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"Whereunto we have already attained, let us press on by the same rule, let us mind the same thing."

Ph. 16.

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

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ORIGINAL.

COVENANTERS AT GETTYSBURG.

BY REV. W. M. GLASGOW, BALTIMORE, MD.

The recent reunion of "the blue and the grey" soldiers at Gettysburg, Pennsylvania, upon the twenty-fifth anniversary of the battle, called together from all parts of the country a large number of old warriors. It was, to a large degree, a peace meeting, and an opportunity for previous enemies to shake the friendly hand of reconciliation over the scene of conflict, while they reviewed in word and sight the field of carnage. It was an epoch in the history of armies. Gettysburg is the Waterloo of America. In many respects it was a fiercer battle and a greater display of military prowess than that enacted upon European soil. At Waterloo the British had 72,000 men, 186 cannon, and lost 20,000 soldiers; the French had 80,000 men, 252 cannon, and lost 40,000 soldiers. At Gettysburg, the Confederates had 90,000 men, 200 cannon, and lost 40,000 soldiers; the Federals had 60,000 men, 200 cannon, and lost 24,000 soldiers. Now while war may be regarded as legalized murder, and, therefore, unjustifiable, yet let every American patriot point the finger of pride to the granite of Gettysburg when he remembers the cause and occasion of the war. It was to preserve the integrity of our common country. It was to suppress a rebellious spirit that could not be done in any other way. It was to break the power of that system which made a distinction between the races which God made of one blood, and by the defeat of General Lee the corner-stone of that ghastly slave-power, which the South sought to erect upon human bondage, was crushed to pieces, and the murderous hand which was striking a deadly blow at the heart of our nation was paralyzed.

Looking at the situation in this way, and believing that the Southern Confederacy was not only a breach of the Constitution but a conspiracy against God and humanity, Covenanters felt it their duty to save their country and defend their homes and interests. For this glorious cause they freely gave their lives and sub-

THE FEMALE DEACON AND THE SENTIMENTAL OVERFLOW OF SYNOD.

BY REV. D. S. FARIS.

I do not, at present, ask leave to have a hearing, in the REFORMED PRESBYTERIAN AND COVENANTER, on the question of female deacons because the decision of Synod was certainly wrong. I grant that the matter is problematical. There were arguments on both sides, that deserve deliberate and scholarly examination. A decent respect on the part of Synod for long established practice, and for the arguments of the ministry, should have delayed the decision till next Synod. This was the ground of my dissent at the time. Reflection convinces me that a second reason should have been added, viz., that the Synod has made an addition to the constitutional law of the church, without overture, and thus the rights of the sessions and the people have been invaded.

After I see what Synod's committee on reasons for the decision have to say I may ask leave to reply on the merits of the question. Meanwhile I wish to state those facts which, to my mind, prove that Synod reached its conclusions, not by means of deliberate and sober examination of the whole subject in all its bearings, but by "sentimental overflow." This word "overflow" was used by Dr. Kennedy himself to designate Synod's method of dealing with the subject. The Synod was borne along by the wave of popular sentiment, and did not act like a deliberative and judicial body. The only scholarly and effective argument in the case was that of Dr. Stevenson. The argument consisted, first, of a construction of certain passages of the New Testament, and second, of an argument based on allusions to the matter in the early fathers. No one was prepared to answer the patristic argument, on the spur of the moment; yet as Dr. Kennedy admitted, this line of argument is worthless, unless a foundation can be found for it in the word of God. The Doctor went about establishing the Scriptural foundation, evidently not with the deliberation and research of a scholar and a theologian, but as one borne along by the tide of sentimentalism. His first statement was that the direct Scriptural proof was wanting; but there are important things that are and must be taken for granted. He said that there is no direct proof that women were baptized or admitted to the Lord's table. This has always been taken for granted, and women's rights to these privileges have never been questioned. So, he said, women have been found doing work belonging to the deacon's office, and therefore we ought to presume that they were ordained. The Doctor in the rush of the overwhelming tide forgot the account of the baptism of Lydia and her household, recorded in Acts 16: 15. He would not have made such a mistake, if he had been following the matter in a cool, deliberate desire to obtain the truth. He knew better as soon as he had time to think, but he made his argument under the

influence of what he himself called an "overflow," and not as a person searching and expounding the word of God deliberately.

I heard no serious attempt to answer the argument from the seventh chapter of Acts, where the record shows that seven *men* were ordained to the deacon's office because widow *women* were neglected in the daily ministrations. If it was the mind of the Spirit that there should be official *female* deacons in the church, why was there no reference to the fact here? Nor was there anything more than a criticism to answer a parallel argument taken from 1 Tim. 3d chapter, where we find the qualification of the standing officers of the church. The passage in the old version reads, "Even so must their wives," &c. In the new version it reads, "Women in like manner must be grave." This without searching examination, was held to be an express recognition of female deacons. We claim that at most, it only casts a doubt; the old version cannot be laid aside as having no authority. •

Prof. Willson gave us no argument, but intimated, that from a thorough examination of the matter as a theologian, he had views that corresponded to the sentiment of Synod. He was surprised at the unanimous report of the committee, and equally surprised at the mind of the large part of Synod. The Professor should have given us the benefit of his theological researches, but contented himself by saying that he had heard no argument on the other side. Thus he brushed away what had been brought from the word of God, which seemed to demand some answer; and under the influence of the overflow, the Synod was willing to take for granted that the Professor was right, without hearing his reasons or exercising their own private judgment in the case. A few of us were not ready to vote for a measure which, to Presbyterians generally, will seem to be an innovation, at least without time to make up our minds prayerfully and carefully.

Another evidence of the overflow of enthusiasm, was the form in which the committee presented the matter at first, substantially as follows: "That we find nothing in nature nor in the word of God, to prevent a woman from holding the deacon's office." The second member of the committee was Dr. Kennedy, a well-known scholar and theologian, and would have known better than to have agreed to such a report, if at all sober and in his right mind. But being carried away by the enthusiasm in the committee, he agreed to it, and after the prelatival form of it had been objected to by myself, tardily found objection to the negative form of the report of his own committee. The Synod then changed it into the positive form, substantially as follows: "That we find it agreeable to nature and the word of God that a woman should be ordained to the office of deacon."

Another fact showing the undeliberative character of the proceeding, was the statement by some of the advocates of the measure, in reply to the ground taken by Dr. George, that no authority

is conferred in ordination to the office of deacon, but there would be in ordination to that of elder or preacher, and that authority on the part of woman is usurpation, that they were willing for woman to have her equal place with man in all offices, both in church and state. Thus no provision was made against the pressing of the matter further, in future, and the tide rushed onward overflowing the more cautious ground occupied by a few. Doubtless this flood-tide, if it be not checked, will carry women into all places of authority in church and state. Again, I would mention an argument of some one on the majority side, that it was necessary for us to take this step now, so as to continue to lead the churches in reform as heretofore. Reflection ought to convince such enthusiasts, that leadership is not desirable unless in a Scriptural progress, and this ought to be first determined in a deliberate and constitutional manner. Before closing I must confess my own fault in answering *foolishly* the palaver of Dr. Kennedy, blandly persuading the dissenters to withdraw their reasons, that the matter might go before the church in a more favorable light.

Now, I do not affirm that the Synod is certainly wrong, but I do charge the majority with undue haste in rushing to a decision which is an innovation upon our customs and constitution as received from the Church of Scotland; and, upon mature reflection, feel bound to add the additional reason of dissent, that the Synod, by not over-turing the matter, has violated the rights of the sessions and of the people.

COMMEMORATION OF THE CLOSE OF PERSECUTION.

The Synod in 1887 arranged for a commemorative service at its next meeting, and the committee appointed made excellent arrangements, which were carried out on Monday evening, June 4, before an audience that filled the Central Allegheny church. It was a fitting service, and we give an outline of the remarks. Rev. Dr. Thomas Sproull presided. The first address was by Rev. T. C. Sproull, pastor of the Cedarville, Ohio, congregation, who spoke in substance as follows on the topic, *The Great Principles for which the Reformed Presbyterian Church Contended—a Vindication of her Course*:

We meet to-night to commemorate the two hundredth anniversary of the close of persecution in Scotland, generally known as the Revolution settlement of 1688. We meet to review the lives, times, character and principles of men and women who counted not their lives dear unto them, but, for the sake of those principles, gave them up cheerfully upon the high places of the field. These principles they believed to be living, scriptural truths, applicable to the times in which they lived, and to the conduct and character of men in the relations they sustain to each other and to God in all ages.

The church, whose principles we propose briefly to review—of which church we claim to be the legitimate representative—is the Church of Scotland, which existed during the palmy days between 1638 and the accession of Charles the II., the church that swore the National Covenant in Glasgow in 1638, that held in that same year that memorable assembly, memorable for its fidelity and boldness in resisting the encroachments of prelacy and the imposition of unscriptural forms of worship upon the church, that suffered during those dreadful twenty eight years of fiery persecution, the church that did not accede to the