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THE

# Reformed Presbyterian

AND

# Covenanter.

APRIL,

1889.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS,

ALLEGHENY, PA.

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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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THE address of Rev. S. J. Crowe is Box 464, Mercer, Pa.

COLLECTION, April, 1st Sabbath, Library Fund; \$1,000.00 asked.

REV. JOHN LYND has received a call from the 2nd Belfast congregation.

THE quarter-centennial anniversary of the National Reform Association will be held in Pittsburgh, April 23, 24, and 25.

JOSEPH BOWES, Esq., of Baltimore, will deliver his lecture on the "Scotch Covenanters," in Wilkinsburg church, April 9th; Beaver Falls, April 11th, and Central Allegheny, April 12th.

CORRESPONDENTS will please direct personal letters to me at No. 2128 Columbia avenue, Philadelphia, Pa., and business letters to Editors of REFORMED PRESBYTERIAN AND COVENANTER, Allegheny, Pa., until further notice.  
D. B. WILSON.

THE New York *Mail and Express* of Saturday, March 2, contains at length a discourse by Rev. R. M. Sommerville, *America's Hour of Peril*, based on Amos 5: 6: *Seek ye the Lord and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.* The large collection for National Reform of over \$1,300, given by the Second church, his pastoral charge, shows the deep concern of that people for the nation's welfare, in giving the honor to Christ that belongs to him.

IOWA PRESBYTERY.

The Session of Morning Sun have arranged the programme for conference at the meeting of Presbytery in Morning Sun, April 9 and 10, as follows:

1. The Book of Psalms the Only Divinely Authorized Book of Praise in the Worship of God. Opened by Rev. T. A. H. Wylie.

2. The Grounds of our Political Dissent, Rev. J. A. Black. Other members are requested to come prepared to make remarks on either subject.  
C. D. TRUMBULL.

THE fourth annual meeting of the Women's Missionary Society of Pittsburgh Presbytery of the Reformed Presbyterian church, will be held in the Central R. P. Church, Allegheny, on Thursday, May 16, 1889. The following is the programme: Morning session, 9:30 o'clock.—Devotional exercises, Mrs. E. M. George, Wilkinsburg, 9:30 to 10; roll call; reading of minutes; report of Ex. Committee, corresponding secretary and treasurer; unfinished business; election of officers, 11 o'clock; noontide prayer; recess. Afternoon session, 1:30 o'clock.—Devotional exercises, Mrs. M. J. Campbell, Salem, 1:30 to 2; reports of societies; paper, "Mission Bands," Miss Mary Stevenson, Allegheny; collection for current expenses; miscellaneous business; singing, Ps. 106: 47 and 48 vs.; recess. Evening session, 7:30 o'clock.—Devotional exercises, Mrs. E. J. Pattison, New Castle; paper, "Our Mission," Miss Ella Martin, Pittsburgh; collection for Indian Mission; paper, "Our Trusts and Our Returns," Miss Jennie Slater, Miller's Run; installation of officers; adjourn, singing Pa. 72: 16 vs.

# Reformed Presbyterian and Covenanter

VOL. XXVII.

APRIL, 1889.

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## ORIGINAL.

### THE KNOWLEDGE AND BELIEF OF THE DOCTRINE OF THE RESURRECTION UNDER THE OLD TESTAMENT.

BY REV. JAMES KENNEDY, OF NEW YORK.

Having, in a former paper, given reasons for supposing that the resurrection was revealed to man immediately after the fall, as one of the provisions and benefits of the covenant of grace, and pointed out clear references to it in the writings of Moses, and traces of it even among heathen tribes and nations, we now state another conclusion as to the knowledge and belief of it under the Old Testament dispensation.

III. That during the period from Moses to the captivity, many passages show it to have been the steady faith of God's people.

It has been well said that, "the infrequency of the mention of the resurrection in the Old Testament arose, not from the doctrine being *unknown*, but from its being *assumed*, the immortality of the soul and the resurrection of the body always being to the Hebrew mind in close affinity." Something of the same sort may also account for the fact that so little is said in the New Testament about the immortality of the soul and the intermediate state, these being assumed as the faith generally, of all mankind, whereas the resurrection is very often dwelt on because the Gentile world—to which the gospel is now preached—had lost its primitive knowledge of, and faith in, this great truth, and it required line upon line to restore it to its primitive belief. Still the passages in the period from Moses to the captivity are, after all, not so very few, and in them this doctrine is perhaps more clearly and fully expressed than we find in any during the patriarchal period. The first we adduce is that familiar expression (Ps. 16: 10,) "For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." This passage Peter, speaking by the Spirit, directly applies to the resurrection of Christ. "He, (David) seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption;" (Acts 2: 31). But while primarily referring to Christ, "Whom God raised up, having loosed the pains of death, because it was not possible that he should be hold of it," it clearly shows that Old Testament saints were familiar with the idea of a resurrection, and that Messiah was not only to suffer death, but be raised up again, and that his resurrection was somehow connected with our redemption and salvation. Thus their faith was not a "vain faith," as

that the final state of glory and bliss, as enjoyed by the redeemed, is described as a "new heaven and a new earth," and that "the holy city, New Jerusalem, is seen coming down from God out of heaven," while a great voice proclaims, "The tabernacle of God is with men, and he will dwell with them;"—in view of all these, such an opinion may well be tolerated. One thing, however, is plain, that such a faith and such a hope must have powerfully influenced the minds of believers for good, while viewing their own gifted land as only a feeble type of a more glorious inheritance in the future, they steadily "looked for a city that hath foundations, whose builder and maker is God." And thus, probably, the minds of patriarchs, prophets, and of God's believing elect, may have then been more influenced by this doctrine than even in the minds of Christians in the present day, although to us more clearly made known. And it is questionable whether there is not altogether a fault in our teaching, both from the pulpit and through the press, as to the practical bearing of the resurrection on our daily life. Such a theme is hardly ever discussed, although everywhere presented in the New Testament as our hope and our joy, as we keep "looking for and hasting unto the coming of the day of God;" "Looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ;" and having "our conversation in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." Here is a theme worthy of any tongue or any pen.

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## OUR TERMS OF COMMUNION.

BY REV. D. S. FARIS.

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"Our Banner" furled. Hoist it again. "If any man tear down the flag, shoot him on the spot."

My friend is the friend of Christ's testimony. "My foes I them do hold," whoever they may be, that oppose the testimony of Jesus. This I received with my mother's milk,—this I learned from my father's earliest instructions. I can no more give it up than I can tear out my vitals. To me, the peace which passeth all understanding, and the testimony for Christ's crown, are closely linked, as vital parts of one another. I have taken Christ as my priest,—his blood is the atonement for my soul. I can brook no change of this gospel. I have also taken him as my king. I will not see my king crucified under color of honoring him as priest. I can make no terms with those that join in the crucifixion of my King. Let others say, it is a venal offence, for nations and their rulers, to cast off the authority of God and his Christ; and for professed Christians to bear allegiance to them, in their rejection of Christ, "Yet cannot I, because of the fear of God." If men, professing to honor Christ, by taking him as their saviour, pierce him in the side of his royal authority, by fellowshipping a Christless government, let not the church become partaker in this guilt. Treason is treason in Judas or Abithophel. The traitor hangs himself, out of the

fellowship of the church. The blame rests on himself; the church is clear.

But I want to leave the abstract theory, and argue in a practical way for maintaining, by discipline, the distinctive points of our testimony.

The question is not: Should the church have terms of communion, and exercise discipline to enforce them? All orthodox Christians believe this. The dispute is about the extent of the terms of communion. Nor do we dispute about the degree of light or knowledge that a convert must have to become a member of the church. Much discretion must be used here. There always will be much variety in the capacity and intelligence of the members of the church. But every one ought to have light enough to know the right from the wrong, whether he can answer well as to the reason or not. We can train the ignorant. Intelligent opposers come in to train us, and to break down our testimony. The seekers of light should be encouraged; the sowers of tares should be avoided. "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

"The testimony of the church is progressive." This proposition can be proved from history, inspired and uninspired. Those that make the "essentials of religion," *i. e.*, "fundamental principles and practices," the terms of Christian fellowship, overlook the progressiveness of the testimony. They place the church in a posture that prevents her from taking any decided part in new questions, and thus reduce the church to the condition of a fossil. This idea of terms of communion will suit the dumb dogs, who will not bark at current evils, because they are not found by name in the Bible or the earlier standards. The greatest hindrance to the spread of the gospel at the present time, is not the *divisions* of the church. Bad as these are, it is a fact, that some of the most remarkable revivals have taken place in the midst of the warmest contendings for the faith. It is the accursed indifference to the truth, on the part of the church, her ministry and membership, that does the mischief. It is the milk-and-water doctrine, and the turf-and-grass denunciation of sin, that harden the world in unbelief. What is needed to drive sinners out of their security, is to "pelt them heartily" with the stones of truth and of God's righteous judgments. It is the kid-glove handling of iniquity that spoils the work, and makes men roll sin as a sweet morsel under the tongue. We cannot expect God's blessing on our efforts, when we go about the business in a way that concedes to the world, and promises to make no racket about popular evils. To work in the company of those who quietly, or, as they say, prudently pass over such practical matters, is to compromise between God and the devil, and to "heal also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace." To take converts into the church upon a profession of general repentance, without particularizing notorious present sins, is to deceive their souls, and "make them twofold more the child of hell than they were before." Covenanters have been abreast of the times; they have applied the discipline to the great questions of the day. They have not only denounced slavery as the "sum of all villainy," but have cast the perpetrators of the crime out of the church. They have joined with other reformers in condemning

secret orders, as the worshippers of false gods ; and have cut them off from the congregation of the Lord. They have found drunkenness to be a damnable sin ; and have consigned the traffickers in liquor, who put the bottle to their neighbor, to the limbo of the ungodly and profane. They have found that the corrupters of the worship of God, who add to or take from the divine appointment, have their part taken out of the book of life ; and they have administered discipline accordingly. And, last, but not least, they have found the nations in league to plot against the Lord and his Christ ; and they have said the Christian must come out and be separate. Shall we now turn our backs on these faithful contendings, and sneer at them as a mere "shibboleth," an "ism," "our terms of communion," not "Christ's" ? These things are vital, if not "essential." They are the strategic points in the church's present battle for truth. In them are focused the early contendings for truth, in things fundamental. By standing to our colors here, we look for the progress both of church and state, to a higher plane. Our business has been to climb to the top and beckon others forward. The time has not come for us to fall back to a popular Christianity. Where, then, would be the spirit of the testimony of Jesus ? Who would ever suffer martyrdom, by walking in the common rank, and not pushing forward to the heights of truth and duty ? It is about such things as these that the battle now rages. The essentials of religion are not generally called in question. Christianity is now more popular than ever before. But the workmen are now "daubing the wall with untempered mortar." Trimmers have eviscerated the gospel and sugar-coated it, to make it easily taken. This process has gone on till the masses of men, lying in sin, despise the gospel as a religion in name, and not in power. If sinners are saved, they must be told of their sins. "The trumpet must give a certain sound." If preaching their sins affront them, so be it. Many a one has turned from the gospel, because of its hard sayings. This is nothing new ; it is as old as the gospel itself. The church would have more power to-day, if her members were fewer. If she would purge out her Sabbath breakers, her Masons and other secretists, her dancers and pleasure-seekers, her covetous and profane, her extortioners and supporters of secular powers, her prestige would rise. The world would respect her sincerity. What we, as a church, want, is not to go down to the common level of popular Christianity, but to raise the banner for Christ higher and higher. Our weakness comes not from the lofty position we have taken, but from dandling, like Samson, with the harlot of sin, by which the locks of our great strength have been shorn. Our way is not backward ; onward we must go, or perish.

It will be said, "This talk is all very well. We all believe and say these things ; and we should say them louder and stronger than ever. We do not propose to cease our denunciation of popular sins. Synod should still lead forward by good resolutions." Ah, indeed ! Put the nail to the right place and hold it there with your fingers ? Better drive it to the head, with the hammer of discipline, then it will stay in its place, and hold the work together. The meaning of those who are in favor of the orthodox talk and resolutions, is that our discipline should go no further than that of the popular churches. In short, that as Christ has received the members of other churches, we ought to

receive them on the same terms. This is the old doctrine of free communion. But the law of communion among brethren is not our vital relation to Christ,—a thing man cannot determine; but a credible profession of interest in Christ, and subjection to his authority. But of this we must judge by the law and the testimony. Disorderly brethren may be deprived of fellowship in the church. This does not necessarily separate them from Christ. Nor can we take the judgment of the public on this matter. This would shift and vary like the wind. To-day, slavery would be condemned; yesterday, it was justified. Now, secret societies are tolerated, in the opinion of most professors of religion. This does not make them right. Opinion, even of majorities, is not law. Where the majority err in matters of vital moment, minorities must apply the law, whatever it cost. Calvin's argument for the unity of the church does not apply to the present situation. His thunderbolts were directed against divisive sectaries, who were seeking their own and not Christ's glory. Our position to-day, is that of a church divided on important matters of principle, and practice; and the cry is, "Ignore them in the terms of communion;" "Let us have unity." It is easy to theorize about the sinfulness and harm of division; but the difficulty comes in when a practical union is proposed. Who shall give up? Time-servers say, "They must give up who have gone in advance." Thus they would open the door like that of Noah's ark, to let in the clean and the unclean. The divisions ought to be healed; but every attempt to heal them by compromise, has only added another.

We have a historical position. We are what we are by a natural growth. Providence has assigned us a place and a duty. The churches and the world respect our position, though they do not *love* it; and the same may be said of our *persons* when we stand up for our profession. But we shall draw on ourselves the *contempt* of all, if we shirk the duties of our day and our place. If our attitude toward other Christians is now *unbrotherly*, it is strange, and passing strange; for the drift is directly away from the strict application of our testimony. We were *more* brotherly when we were *more* strict. We should, then, return to good brotherhood, by going back to our first love, which brought forth the reproof of brotherly discipline for all scandals against our profession.

Why not let those that agree with the Presbyterian terms of communion, embrace them; and leave us, who are contented in the possession of our father's inheritance, in peace?

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## THE FUNDAMENTAL PRINCIPLE OF THE COVENANTER CHURCH.

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BY REV. J. C. SMITH.

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In the R. P. & C. for November is an article by Prof. Coleman stating his views of the "one principle which unifies all the points of our distinctive position." I have often thanked the brother in my heart for his article, and yet I do not think that he has "hit the nail on the head." His statement is, that it is the holding to "the moral personality of church and state," that is such principle.