

THE

Reformed Presbyterian

AND

COVENANTER.

THOMAS SPROULL,
EDITOR AND PROPRIETOR.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"You should earnestly contend for the faith which was once delivered unto the saints."—*Jude*,

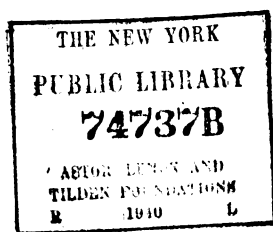
COMBINED SERIES, VOL. V.



PITTSBURGH:

PRINTED BY BAKEWELL & MARTENS, No. 71 GRANT STREET

1867.



CONTENTS.

ACKNOWLEDGMENTS of Money	
by Rev. J. L. M'Cartney,.....	63
Amendment Convention,.....	151
Amendment to the Constitution,.....	184
Another Solution to the Missionary Riddle,.....	128
Appeal for Money,.....	89
Appeal of the Board of Church Ex- tension,.....	303
Appointments by Pittsburgh Pres- bytery,.....	96, 240, 352
Appointments by Lakes Presbytery,	288, 240
Appointments by New York Pres- bytery,	239
Are we True Covenanters?.....	182
BANNER of the Covenant,.....	144
Be Careful for Nothing,.....	260
Bible Women,.....	270
Boys Singing,.....	314
CAN Covenanters vote for Amend- ments to State Constitutions?	294
Causes of Thanksgiving,.....	345
Causes of Fasting,.....	374
Circular,.....	316
Closing Exercises of the Seminary,....	121
Convention to Amend the Constitu- tion,	126
Constitution of the Renwick Refor- mation Society,	153
Conversion of the Jews,.....	143
Coming of the Son of Man,.....	1, 35
DANIEL'S Prophetic Numbers,.....	129
Day of Small Things not to be De- spised,.....	86
Defense of Some Points in Catholic Communion,.....	337
ECCLESIASTICAL Union,	55
Explanation,	141
FACTS versus Misstatements,.....	17
Father in Israel gone,	94
Fashionable Skepticism,.....	189
Foreign Mission,.....	8, 379
Foreign Mission Fund,.....	26
Funds for building Mission Buildings in Syria,.....	64, 160
Funds for Schemes of the Church,....	240

GILEAD Balm Again,.....	20
Gloom and Sunshine,.....	300
HAS the State a Religion?.....	146, 165
Holy Spirit and Modern Christian- ity and its Professors,.....	114
How they Look at it,.....	93
IGNORANCE, Insensibility and Folly,.....	38, 112
Illinois Presbytery,.....	154, 278, 378
Indianapolis Congregation,.....	346
Indianapolis Mission,.....	37
Information for Emigrants to the West,.....	91
Intolerance of Latitudinarianism,....	11
Iowa Presbytery,.....	22, 281
Is the Mission among the Freedmen a Failure?	277
KANSAS Correspondence, 233, 302, 335	
LAKES Presbytery,.....	239, 376
Letter from Minnesota,.....	215
Letter from the Irish Synod,.....	249
Letter from the Scotch Synod,.....	241
London S. R. P. Magazine,.....	180
MEETING of Synod,.....	258
Minutes of Synod,.....	195
Missionary Riddle,.....	59
Ministerial Support,.....	357
NOTICES of Books,.....	32, 61
95, 158, 191, 285, 318, 331, 380	
North-Western Mission,.....	306
Note from Rev. D. Steele,.....	96
New York Presbytery,.....	376
OBITUARIES—	
James Smith,.....	29
Oliver Martin,.....	31
Mary Deavy,.....	31
J. Orr,.....	31
A. W. Wright,.....	31
Mary A. Murphy,.....	59
Lydia Caruthers,.....	60
Mary F. Shaw,	61
Mary Ann Gass,.....	95
D. A. Hutchinson,.....	128
Martha W. Hazlett,.....	153
Jane A. Lacke,.....	153

Wm. Coleman,.....	157	Resolutions on Death of Rev. G. M. Mendenhall,.....	321
S. Henderson,.....	157	Resolutions on Death of Samuel Jack,.....	320
Mary K. Orr,.....	190	Resolutions of Board of Deacons of Second Congregation of N. Y.,.....	25
Nancy Boggs,.....	190	Rochester Presbytery,.....	349
Nancy Gemmill,.....	190		
Willie A. M'Niel,.....	190	SECOND Advent and the Confession of Faith, The.....	134
Isabella Wray,.....	191	Selections,.....	192
Kate J. Kennedy,.....	240	Sermons Considered,.....	70
W. M. Wylie,.....	283	Should an Unbeliever Pray?.....	298
James Beattie,.....	284	Solution of the Missionary Riddle,...	93
Elizabeth M'Lawry,.....	285	Sketch of Kiernander,.....	42
George Spence,.....	317	Something in a Name,.....	111
W. T. Reed,.....	317	Strictures on "Occasional Hearing,".....	138
A. M'Kelvy,.....	350	Stray Thoughts on a Few Subjects, ..	172
Susan and John Elsey,.....	380	Subscriptions for Church Buildings in Syria,.....	92
Ohio Presbytery,.....	24, 125	Sunny Thoughts for Clouded Hours,.....	175
Our Mission,.....	12	Syria Mission,.....	116, 254, 311, 367
Occasional Hearing,.....	82	Systematic Beneficence,.....	118
Open and Close Communion,.....	289		
Our Subscribers,.....	20	THOUGHTS on the Lamentations of the Patriarch of Uz,.....	40
PAUL'S Weakness turned into Strength,.....	186	Twelve Years Ago,	116
Pittsburgh Presbytery,.....	281, 348	To the Pastors and Congregations of the Reformed Presbyterian Church.....	379
Popery as it is,.....	98		
Preaching for the Times, The.....	50	UNION Presbyterian on Forbearance,	154
Present State of the National Reformation Movement,.....	161	VOTING for Amendment to Constitution.....	313
Philadelphia Union Convention, The.....	353	WASHINGTON Mission,.....	16, 178
Preaching to Sinners,.....	359	Why is it?.....	65
		Wicked Men in High Places,.....	
REASONS for Withdrawing from the Communion of the Associate Synod of North America,.....	344	YOUNG Men's Prayer Meetings,...	321
Recent War in Europe, The.....	46		
Receipts, &c.,.....	186		
Reformed Presbyterian Synod of Ireland,.....	285		
Remarks on "Strictures" in May Number,.....	305, 326		
Religion in High Places,.....	187		

THE

Reformed Presbyterian and Covenanters.

VOL. V.

MAY, 1867.

No. 5.

DANIEL'S PROPHETIC NUMBERS.

INTERPRETERS of prophecy have found no little difficulty in explaining and applying the three prophetic periods mentioned in the last chapter of Daniel. While there is general agreement in the opinion that they indicate the duration of the dominion of the Antichristian power, and that their termination will introduce a happy change for the church and the world, there is far from harmony in fixing their date. That the first, verse 7, synchronizes with the periods of John in the Revelation, is scarcely to be questioned. The "time, times, and half," of Daniel, and "time, times and a half," "forty and two months," and "twelve hundred and sixty days," of John, being all of the same length, have most probably the same beginning, and of course, the same end.

Daniel mentions two other periods, corresponding to which we find nothing in the Revelation. The first of these is in the eleventh verse. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." We have here the state of things at the beginning of this period described, but nothing showing how its end may be known. The taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, presents a state of things that agrees so well with the giving of the outer court of the temple to the Gentiles, and their treading under foot the holy city (Rev. 11: 2), that there is strong probability that it refers to the same time, and therefore this number of Daniel begins with the commencement of the forty-two months of John. It follows then that this period of Daniel will extend thirty years beyond his first period, and all the periods of John that synchronize with it.

Dr. Mason's view, that Daniel's second period began with A.D. 533, has not been verified by history. According to his scheme, some event answering to the close of that period should have taken place in 1822. But this was not the case. We must, therefore, look for a later date. And though the reasoning of Dr. Mason is ingenious in sustaining his position, that Daniel's period and John's must have different begin-

we dwell in our ceiled houses when the Lord's house lieth waste? O let us learn of that wonderful man, Müller, of Bristol, England, who lives by faith only, and is carrying on a greater work than any congregation, or perhaps than any denomination of God's people under the sun. What a miracle of divine grace and love! a man possessing no property, and will not ask man for any assistance, yet God, in answer to prayer, gives him the means to build orphan houses that contain hundreds of children, and provides every necessary for a large institution of learning, and sends the Bible and missionaries to the heathen. Is not this the faith and work of a true Covenanter? Then let us ask such faith, and pray earnestly that we rise to that degree of trust, and assure ourselves that we are engaged in the Lord's work. But before we can do this, we must all get to work individually, as if all depended on our own efforts. We must not, as we are too much inclined to do, leave the burden of work to the minister, elder or deacon; we are all under the same covenant vows, and have all consecrated ourselves and all we possess to God and his cause. Therefore, we should observe the most strict exactness in the use of every talent, and this very important one which enters so much into all our business and controls so much of our time. Be liberal with all the wealth God has given us. Give cheerfully, systematically, regularly, and largely, without being solicited by any person; then the Lord's treasury will be full, and those chosen of God to hold up the standards of the church will take new courage, a new life will be given to every scheme of the church; then, and not until then, will the blessing of the Lord be upon us, or the Spirit be poured out upon the work of our hands.

HOPE.

AMENDMENT TO THE CONSTITUTION.

MR. EDITOR — I wish to make a few remarks on the action of the convention that met at Philadelphia, March 5th, 1867, "to secure certain *religious* amendments to the National Constitution." I am not entirely satisfied with the action of the above mentioned convention; because it falls short of the attainments of the Second Reformation in reference to the religious duties of nations. The object of the convention is unquestionably right — "to secure certain *religious* amendments to the national Constitution."

This recognizes a nation as being a religious, as well as a civil person — capable of feeling, cherishing and maintaining religious feelings and sentiments or opinions; and also of practicing religious duties, and of swearing and subscribing religious covenants; for whatsoever a religious person is religiously bound to do, they are bound by covenant to do. So the church, being an ecclesiastical person, is not thereby disqualified for holding and maintaining some principles in reference to civil polity, nor absolved from the obligation of performing civil duties, nor from swearing and subscribing civil covenants.

And the reason for this, is, that the good Christian is a good citizen,

but he that is not a Christian is a bad man, and cannot be a good citizen — “an evil tree cannot bring forth good fruit.” When the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms were sworn and subscribed, they were “subscribed by persons of all ranks” — “all sorts of persons.” The Christian swore and subscribed both the religious and civil parts of these covenants. And so did the citizen.

And it must not be forgotten that both the civil and religious parts of these covenants descend to all generations. Now, if we recognize God at all, we must recognize him as the only true God, and our God — our covenant God. We are, as a nation, just as much bound to have God as our God, as Israel of old. Now, there is nothing like this contemplated in the recognition proposed by the convention. It is true that “Almighty God is acknowledged as the source of all authority and power, in civil government, and the Lord Jesus Christ as ruler (governor) among the nations.” But it is not proposed that “Almighty God shall be the covenant God of this nation, nor that the Lord Jesus Christ shall be its governor.”

If we would have the name of a Christian nation, we must have Christ as our own Governor (Ps. 22: 27), for those nations that do not take hold of God’s covenant of grace, nor give themselves to the Lord in a perpetual covenant, are still gentiles — heathen. When God entered into covenant with the nation of Israel, at Horeb, he said, in the preface to the ten commandments, “I am the Lord *thy* God,” that is, I am the Lord *thy* God, O Israel.

Again, he said, in the first commandment, “Thou shalt have no other Gods beside me,” that is, shalt have me as *thy* covenant God. And so God is now speaking to all the nations, in his word — to all nations who have his written word. And all nations who decline taking hold of God’s covenant, are in a state of rebellion against God. The convention is manifestly trying to get up — not such an acknowledgment as the word of God requires, but such a one as an ungodly nation and blacksliding churches will be willing to subscribe.

We learn something about the views of the convention, from the resolutions reported by the business committee, with regard to what authority the written word should have in controlling the members of civil society. They say, “the only question for us to consider is, has the Supreme Ruler given us any expression of his will in regard to this matter? That expression, *wherever* found, whether inscribed on the *framework of creation*, the physical, intellectual, moral or *social constitution of man*, or set forth in the inspired word, has, and must necessarily have the FORCE OF LAW.” Is it, indeed, true, that the natural law, as inscribed on the physical, intellectual, moral or social constitution of fallen and depraved man, has the force of law in controlling the members of civil society?

JOHN M’CAULEY.

REIMERSBURG, PA., April 12th, 1867.