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THE

Reformed Presbyterian

AND

Covenanter.

SEPTEMBER, - - - 1879.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS,

ALLEGHENY, PA.

"Where to 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.

DB Willson
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WE HOPE that subscribers receiving bills will remit to us as early as possible, by our agents, or by money order or registered letter.

WE offer a copy of the True Psalmody to any person sending us a new subscriber with his subscription to the Reformed Presbyterian and Covenant in advance for one year.

THE address of Jno. A. McKee, elected by last Synod treasurer of the Board of Trustees, and of the Central Board of Missions, is No. 56 5th Avenue, Pittsburgh, Pa. Money for the following funds is hereafter to be sent to him: Superannuated Ministers' (and other money for investment for church schemes), Southern Mission, Domestic Mission, Chinese Mission.

THE session of the Theological Seminary for 1879-80, will begin 3d Tuesday, September 16. The attention of students is directed to the action of Synod, (Minutes R. P. and C. page 214, 1878), "all students required to be present at the opening exercises of the seminary." Opening lecture by Prof. Sloane, in the evening, at the Allegheny Church. S. O. WYLIE, Ch. Board of Studts.

THE Presbytery of Rochester will meet at Rochester, N. Y., on the first Tuesday of October, (Oct. 7.) at 7:30 P. M. Sermon by the Moderator or his alternate, Rev. T. J. Allen. ROBERT SHIELDS, Clerk.

APPOINTMENTS IN OHIO PRESBYTERY.—Rev. R. J. Sharpe, Londonderry, 1st and 2d Sabbaths of August, North Salem, 3d Sabbath, Jonathan's Creek, 4th and 5th Sabbaths of August; Foster, Londonderry, 1st and 2d Sabbaths of September; J. R. Latimer, June and July, Londonderry and North Salem, as he arranges. H. P. McCLEUREIN.

REV. ROBERT JOHNSON died at his home, near Kossuth, Iowa, on Sabbath, July 27th, and was buried at Sharon. He was in his seventieth year.

COLLECTIONS: 1st Sab. July, National Reform; 1st Sab. August, Southern Mission, \$2,000; 1st Sab. September, Board of Education, \$1,000.

THE Scotch R. P. Synod met at Glasgow, May 5th. Rev. J. McDonald was Moderator. The overture on Covenant Renovation transmitted to sessions, was approved of and a committee appointed to adopt measures preparatory to covenanting. \$5,000 of the tracts had been circulated since the institution of the Tract Publication Agency, three years ago.

THE Irish R. P. Synod met at Belfast, June 16th. Rev. Torrens Boyd was Moderator. Rev. James Brown, of Ballymoney, was appointed to attend the Presbyterian Alliance meeting in Philadelphia, in 1880, and Rev. R. Nevin, if he can find it convenient to go. Five theological students were reported. Rev. Dr. James Dick, after twenty-five years of labor as professor, resigned, and Rev. Josias Chaucellor, of Belfast, was chosen in his place, as professor of systematic theology. Dr. Dick has also resigned his pastorate at Kellswater. Many among us hear with regret of the growing infirmity of this faithful servant of Christ.

THE call on J. R. Wylie by Lynd Grove Congregation has been declined.

THE Committee to decide on location of College have accepted the site near Beaver Falls.

THE last report of the Central Allegheny congregation, owing to causes that could not be controlled, was defective and as published does injustice to the congregation. The Treasurer requests us to correct the amount of total contributions. Instead of \$2,480 it should be \$4,480.

APPOINTMENTS FOR PHILADELPHIA PRESBYTERY.—Daunity, Conococheague, October 1st and 2d Sab. 3d congregation, Philadelphia, 3d and 4th Sab.; Latimer, 3d cong., Philadelphia, Oct. 1st and 3d Sab.; Conococheague, 3d and 4th Sab.; Shanks, 3d cong., Philadelphia, November; Dr. Beattie, December; T. C. Sprout, 3d cong., Philadelphia, January, February.

ADDITIONAL COPIES of Minutes of Synod furnished for 20 cts., address Editors.

THE

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ORIGINAL.

THE PRESIDENT AND CONGRESS.

We have written in condemnation of the President's bargaining with the Southern leaders before his accession to the Presidency, and of the evils it has begotten. These men have never lost sight of the advantage they gained. The President's course, his private dealing on public interests, alienated from him the Republican leaders for a long time. A change, however, has come in the relation of these parties. This change was inevitable. The Southern people with their allies, the Northern Democracy, still differ radically from the party that carried the nation through the war, and there was no room for a compromise. The Democracy, being in the minority in the North, is still necessarily controlled in caucus by the South, and it is now as it was before the war, and even worse, in that now that party reflects the views of those lately in rebellion.

With the present Congress, the power in the Senate passed into the hands of the Democracy. They had already sway in the House of Representatives. This year they have full sway in both Houses, not however, a two-thirds vote. They have sought to repeal laws that discriminate in any way against those of them that have been in rebellion and the laws that militate against the heresy of State Rights. The conflict has now centred on the election laws.

Full control of the government for purposes of legislation requires two-thirds of each House, or the President and a majority in both Houses. The Democracy have taken a definite stand to *force* their ends. They have determined to secure legislation by refusing appropriations to the Executive to carry on the government, if they are not yielded to. This ground they took in the House last year, in framing the appropriation bills, to which they tacked provisions of repeal of laws objectionable to them as Democrats. An extra session was forced on this one issue, and again and again they have tried the President. They have yielded, however, partially in the

THE UNITY OF THE CHURCH.

BY REV. J. M. FOSTER, CINCINNATI, OHIO.

"One Lord, one faith, one baptism."—*Ephes. 4: 5.*

THE visible church is "the society made up of all such as in all ages and places of the world do profess the true religion, and of their children." The distinguishing marks of the church are, soundness of doctrinal sentiment, a lawful and regular ministry, and a due administration of gospel ordinances. Any society possessing these characteristics, can claim membership in Christ's house. Respecting this church, the apostle here asserts that she is one. By this *unity* we do not understand a mere aggregation of the heterogenous elements of Christendom. Such a unity would remind one of Burke's description of Lord Chatham's cabinet: "He made an administration so checkered and speckled; he put together a piece of joinery so crossly indented, and whimsically dove-tailed; a cabinet so variously inlaid; such a piece of diversified mosaic; such a tessellated pavement without cement; here a bit of black stone and there a bit of white, that it was indeed a very curious show, but utterly unsafe to touch, and insecure to stand on." This is the unity of the *Spirit* in the bond of peace. It is not a forced uniformity, but unity in variety. As Harbaugh says of the heavenly worshippers: "They bore the distinctive characteristics of the 'nations, and kindreds, and people, and tongues,' out of which they had been redeemed. One as saints; one in their holiness and joy; but distinct and various as individuals. Those happy worshippers do not stand like statues formed in one mould, but as living beings, exhibiting, both in their characters and worship, an endless variety in the deepest unity."

1. The church is one in her origin. The church is a "kingdom," of which Jesus Christ is the proprietor. "*My kingdom is not of this world.*" A "household" of which Christ is the head. "As the husband is the head of the wife, so is Christ the head of his church;" a building of which he is the architect. "Upon this rock I will build my church." The church owes her existence to Christ's mediatorial authority. Without the work of Christ, agreed upon in the eternal counsels, the church could never have had a being. Her entire structure, privileges, and ends, rest on what he did. But for his engagement from eternity, it is impossible to see how such a society as the Church of God could ever have existed. Nor is this all. The church owes her existence to the creative authority of the Redeemer. She is not a self-existent, self-constituted association, merely formed by voluntary agreement or mutual compact among her members, with reference even to the work of the Son of God. She is expressly founded by the voluntary and authoritative appointment of the Redeemer himself. He founded this church in Eden, when he called the attention of the guilty pair to their destitute and sinful state, and announced the Protevangelium, "The seed of the woman shall bruise the serpent's head." He re-organized her when he appeared to Abraham as the angel of Jehovah, the

uncreated messenger of the covenant, and made him "the father of many nations;" for that covenant, we know, "was confirmed of God in Christ." He started her upon a new career at Sinai, in the giving of the law, for we are assured that the law was "ordained by angels in the hands of a Mediator." At the introduction of the New Testament dispensation—that dispensation which is to continue to the end of time—we are assured that the Lord Jesus Christ himself administered ordinances, authorized and sent forth ministers, countenanced with his presence the social meetings of the church, and, on the day of Pentecost, shed abundantly on his assembled disciples the influences of his Spirit. The church originated in the Lord Jesus Christ.

2. The church is one in her head. "He is the head of the body, the church." Seated, as becomes a king, in the highest place, the head gives orders to all the members of the body, sending out his orders along the nerves as along telegraphic wires; the head controls the whole body. At his command the eye opens or shuts, the tongue speaks or remains silent, the hand rises or falls, the foot moves or remains at rest. The head is the most absolute monarch in the world. His subjects never mutiny. They never hatch any conspiracies. Pattern of the obedience we should yield to Jesus Christ, they yield implicit obedience to the head. Archbishop Cranmer was sentenced to be burned at the stake for the word of God, and for the testimony of Jesus. Pattern of true penitence, he resolves that the hand that signed his recantation shall perish first. He is chained to the stake, the faggots are kindled, and the forked tongues of the fire gather up about him, as if impatient for their victim. By the force of his iron will, he holds that hand in the flames until it drops from his body. At the command of the head the hand lays itself down for amputation. Let the head forgive, and the hands are instantly opened to receive that of an enemy, in token of estrangement gone, and quarrel buried. As the head is the supreme executive organ of the body, so is Christ the sole administrator of the church. As the head of the body is one, so is Christ the only head of his church. The Father has placed the crown of ecclesiastical supremacy upon his head, and he refuses to share it with any deputy under heaven. He needs no vicar or vicegerent to administer his spiritual government on his behalf. That he has reserved as the sole prerogative of his own person. He has delegated his incommunicable headship to none; neither to pope nor prelates; neither to patriarchs nor parliaments. He will brook no rival upon his throne, and wicked usurpers he will hurl therefrom in his anger, and destroy them in his hot displeasure. The church knows only one head and husband. "For as the husband is the head of the wife, so is Christ the head of his church." It would be utterly inadmissible for a third party to come in between the husband and the wife, and under him, assume the administration of the family; and as it would be criminal for her to be espoused to such an usurper, so it is not to be endured for a third party,

whether pope, prince or prelate, to come in between Christ and his church, and under him assume the administration. Such heads are daring intruders and sacrilegious usurpers of a portion of that authority which legally belongs to the one husband and head. They are nondescripts in the law of Christ, for there we read that "he gave some apostles, some prophets, and some pastors and teachers," but nowhere do we read that he gave either popes, princes or prelates to be the sole ministerial or legislative heads of his church. What would the President of the United States say, if his ministers were subject to Spain, or France, or England? Would he not indignantly inquire, who is supreme in these parts? And yet the deluded sons and daughters of popery and prelacy have transferred their allegiance from Sion's only head and king to mere usurpers. Let us lift up the cry of treason against all such invasions of the authority of Christ's house. Let us slay with the sword of the Spirit, and cast out to the dogs, all who make such arrogant and dishonoring claims. The Lord Jesus Christ is the supreme and governing head of his church. His church is one in her head. He has been her prophetic, pontific and regal head from the beginning—the head of her doctrine, discipline, worship, and government. The unity and continuity of the church imply the unity and continuity of her head. The New Testament church is simply the Old Testament church continued under modifications. The unbelieving Jews were cut off, and the believing Gentiles were grafted in, and Christ remains the one head of his church, visible and invisible, collective and several, "for the head of every man is Christ." Christ is the head of his church militant and triumphant. "Wherefore God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus, every knee should bow, of things in heaven and things on earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God, the Father. The mode of administration may change at the resurrection and day of judgment, but Christ remains the head of his church triumphant. The Lamb upon the throne, the eternal and immutable head of his glorified body.

"Thy kingdom hath none end at all,
It shall through all ages all remain."

(TO BE CONTINUED.)

EDITORIAL.

THE LATE MEETING OF SYNOD.

The minutes of Synod have no doubt given to the church great ground of gratitude. They exhibit an improved condition of financial affairs, and zealous efforts, in a number of directions, to advance the cause of Christ.

There were in attendance eighty-six ministers and fifty-six ruling elders, and this, though the place of meeting was on the Atlantic coast, and so well satisfied was Synod with this attendance that they have adjourned to meet in Philadelphia the coming year. The business was done