

Reformed Presbyterian Standard

Editorial

THE strength of the Christian is not physical prowess or intellectual acumen. It is soul power—power infused into the heart and life by the incoming, indwelling and inworking of the Spirit. To the disciples Christ said, "Ye shall receive power after that the Holy Ghost is come upon you." And to his disabled servant He said, "My grace is sufficient for thee; for my strength is made perfect in weakness." If we are to receive power we must obey the Divine will. If we are to be baptized of the Spirit we must fulfill the one great fundamental condition of that baptism—the absolute and unconditional surrender of self to God.

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CHRIST dwells in the hearts of His followers. But how very little many of them know of their heavenly Guest. They have received from Him what He has to give in the way of saving them from death and hell, whereupon they immediately turn their attention to other things. They do not love Him sufficiently to study Him. Other intellectual interests they have—social, political, industrial, scientific, literary—so that Christ gets but the fag end of their thought. He never can take His due place in such hearts as these. He never will reveal the wealth of His glory to those who know so little and seemingly care to know so little of Him. Oh that we as Christians might be led to make such sacrifices of other favorite pursuits that we would have more time to meditate on Him.

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CHRIST'S rule for Christian fellowship is, "whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother." No room for religious exclusiveness there, no shutting of ourselves up within our own cloisters and denying Christian fellowship to those who have named the name of Christ and are building on Him as their rock foundation. God's requirement of His followers is love for the brethren, which is rooted and grounded on His love for them as manifested in the gift of His Son for their redemption. That is a love without height or depth or length or

breadth, involving a plan that includes redeemed ones out of every nation and kindred and people and tongue, whether rich or poor, high or low, learned or unlearned, black or white, man or woman.

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THERE is nothing more wonderful and past finding out than the love of Christ. It defies all analysis and escapes all our definitions. Put alongside it the highest, noblest, purest and tenderest human love and it outshines it even as the light of the noonday sun does that of the minutest wax taper. How are we to come to a fuller knowledge of that love? Go to the Gospels and behold it there as it lived and wrought for men, searching out and relieving the poor and needy, comforting the distressed and healing the sick both in body and soul. But above all, stand and watch it at the cross—the Physician dying for the patient, the General dying for the soldier, the Son of God interposing His innocent breast to receive the mortal stroke for sinful man. O love unfathomable that must needs have been manifested thus for us poor, sinful worms of the dust in order to quicken our dead spirits and create within our hearts love for Him! To study its height and depth and length and breadth will be our wondering delight throughout the ceaseless ages of eternity.

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PAUL prays for the Ephesian Christians that they might be strengthened by the Spirit, that they might have Christ dwelling in their hearts, that they might be established in that broad catholic love that includes all the saints and comprehends in its dimensions the extent of the Redeemer's kingdom and that they might be filled with all the fullness of God. How extremely bold these petitions were! Were they beyond what God purposes for his people? Paul protests not. For God he says doth exceeding abundantly above not only all that we can ask but all that we can think to ask. A crumb of bread and a cup of water may stay the fainting soul of the famishing, but God withholds not his stores. He does not set His children down to crumbs, He seats them at a royal table. He brings them into His banqueting-house and His banner over them is love. Is it not indeed worth while to be of the number of those that share such blessings? And ought not the lives of those sharing them to be lives of perpetual thanksgiving in both word and deed?

The Race Problem.

Rev. S. F. Kingston.

"Watchman what of the night?" The morning cometh; the morning of hope for the Negro, and the morning of opportunity for his friends.

There are more than ten millions of Negroes in the United States, the greater number of them being in the South and here they will remain. In forty-one years they have increased from four millions to ten millions. It is said that there are five hundred little Colored babies born every day, so we see the race problem is growing every day, and we are no nearer the solution now than we were twenty years ago. This problem is more a national problem, than a race problem, because these ten millions of Negroes are scattered over the entire United States. They are a part of this government, and if they are kept in ignorance and permitted to remain in immorality, the nation must suffer the consequences.

Much already has been done for the elevation of the Negro. Some of the best blood in the North was poured out on the field of battle for his freedom. Many noble men and women have entered the South and taken up the work of education among them. Thousands of dollars have been spent in order to better his condition. Many no doubt have asked the question, "does it pay?"

"Watchman what of the night?" The morning cometh. There are those who have little faith in the possibilities of the Negro. It is no doubt because they know so little of him, and because they allow themselves to be influenced by newspaper statements, which are written for no other purpose than to humiliate and to put the Negro in an unfavorable light before the world and to discourage his friends.

But God be thanked for the faithful ones who still have faith in the possibility of the Negro. Here is what Prof. Spence, of Fisk University, has to say about the Negro in an address delivered before the American Missionary Association. (Prof. Spence is a White man.) "I am asked how the work of Colored education looks to me after being engaged in it, a quarter of a century." "Just twenty-years ago," said he, "after having taught in the University of Michigan for twelve years, I went to Nashville, Tenn., to help build up Fisk University, the first established Negro College in the world, as far as is known. The venture seemed to many great; to most, perhaps even rash.

Was that early effort a mistake? Certainly it was one of intense interest to those who made it. Like early navigators we were out on new seas of discovery. Would we come to the charmed circle beyond which the Negro mind could not go? We would try, and when we came to that fatal place, we would stop, not sooner. There may be some question of relative speed in advancement, but we never came to that stopping-place. For twenty years now the College classes have graduated with a fairly high standing of scholarship, making in all a total

of nearly one hundred and fifty, not to mention an equal number of graduates from the normal course, and several in theology and music. Three hundred graduates as a result of thirty years of labor beginning at the zero point in 1865, seems to me a large result. Besides this, great numbers have been educated in the institution who do not complete a course, but have been fitted to do much good among their people.

By this experiment certainly one thing has been settled—the ability of a goodly number of the Colored race to receive what is called a liberal education. A person who denies that shows a lack of intelligence on the subject.

Does not the hunger of the Negro mind for education prove its right to know, its capacity show that it should be filled, its longing that it should be satisfied? And as to the race at large, does it not need within it men and women of education? How would it be with us of the White race if we had none such with us—no educated ministers, doctors, lawyers, teachers, professors, writers, thinkers?

All the preaching to the ten millions is done by Colored preachers, with the merest exception here and there. Do these Negroes not need preparation for their vastly responsible calling? Let this work of Christian patriotism go on. If we do not, God will require it at our hands, or those of our children. I entered this work young, I come back to report on it old; if I had many lives I would give them over again to this cause."

This is the testimony of one who has spent twenty-five years of his life in teaching the Negro. It is indeed encouraging to hear one speak who has not lost faith in the Negro, and one who may be considered an authority. I am sure that some of those who oppose mission work among the Negroes and also some of his critics would be less severe, if they would stop to consider what slavery did for the Colored race and the progress it has made since being emancipated. Two hundred and twenty-five years of slave education, and only forty-one years of school education. Let us see what was taught the Negro under slave education.

Disregard for the moral law, that which is most vital to the building up of any people. The Negro had no home life, the sanctity of the home being disregarded. In the majority of cases, the only marriage ceremony was pronounced by the slave driver himself; and these were the words of the ceremony—"John, you go live with Salle;" "Jim, you live with Jane." The men who made their money by speculating in slaves had only one thing in mind; that was numbers, and the quickest way to get them.

The only wrong in stealing was to be caught: he could be religious or not just as he chose, and his religion was

like his coat, to be put on and off. The law made it a crime to teach him.

Children were separated from their parents at a tender age, and in many instances compelled to steal, in order to satisfy their hunger. Great numbers were huddled together in the slave-pen, and when on the plantation, crowded together in the one room cabin.

This for two hundred and fifty-five years was their education. Picture if you can four million of these people brought out of such surroundings—no qualified leaders of their own race, no book education, but worse than all equally destitute of both moral and spiritual education, possessing no self-reliance, poor in heart, head and purse. Out of the shadows into the sunlight they came. Two hundred and twenty-five years of slave education and forty-one of freedom to offset it. During these forty-one years we have produced men and women in all of the professions.

We ought not to be despised, if we had done nothing more than produce a Booker T. Washington, who in the providence of God is destined to be the Moses of his race. He who believes in the gospel of the Son of God, ought not to be discouraged concerning the future of the Negro. The religion of Jesus Christ will solve the problem. "I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to everyone that believeth." That everyone includes the Negro.

(TO BE CONTINUED.)

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Massachusetts Sabbath Laws.

REV. J. M. FOSTER, BOSTON.

The legislature of Massachusetts, called "the Great and General Court," in 1906, appointed a "Recess Committee," consisting of two senators and five representatives, to report the second Wednesday in January, 1907. They gave a majority report signed by three, a minority report signed by three, and a supplementary report signed by one. The first opens the door wider than before, the second throws it wide open, and the third calls for a referendum. They submitted a bill, House No. 1160, embodying the recommendations in the two reports. Nine other bills were offered, making together a Waterloo charge upon the Sabbath. All were referred to the joint-committee of both Houses on "Legal Affairs." Two, and sometimes three, "Hearings" have been given each week for the past three weeks. Senate No. 38, permitting theatrical business, Senate 128 permitting clamming and fishing, House 277, requiring the opening of libraries on Sabbath for at least three hours, House 407 and 780 permitting the making, delivering and sale of ice cream, etc., by newspaper stores, common victualers, druggists, etc., House 655 and 953, authorizing the making and sale of photographs, House 226, granting Jews and Seventh-Day Adventists who observe Saturday the privilege of working on Sabbath. Each bill had many friends who plead earnestly for its adoption. They wanted liberty. The time is past for Puritanic oppression. This age demands permission to do as they wish.

The friends of the Sabbath urged that this is class legislation in every case. If these demands are acceded to then all restrictions must be removed. The dike is broken and the ocean of Sabbath profanation is upon us. It was urged that the individual rights are subordinate to the public rights of the "organic people," that the state is a moral being subject to God's moral law, and that God punishes a disobedient people. The nation of Israel trampled upon the Sabbath and God gave them over to Babylonian captivity for 70 years, "that my land may have her Sabbaths." The railroads in our land break the Sabbath. Last year the railways slew 4,500 people. Is there connection between this wholesale murder and breaking the Sabbath?" California abolished Sabbath Laws. God shook them by the earthquake. Will we refuse to see the cause of connection and effect?

The question is: Shall we adapt ourselves to God's appointed order of Sabbath-keeping or shall adapt God's law to our convenience? The fact is, ninety-nine hundredths of what is now called "works of necessity and charity on the Lord's day are only convenience, or pleasure or greed of gain. God's order is explicit: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord."

Against the Saturday observers it was urged that keeping one seventh of time holy is moral natural. It cannot be changed. But the particular day is moral positive. In the beginning God set apart the seventh as a memorial of creation. After the exodus He lifted the seventh to be a memorial of Israel's redemption from bondage. In Christ's resurrection He lifted the day still higher and made the first day a memorial of redemption. This is the day God made." Christ is Lord of the Sabbath. Our Christian nation is under this law to Christ the King.

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Presbyterial Sabbath School Institute.

BY MARGARET MC CARTNEY.

The Thirteenth Annual Institute of the Sabbath Schools of the Pittsburg Presbytery was held in the Wilksburg church on Thursday and Friday, March 28 and 29. Almost all the Sabbath Schools of the Presbytery were represented and the Institute was characterized by the number of active workers present.

Mr. J. W. Kinnear, president of the Allegheny County Sabbath School Association, gave the first address on Thursday evening. His theme was, "The Church in the Sabbath School and the Sabbath School in the Church." The second address of the evening was by Dr. John McNaugher on "The Men's Bible Class." Both of these addresses were practical and were listened to attentively by a good sized audience. The papers read and talks given, throughout the sessions on Friday, were all on practical phases of Sabbath School work and were very helpful.

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THE Sabbath is a physical necessity. History, medical science, experience and even nature itself attest this. The law of Sabbath rest was written on the constitution of man long before it was inscribed on tables of stone. It is interwoven with our very nerves and sinews. Food and sleep are not sufficient to sustain the physical nature. There must be rest besides. The clock runs down regularly every six days. The Sabbath is the key that winds it up. The exact proportion between labor and rest is six to one, not ten to one as France discovered to her sorrow. No mere scientist could ever have discovered this exact ratio. But medical science, history and experience have confirmed the divine record, written at first, as we have said, on the very nature of man.

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THE Sabbath is an intellectual necessity. Men must think if their thinking powers are to be developed. Perception, memory, imagination, reason will become dormant unless they are exercised. They must have not only proper objects on which to act, but also time in which to act and freedom from distraction while acting. And these conditions can be secured for the great majority of mankind on the Sabbath only. The inevitable consequence of seven day in the week work is intellectual degradation. Under such conditions men become ignorant, stupid and brutish. Their minds become dwarfed and their sensibilities blunted, until they are little better than beasts of burden. The power of the Jews to outstrip others in Sabbathless countries in the race for intellectual preeminence is in large measure due we believe to their habit of keeping a weekly Sabbath.

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THE Sabbath is a moral and religious necessity. Our life is more than meat and drink. A man is better than a horse. We are made in the image of God; we confront great problems; we apprehend great truths; we commune with the infinite; we live forever. Our moral and religious nature constitutes our chief crown and glory. Care for a man's body only and you reduce him to the level of the lower animals, Train his intellect only and you put him in the category of educated pigs and trained dogs, though he may head the list. In the development of his soul lies his greatest possibilities. And for this the Sabbath is an absolute necessity. On other days of the week he is absorbed in secular affairs. On this day alone

can he ascend to the higher heights and breathe the air of heaven. Without this day men will forget God and their eternal destiny.

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THE Sabbath is a social necessity. And here we have in mind specially the home. We glory in our American homes. They are the pride of our country. But the home is dependent on the Sabbath. Marriage and the Sabbath were given together in the garden of Eden and they never can be separated. It is a striking fact that in Sabbathless countries free divorces, and various crimes against the marriage law, prevail to an alarming extent. The moral restraints of the day are lacking and also the time necessary for the cultivation of that family affection that must exist among the various members of the household in order to insure its purity and preservation. In many places—France and Germany for instance—the home is little more than a place to eat and sleep in—a front door and a bed room. This is attributable to Sabbath pleasure and toil. Said Dr. Lowe, an eminent physician of Berlin: "I have had occasion in my career as a practitioner to visit 9,000 workmen who worked on Sunday in their shops or in their homes, and I have it on proof that the Sunday labor has the most disastrous effect. In their homes slovenliness and discord reign; the life of the wine-shop has supplanted family life."

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THE Sabbath is an industrial necessity. The laboring classes of our country constitute our strength and hope. Whatever, therefore, touches them, touches society at every point. And it is well worth the while to note that wherever this day has been given to toil the result has been, not an increased income for the toilers, but seven days' work for six days' wages. God admonished the Israelites of old that manna gathered on the Sabbath would breed worms. And it did. The same is true of the outcome of Sabbath labor. It never pays. Man can never be wiser than God. Men can do more and better work and make better wages working six days in the week and resting one than working seven successive days. All history attests this. It also proves the necessity of guarding carefully the religious sanctions of the day in order to preserve it as a rest day. As one has well said: "Those who will not have the Sabbath as a holy day can not have it long as a rest day. When the Sab-

Contributed Articles

The Race Problem.

REV. S. F. KINGSTON.

(Continued.)

The Covenanter Church has part in the solution of this great Negro problem, inasmuch as she sustains a Mission in which factors that enter into the solution of it are being prepared. Yes, from the walls of Knox Academy, our own school, there must go boys and girls who are to take an active part in working out their own and their brothers' salvation. Here many have already lit their torches and carried them into the darkness, which now twinkles with its stars. The full day is not yet. Let us be patient and full of courage, and remember that a great cloud of witnesses are looking down upon us. Among them are the Sloanes and Milligans and Wilsons and McClurkins and Johnsons and Wylies and Sproulls, together with many others, and the Master himself, saying, "Be thou faithful unto death and I will give thee a crown of life."

Those who have been privileged to visit this Mission will testify as to the work being done, and the hopefulness of the field. Of the seventeen workers here, nine of them are colored, and all of them are Covenanters with but one exception. Six of them are the products of the Southern Mission. We have a congregation of eighty-three members, four elders and three deacons. The teachers are not only earnest and faithful in their classroom work, but patient and untiring in their efforts to build up the congregation.

Many pupils from the day school, besides attending the Sabbath School, are through their teachers encouraged to attend the preaching services. As a little band of Covenanters away off here to ourselves we are not discouraged, neither should be our friends. Let us sow the seed and leave the results with the Master.

Who will educate some promising boy or girl? Who will support a missionary, or what Presbytery will take the first step toward establishing another mission among the freedmen? We need other colored ministers in the Covenanter Church, to preach the Covenanter doctrine to these thousands of souls, who are in many instances being misguided and led astray. The harvest is truly great but the laborers are few. Pray the Lord that he may send more laborers into his vineyard.

§ § §

The first hour of morning is the rudder of the day.—Beecher.

Christ leads me through no darker rooms than he went through before.—Richard Baxter.

Do not fear the face of man. Remember how small their anger will appear in eternity.—M'Cheyne.

Sabbath School Institute.BY NANNIE B. KITCHIN,
SECRETARY.

The thirteenth annual Institute of the Sabbath Schools of the Pittsburgh Presbytery of the Reformed Presbyterian Church was held in Wilkinsburg, Thursday and Friday, March 28 and 29. Nearly all the schools in the Presbytery were represented and the attendance was unusually good. The papers and addresses were all of a high order of excellence, but it will be impossible in a brief report to do more than sketch a few of the principal thoughts presented.

The first address on Thursday evening was by Mr. J. W. Kinnear who spoke on the Church member and the Sabbath school. He said that twenty-five years ago the Sabbath school was supposed to be for children. Fifteen years ago it was thought to be a good place for adults. Now it is considered that all Church members should find a place in the Sabbath school. Parents should take their children, not send them. It is a stimulus to Bible study, it gives people something to do, and there is nothing like Christian service to develop character. The Sabbath school stands for character and Christian citizenship.

Dr. John McNaugher, of the United Presbyterian Theological Seminary, Allegheny, followed Mr. Kinnear with a masterly address on "The Men's Bible Class." After showing that the majority of Church members and active Christian workers are women, he presented an array of unanswerable arguments in favor of classes for men to which none shall be admitted before the age of eighteen. It will aid in keeping boys in the school by keeping before them the example of their seniors and by holding before them a goal to be reached when they become men. For such a class the International series is not the best. It is too fragmentary. A more thorough and connected course of study must be followed. A book of the Bible may be taken and studied systematically. The speaker, who has a class of three hundred men, is now taking them through the Shorter Catechism, using as a text book, Dr. Harper's Exposition. Such a class needs a room all to itself, and the afternoon is probably the best time to meet. The lecture method instead of the catechetical is the more suitable for a class of this size and composed as such a class will necessarily be. There should be a simple organization with a number of committees so as to set the members to work and to keep up the interest.

On Friday morning there were a number of short practical papers all of which were full of excellent suggestions. Mrs. M. S. Gibson of New Castle, in showing how to get our scholars to bring and use their Bibles, said that something might be done by seeing that they are supplied with Bibles, not the kind with print too small to be read, but Bibles with large, clear print, and encourage them to make faithful and prayerful use of them. Miss S. E. Gemmil, of Central Allegheny, discussed the trials of Sabbath school teachers and how to overcome them. She maintained that many trials and difficulties could be over-