

THE

# Reformed Presbyterian and Covenanter.

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OUR XXVIIth YEAR.

With this month, this magazine enters upon its twenty-seventh year of publication. The REFORMED PRESBYTERIAN was begun in 1837, and the COVENANTER in 1845. These were united in 1863 by the fathers of the present editors, who have now been associated for fifteen years. At no time in this period have we realized our responsibility, as we do now. There are two weekly papers edited by brethren connected with our church, well known to us all—the *Christian Statesman*, of Philadelphia, and the *Christian Nation*, of New York. They are devoted to the cause of National Reform. They do not deem it their duty to make the position of political dissent prominent, nor do they press it upon their readers. This pamphlet is “devoted to the principles of the Reformed Presbyterian church.” We have no disposition to magnify what we are doing for these principles. We are conscious of remissness, of weakness and of neglect, amid the exacting duties of pastoral and teaching offices. Only for men so engaged and thus supported, is the publication feasible. Yet we do magnify our place. Other publications advocate this and that measure, as vitally connected with the cause of Christ. We advocate the testimony and uphold the position of the Witnessing Church, as intimately connected with the honor and glory of the Redeemer.

Occupying the relation we do to the church, we ask our brethren for their support. Do not omit to pray for us in this department of our work, that we may advocate the truth clearly, firmly and kindly. Our pages are open to our brethren for the advocacy of the principles we have professed as a church. Articles should keep within bounds, as our space is limited. The spirit of the martyrs and confessors of Jesus has not left the church. Views fatal to her unity and her testimony cannot prevail to the dissolution of the only body which calls attention to the nation’s crowning sin, in her Testimony.

May God preserve the church!

He says: "It is not a long matter; it is about barassa. Barassa! Barassa!! Barassa!!! It has ruined our country; it has ruined our people very much. It has made our people mad. I beg of you, Malim Kip, don't forget this writing, for we all beg that he (Bishop Crowther) should beg the great priests (the committee of the church missionary society) that they should beg the English Queen to prevent bringing barassa into this land. For God and the prophet's sake, for God and the prophet his messenger's sake, he must help us in this matter of barassa. We all have confidence in him; he must not leave our country to become spoiled by barassa. Tell him, may God bless him in his work. This is the mouth word of Malike, the Emir of Nupe." It seems to me that such appeals should melt hearts of adamant, and cover with shame the face of every professing Christian who either by voice or vote helps to perpetuate the evil either in Africa or in America, and without fear of successful contradiction, I bring that charge home to every man in this country who either by voice or vote supports either the Democratic or Republican platforms.

Is the conscience of the so-called Christian nations dead? and shall we sleep the sleep of death until the trump of God awakes us to the judgment? Shall we continue to send forth streams of liquid fire until they irrigate all parts of the earth? or shall we arise in the name of our exalted Lord and purify the streams of commerce and civilization and take this world for Christ?

There are giants in the land, I know, but if we are possessed of the spirit of Joshua and Caleb we can go in and possess it. The door is now open, the command has gone forth, and the promise is sure, "Lo, I am with you always, even to the end of the world." Do you say the clouds are thick above our heads. I answer, true, but in the language of another, "Beyond the clouds the stars appear, and above all sits our reigning and exalted Lord." With reverence let me say the Lord cannot save this world with either a free or regulated traffic in ardent spirits, and if we believe that the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, we must look forward to some way for the utter destruction of this giant evil. If we altogether hold our peace then will deliverance arise from another quarter, for "He shall reign until he hath put all enemies under his feet." "To him be all glory and honor and might and dominion, world without end. Amen."

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## QUALIFICATIONS OF THE MISSIONARY.

BY REV. G. M. ELLIOTT, SELMA, ALABAMA.

God's work is not man's work, just as God's ways are not man's ways. In entering a mission field it is quite necessary that both the sender and those sent should understand this. It matters not where work is to be done, whether at home or abroad; in Syria or in the South; in China or in the Indian Territory. True missionary work is missionary work, the world over. It differs only in its adaptation to the circumstances. The spirit is the same. Methods may sometimes differ as the circumstances may require, but there is an essential sameness in all missionary work, and in all mission fields. These things being true, essentially the same qualifications are required in all who enter upon this work.

What these are, are clearly and briefly set forth in the October number of the *American Missionary*, which we here copy :

First of all, it is absolutely essential that those desiring to be missionaries should have a deep love for Christ, a full grasp of his plan of salvation, and be wholly consecrated, in their lives, to him. Mission work is not preaching grand sermons, or witnessing marvellous baptisms ; it is a patient, Christ-like life, day by day, far from external help, far from those we love ; a quiet sowing of tiny seeds, which may take long years to show above ground, combined with a steady bearing of loneliness, discomfort and petty persecutions. The work demands of every worker very real and manifest self-sacrifice and acts of faith. It aims at, and ought to be satisfied with, nothing less than the *conversion* of the people to God. Not *witness-bearing*, merely, but *fruit-bearing*, is the end in view. Anything short of the salvation of souls is failure.

It is generally found that when people are of no use at home, they are of no use in the mission field. The bright, brave, earnest spirit, ready to face difficulties at home, is the right spirit for the work abroad. A patient, persevering, plodding spirit, attempting great things for God, and expecting great things from God, is absolutely essential to success in missionary efforts. Those will not make the best missionaries who are easily daunted by the first difficulty or opposition, but those whose strength is equal to waiting upon God, and who fight through all obstacles by prayer and faith. The spasmodic worker, frantic in zeal one month, and at freezing-point another, will be weary long before the station has been reached ; while in the strength of Christ the weakest of us need not draw back, nor say, "I am not fit," yet nothing less than burning love to Christ, and in him to perishing souls, will survive and overleap the difficulties and disappointments of the work.

These are pointed and timely words to the church. They deserve careful reading, and sober meditation, by those who enter the mission fields, and also by those who are agencies in sending out Missionaries. The church, and church boards, we think, need more courage and faith than those who are sent, and those who are giving themselves to the work. Or rather, we mean that the faith of the church is not, in our day, equal to the faith that is manifested by the many that are offering themselves for the mission field. The great need of the church to-day is faith. There is the need of both faith and courage. Joshua would have perished like his brethren in the wilderness if he had not had any more courage and faith than we sometimes see manifested by the church and by her agencies. He was told to "be strong and of a good courage," and he should have "good success," and should possess the land. He obeyed, and he did succeed. We have the same source and the same promises to lean on that Joshua had. What we need is faith. We can possess the land. We can take the available missionary fields that are before us ; and at the asking, both the missionaries and the means to support them will be forthcoming. The work is the Lord's. The success is his. We are his agencies. When persons possessing the above qualifications present themselves for work, and the church, exercising faith in her head, sends them forth, then both the sent and the sender will have good success.

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#### THE BIBLE.\*

"Holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:21.

We have here the human side of the Scriptures. "Holy men of God spake." The Bible is an intensely human book. Each writer is him-

\*Sermon preached by Rev. J. M. Foster before the Indiana State University, September 16, 1888.