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“Whereunto we have already attained, let us walk by the same rule, let us mind the same thing.”
Phil. 3: 16.

“Ye should earnestly contend for the faith which was once delivered unto the saints.”
Jude 3.

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ORIGINAL.

GOD'S COVENANT.

BY J. M'FARLAND, HEBRON, IND.

A covenant is an agreement between two or more parties. They may consult together about the conditions of the covenant, or one may propose and leave it to the others to accept or reject as they think best. In the former case, if both parties cordially agree and the instrument is signed, then it is a binding covenant; in the latter case, it is plain that the conditions proposed must be fully accepted before the party proposing will be bound to the performance of what he has promised. In the covenant between God and his people, it is evident that God is the proposer of the entire conditions. He calls it his covenant. Isaiah 56:6.

Unless his people fully accept his proposed conditions, he is not bound to perform any of his promises, for all his promises are included in it. He says, "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:23. It is plain that a half turning will not secure the fulfilment of these promises. They are only made to such as fully accept the conditions of his covenant. But cannot God fulfil his promise when his conditions are not fully accepted? I think that he can, partially, but not fully; he cannot do anything but what will tend to promote his own honor and the good of his people. When his people fail publicly to come up to his requirements, he must publicly show his disapprobation; his own glory and the good of his people require it. After generations will see our mistakes, and if they were not followed, by plain tokens of displeasure, they would say it made little difference whether God's directions are strictly followed or not. It was this that caused the death of Uzzah, and it is likely that nearly all the calamities of God's people are caused by their failure to place themselves in such a position that it is for the glory of God to show them favor. In Psalm 81:13, God appears to lament that his people, by their

in the present emergency. The conference met on the 7th of August, 1833, in the Cherry street church, and devoted the day principally to fasting and humiliation. Upon due consideration it was decided that in case Mr. Crawford should be imposed upon them as moderator, the clerk of the eastern sub-synod should notify the delegates publicly that it was the duty of Mr. Roney, the only legal moderator, to call upon the members peaceably to withdraw to the Reformed Presbyterian Church on Cherry street. All this was carried into effect and thirty six withdrew and twenty-five remained. Both parties still exist and each is known as the Reformed Presbyterian Church.

AFRICA, BY WAY OF THE SOUTH.

American slavery has given the people of this age a problem to solve. Within in the last year or two, it seems that all classes have set themselves to find a solution. "What shall be done with the Negro?" "What is his destiny?" "What is our relation to him?" "What is our duty toward him?" These are questions that are engaging the mind of the American people. Even other countries are studying this problem with much interest. Why so much agitation? May we not say, God, by his providence is setting men to thinking?

A bondage of two hundred and fifty years duration has come and gone. Slavery is a thing of the past. It is dead—forever dead. It only lives in an awful record, and in a progeny of unutterable ills. But its surviving victims are here. Those who were in bondage are left in the midst of us. They are here to stay. They are here to tell, in various ways, the story of the past; they are here to interpret to unborn generations the providence of God in an institution so wicked and so cruel as was slavery; they are here to point to the hand of God in the affairs of men; they are here to prove how the Lord makes the wrath of man praise him; they are here to fulfil the prophecy; "Ethiopia shall soon stretch out her hands unto God."

God is just. Man's part in slavery has been played. The time has now come for the Lord to work. He is just beginning to prove to the people of this generation that the many years of bondage in this country have not been forgotten, neither shall they be without their recompense. God would not allow such a system as slavery to come and go without showing himself somewhere in it. He showed himself in its sudden and unexpected overthrow. We think, he is now beginning to manifest himself in the many results that are seen to flow out of American slavery. The civilization and christianization of Africa, doubtless will be one of the results. It was a hard school in which to learn, but in it the colored people gained a knowledge of the true God, and of our Lord Jesus Christ. Though this knowledge was very imperfect, it was incomparably superior to heathenism and idolatry. It had, in the main, the grand principles and doctrines of the gospel. With this much truth they may be taken and taught the way of God more perfectly. This is the work of the church. It is the work of the missionary. It is the way in which God will be glorified in American slavery. The wrath of man must yet praise him in this system of iniquity—this child of hell, and offspring of the devil.

What is to be the great blessing that will issue from the existence of the millions of negroes in this country, who are here as the result of slavery. We predict that it is the civilization and christianization of the countless millions on the continent of Africa. God is preparing the age for the work he has to do in this far off field. He sent before a Livingstone—a man whom he had endowed and specially fitted for the work—to explore that land. After fifteen years of indefatigable labor, he presented to the world astonishing facts that have changed the minds of many with regard to Africa and its destiny. Then went forth Stanley, though not impelled by the same lofty motives that characterized Livingstone, yet his work and explorations, under God, are resulting in great good for Africa. The published works of these men are doing much to prepare the way for the gospel in that land. The mind of the world is turning toward Africa. All Christian denominations are asking the question, "What can we do for the dark continent?" Less than a year ago Bishop Taylor and his company went out. Recently the Protestant Episcopal Church has ordained a bishop for that field. Hundreds of consecrated workers of almost all the evangelical churches are now earnestly laboring in Africa to bring her sable sons and daughters to Christ. The Christian world owes that land a debt. The church is not guiltless in this matter of slavery. She must now repent of her past sins, and bring forth fruit meet for repentance. God is laying the burden of Africa on the church of to-day. She cannot say, there is no responsibility resting upon her. God is specially calling upon the American branch of the Christian church to aid in this missionary work. It was here where slavery reigned in all its horrid and despicable forms. It was here where church and State continued longest to bind the captive. It was America that strove with all ages and nations to present to the world a blacker history of bondage than had ever been known. As a nation, we are guilty in this matter of slavery. There is then a duty, and there is work. God is moving the hearts, opening the eyes, and increasing the liability of good people concerning this matter. What are the many bequests, donations, and contributions that are being appropriated for the Freedmen, but the hand of God reaching down into the coffers that have been filled by unrequited toil? Southern legislatures are appropriating thousands of dollars to aid Normal schools and Academies. This is God paying the slave. It is God preparing laborers for his harvest. It is God preparing missionaries in this country to glorify him in Africa. Yes, Africa must be reached by way of the south. Those going to that field are like our Saviour going to Galilee—"He must needs go through Samaria"—they must needs go through the south. The millions in the southern States must gain a fuller knowledge of Christ, then, as many as the Lord our God shall call to the work, must go to their brethren and kindred across the great waters, and tell them of Jesus. These laborers must go from among the colored people. It has been demonstrated that the most successful missionary to the negro is the negro himself. He succeeds best among his own people. His people receive him with a fuller confidence. We maintain that when young men and young women are being educated in the south, that Africa is indirectly benefited, and

the way is being opened for the gospel to that land. As higher education becomes more general among the colored people, they will give more attention to the elevation and christianization of the people in their fatherland. Those who go to that benighted land should be of the finest culture and of the very highest moral and religious training. They should be truly consecrated. We believe the Lord will raise up such in the course of time, and put his Spirit in them, and they will go forth. More and more there will be an inclination toward that field. There must first be general education among the Freedmen. As their civilization develops they will think more about Africa. They will yearn for their "kinsmen according to the flesh." The burden of the Christian's prayer should be that this period may be hastened—the time when this long neglected and despised portion of God's vineyard—shall receive the glorious gospel of our Lord and Saviour Jesus Christ.

Selma, Ala.

G. M. ELLIOTT.

A PLEA FOR SYRIA.

How beautiful upon the mountains are the feet of him that bringeth good tidings?—Isa. 52: 7.

On Syria's lofty mountains,
Through Palestine's green vales,
Shout, shout the joyous tidings
Of love that never fails.

To every creature tell it,
That once that soil was trod
By earth's incarnate Saviour,
The royal Christ of God:

That glen and dell are hallowed
By memories sublime;
Sweet thoughts to thrill the ages,
Unto the end of time.

Tell, sweetly tell of Jesus,
That mighty one to save,
Born there in lowly Bethlehem,
Baptized in Jordan's wave.

Who lived, and loved, and labored,
By Galilee's blue sea,
And died a sacrificial death
On lonely Calvary.

Then to the heights of glory,
Ascending up again;
The heavens now retain Him,
Beyond the sight of men.

To lowly human agents,
Sweet trust does He commit,
To tell His great salvation,
The glad news to transmit.

Till to earth's utmost limit,
Is spread his wondrous fame,
Till, o'er all lands, King Jesus,
Monarch supreme shall reign.

Philadelphia, Pa.

—SALLIE MORRISON.