisfied within the limits of their own race. No law of God or of society stands, Tetzal-like, with indulgences for the remission of this duty. That our people may recognize this duty to the negro, our ministry must speak out boldly and fully. The mere apprehension of duty does not insure its performance. The conscience must be awakened, the will aroused, the desire quickened and stimulated. It is vain for the General Assembly to pass resolutions for thirty years, for Synods "to urge it upon ministers," for Presbyteries to consider and recommend to the churches, unless the preacher proclaim the people's duty on the authority of God's own unchanging Word. Eighteen months ago the Birmingham Assembly ordered and arranged for an advance in this tremendous work. It is not yet beyond doubt as to whether that progressive step was not premature in that it was too much in advance of the conscience of the church.

(3) What of the negro himself? One thing will at once impress every inquirer, and that is that the negro is very rapidly acquiring some sort of an education. The school funds of the different Southern States have given \$60,000,000 or more to his free education. Northern benevolence and philanthropy have

added perhaps \$30,000,000 more, and the negro has done a great deal to help himself. Two and a quarter million of the seven and a quarter million negroes can now read and write. In almost every state in the South an aspiring negro, male or female, can get some sort of a higher education at a very small cost in money. Medical, dental, law, and industrial schools are multiplying on every side. Perhaps there is enough provision for the higher education, while there is an enormously increasing need of primary and secondary schools under thorough Christian influences. Dr. Saunders, President of Biddle University in N. C., himself a fine illustration of what may be done for some negroes, says that "the Presbyterian church has done more for the higher education of the negro than all other churches combined." The country colored man needs more attention than he receives. His tendency, like his white neighbor's, is to move into the cities. It is easier and cheaper to reach him before he leaves the country. The membership of the negroes' churches has grown enormously since 1865. Exact figures are difficult to get at, but Dr. C. C. Jones, the apostle to the slaves, estimates that in 1855 there were 348,000 slaves who were members of the church, of whom he thinks there were 12,000 Presbyterians. Dr. Carroll, special agent for religious statistics in the census of 1890, gives the following estimate of colored church membership :—

Baptists	1,230,000
Methodists	1,186,000
Catholics	121,000
Presbyterians	31,500
Disciples	31,000
Congregationalists	6,125
Episcopalians	4,900
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Total Colored Christians	2,610,525

He says that "the proportion of communicants of all denominations to the population of the country is believed to be about one out of every three. This proportion is more than maintained among the negroes." It is undoubtedly true that almost every negro in the union can hear the gospel every Sunday if he has a mind to. The introduction of all this preaching and teaching into the negroes' life must produce great changes in the next ten or twenty years.

For seventeen years our chief work for them has been in the

education of ministers. No doubt we shall soon find it expedient, nay even necessary, to offer them at Tuscaloosa Institute a much wider training. We now have well laid plans for sustentation and evangelistic work. It is a fact beyond all doubt that we are actually reaching them and bringing them into our church. The support of the ministers is very meager and insufficient. But they are doing God's work successfully. Some of them are hungry and ill-clad because of the unfaithfulness of our church. Splendid fields for work invite our entrance on every side. But this great and successful work is in danger of disaster simply and only from the lack of money. The treasury is empty and has been practically so for some time. If the church will supply the money this work, will go forward very rapidly ; if not, it will stop.

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THE BIBLE ARGUMENT FOR FOREIGN MISSIONS.

PART I.

In attempting to trace this subject through the Bible, we must begin at the beginning ; for we shall find, as we proceed, that the Bible is full of the subject, and that, like every other great doctrine of the Word of God, it develops more clearly and fully the farther we read on.

We begin by laying down this proposition, viz.: That the revelation of the true God to man, together with the blessings that flow from this revelation, were, from the first, and all along, desired to be world-wide.

Let us now look briefly, first, through the Old Testament, then through the New, to see whether their teachings establish the truth of this proposition. As a general introduction to the whole argument, we may refer to that vague but comprehensive promise made to our first parents after the fall. There is in this promise no hint of limiting the blessings promised to only a part of the race. Notice the following points :

1st, It is "the seed of the woman" in the most universal sense of this expression—all the seed—that is to get the victory over the tempter. This is the promise. To limit it to the work of the Savior who was then yet to come, and whose coming had not been previously even hinted, is arbitrarily to limit