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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

FOREIGN MISSIONS.

BY REV. J. M. FOSTER.

“And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come.”—Matt. 24: 14.

The Saviour had been describing the destruction of Jerusalem, the taking away of the name and place of the Jewish nation. Before that can take place the gospel must be preached throughout all the known world, then cometh the end of Judaism. Before the year 70 the gospel had been proclaimed in every kingdom. Paul sounded the gospel trumpet at Rome and its sound went out to all the world, his words to the ends of the earth. Then there were signs in heaven, blood and fire and vapor of smoke, and Judaism passed away.

But the Saviour's vision comprehended a wider horizon than the disciples'. He looked into the future. He saw the great anti-Christ arise. In its destruction there would be wars, famines and earthquakes. But before its fall the reformers would come out and carry the gospel to all kindreds, nations, tongues and people, “then shall the end come.” Anti-Christ shall go down and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

A little work has been placed in my hands, “A short history of Christian missions from Abraham and Paul to Carey, Livingstone and Duff.” It is divided into three parts. I. *The Judaic Preparation*, from the calling of Abraham, 2,000 B. C., to the fall of Jerusalem, 70 A. D. II. *The Latin Preparation*, from A. D. 75 to 1784. III. *The English speaking Universal Ekvangelization*, 1784–1884. God called Abraham out of Ur. He with his family and relatives, journeyed up the Euphrates four hundred miles to Haran, where his father died. Thence he went to Shechem, Bethel, and Hebron. Thence to Egypt and back again. God made a covenant with him, giving to his seed the land of Canaan and making him the father of all nations. The position was well chosen. Palestine is the key to the highway east and west, flanked on either hand by Constantinople and Alexandria, the strategic centres of civilization. Through the Jewish theocracy God taught the nations the gospel by the object lessons of the types and ceremonies, the Messianic psalms and prophecies, “Unto you, O men, I call, and my voice is to the sons of men. Look unto me and be ye saved all ye ends of the earth. All ends of the earth shall remember and turn unto the Lord.” In their dispersion they carried the Scriptures to all nations, and all the world was on tip-toe of expectation when Christ appeared. But their mission made them proud, self-righteous and exclusive. And when the Messiah came they rejected him and persecuted his people. The Saviour foretold their rejection. But the gospel must be preached to all nations first. We are not to understand that all people would first

become believers, for out of the eighty-five millions living around the Mediterranean in the third century, not more than one in twenty embraced the Saviour and out of the one hundred and seventy millions then in the world, not one in one hundred and fifty accepted Christ. But all nations had heard of Christ. His gospel had been "preached as a witness" to them. Then came the threatened judgments. They were fully warned. For seven years before the city of Jerusalem fell, a demented boy ranged the streets, crying, "Woe to the city! woe to the temple! a voice from the morning, a voice from the evening, a voice from the four winds, a voice against the city and temple, a voice against the Bridegroom and the Bride, a voice against the whole people." They arrested and scourged him many times until the flesh fell from the bones. He made no resistance but repeated his cry of woes. At last he cried upon the wall "woe is me," and a dart pierced him and he died. In the siege women swallowed their jewels and roasted their own children. The temple was burned, and such roaring groans as the Jews sent up had never been heard. 1,100,000 were slain; Judaism went down.

The gospel was first preached to Rome, the Latin empire. Hence follows the *Latin Preparation*. This church grew in the face of persecution until in 323 Paganism went down and Christianity ascended the throne of the Cæsars. Then her symbol was "a woman clothed with the sun, the moon beneath her feet and a crown of twelve stars on her brow." But she in turn became worldly, selfish and exclusive. The Roman bishop became more and more arrogant in his claims, until in 606 he was declared universal bishop, and in 756 a temporal prince. In the time of Gregory the Great, all the kings of Europe bowed to the Tiara. The Papacy persecuted the people of God until the church cried out:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

Then her figure was "an harlot sitting upon a scarlet colored beast, clothed in purple and scarlet and decked with precious stones, having a golden cup in her hand, full of her fornication with which she makes the nations of the earth drunk." The cup of her iniquity is full. Her 1,260 days are accomplished. The seven vials are poured out upon her. She passes away amid the greatest revolutions the world has ever seen. The sun became black as sackcloth of hair, the moon became as blood, the stars of heaven fall and there was a great earthquake. The Papacy is no more. But before this occurs the gospel must be preached to all nations for a witness.

As Christ came out of Judaism in the fulness of time, so the reformers came out of Popery in the sixteenth century. As Judaism continued until the apostles had proclaimed the glad tidings to

all the known world, so the Papacy must continue until the reformers have preached Christ throughout all the earth. The reformers on the continent were wholly occupied with home missionary work. Their principles of civil and religious liberty found footing in England and America. Modern missions are the work of the English-speaking people. They began about one hundred years ago. Hence the *English-speaking Universal Evangelization*. The first missionary society was organized in Northamptonshire in 1784, for the purpose of praying for the conversion of the heathen. It met once a month for one hour. These meetings continued for seven years. Then in May, 1792, Carey preached a sermon at Nottingham "so pathetic and irresistible in its home-thrusts," that Dr. Ryland exclaimed: "If all the people had lifted up their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." The ministerial meeting was about to adjourn, however, without action, when Carey, taking Fuller by the arm said beseechingly, "And are you, after all, going again to do nothing?" It was resolved to act at the next meeting. The following October the society was organized that sent Carey to India. He supported himself and family at Dinajpore for six years, working with his hands like Paul, frequently coming near starving, and studying the Bengalee language and writing a grammar, and corresponding with Schwartz in the far south as to translating and printing the Bible. Then he removed to Serampore where he was joined by Marshman and Ward. They erected a building which served at once as house, church and school. He labored for forty-one years in Bengal without a break. He was followed by Dr. Duff, and to-day the "Protestant native church of India has increased to a community of half a million of souls who have more ordained pastors of their own than foreign missionaries, who increase at the rate of eighty-six per cent. every decade."

The report of Carey's self-sacrificing efforts in Bengal led to the organization of the London Missionary Society in 1795. They sent laborers to the south seas, China, South Africa, the West Indies, &c. Moffat, Livingstone and Stanley have opened the dark continent for this society. They have now 150 ordained missionaries, "with some 400 ordained natives, 4,500 native preachers, 90,000 communicants, native adherents to the number of the third of a million, and 110,000 boys and girls at school, all contributing £13,000 locally for spiritual and educational purpose." The American Board was organized in 1810. A few weeks ago the seventy-fifth anniversary was held in Boston. The society from the beginning has contributed \$20,000,000. Last year \$650,000 were given by it. They have sent missionaries to our American Indians, the Fiji Islands, North and Central China, Japan, Persia,

and Polynesia. The London Missionary Society and the American Board are two great leaders. There are about one hundred smaller societies. All contribute about \$7,500,000 annually. The churches have also entered the field. The Moravians sent out missionaries in 17:2 on the principle that the church owes it to the world to carry the gospel to all nations. The "Baptist Union" was formed in 1814, the Presbyterian Board was organized in 1837. The Reformed Presbyterian church entered the field in 1856. To-day our mission has "three ordained missionaries, two American lady teachers, one native licentiate, forty native teachers conducting twenty-seven schools, with 826 pupils." There are 136 native communicants. Our missionaries went forth weeping, bearing precious seed. Now they return rejoicing with these golden sheaves. The Reformed churches contribute annually \$7,500,000 for missions. Every year \$15,000,000 is given to convert the heathen, there are 3,000 ordained missionaries in the field, an army of 30,000 helpers, 400,000 pupils in schools and 2,000,000 native converts. The church has the means at her command for preaching the gospel to every creature in his own language "for a witness" within the present century. The ability involves the obligation. But the obligation is not being assumed. There is a disposition to avoid it. Is it not sad to have our own missionaries tell us that instead of nineteen schools with 386 pupils last year, they can only maintain fourteen schools this year with 282 pupils? Is it not ominous that the contributions of our churches last year to this work were \$1,500 less than in 1882? Shall we suffer this great work to flag for lack of support? Read the report of Dr. Metheny, that prince of missionaries. Read the appeal of Rev. Wm. J. Sproull, that valiant young veteran in the work. Let us not fail to come up to the help of the Lord against the mighty. I have seen the whole field presented by a diagram. It was a quadrilateral made up of twelve small squares. Nine squares were black, one white and two shaded. Out of 1,440,000,000 human beings on the earth only 440,000,000 have heard of Christ, 1,000,000,000 are in total darkness; 285,000,000 belong to the Greek and Roman churches, who have scarcely a gospel pure enough to save; 165,000,000 belong to the Reformed churches. Should not these facts quicken our efforts?

The Bible has been translated into 260 different languages, parts of it in 300 languages, by the American, and the British and Foreign Bible Societies. But there are 600 languages in the world. We have only entered the outer edges of the great harvest field. Every Sabbath day we come to the king's table and eat to the fill and scarcely know how to work off the spiritual energies created thereby. Remember that one thousand millions of human beings have never heard of our Saviour king, and know not that here is a table prepared for them. How shall we answer for their ignorance, while we spend our substance in luxurious living, instead of sending

them the gospel? A professing Christian women spent three hundred dollars for a sealskin and three dollars for foreign missions. Is that Christ-like? Though rich, for our sakes he became poor. Was she imitating him? I trow not. But that is a fair sample of one phase of our modern Christianity. Brethren, let us be ready to make sacrifices for the perishing. As we desire the fall of anti-Christ, which cannot come until this gospel has been proclaimed to all people; as we desire the honor of the Redeemer in the gathering in of the travail of his soul; as we desire the salvation of the perishing millions, who must go down to eternal death, except we send them the glad tidings; and as we desire a crown of glory in our Father's house, which must be dimmed if we prove recreant to this trust, let us give to the utmost limits of our ability.

Let me close with the words of our young missionary: "We would appeal to the church to hold up our hands by her prayers and her contributions. We would appeal to the little children of our congregations to deny themselves some toys and sweetmeats in order that the children of this land may enjoy the sweetness of the grace of life. We would appeal to the youth to deny themselves some of the costly pleasures and enjoyments of society, in order that the youth of this land may be afforded the opportunity of learning how they may glorify God and enjoy him forever. We would appeal to the active toilers in the business of real life to deny themselves in some degree the acquisition of earthly possessions, which moulder and decay, to the end that the spiritual outcasts of the benighted land, may be enabled to enjoy a title to that inheritance which is incorruptible, undefiled, and that fadeth not away. We would appeal to the more advanced in years, who, by the course of nature, may expect soon to be called upon to give an account of their stewardship, to deal wisely while their goods are in their power, so that the friends you make to yourselves with the mammon of unrighteousness may welcome you, when you fail, into the everlasting habitations. We would appeal to all ages and stations to do what they can to dispel the spiritual darkness in which these people are groping; to alleviate their burden of sin and misery; to ameliorate their forlorn condition, and infuse spiritual life into their dead souls. The fields are white to the harvest; pray ye, therefore, the Lord of the harvest, that he may send forth laborers into his harvest."

IN THE article by Professor Thompson, in this week's *Presbyterian*, he makes the remark that "mothers have made more pastors from the days of Timothy and Augustine, to our own, than any other human agency." Mothers have made missionaries also, and a fresh illustration of their power may be seen in the fine volume, which has just been issued, containing the lives of Robert and Mary Moffat. "On the long winter nights" of Robert Moffat's early Scottish home, his mother, a devout woman, was accustomed to read to her sons "gathered at the fireside, in such missionary publications as were then to be had, the story of the dauntless pioneers of the gospel; and more especially of the Moravians in Greenland and in the East Indies."—*The Presbyterian*.