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THE

Reformed Presbyterian

AND

Covenanter.

APRIL,

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J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS,

ALLEGHENY, PA.

"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. WILLSON.

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 Ps. 72: 16 vs.

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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

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?

THE FUNDAMENTAL PRINCIPLE OF THE COVENANTER CHURCH.

BY REV. J. C. SMITH.

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.

For a number of years I have thought that the unifying principle is the duty of man in all relations to be in covenant with God through our Lord Jesus Christ. Man has to do with God only through Christ, and is either in the position of an enemy or a friend. Being in covenant with God brings man into a position of loyalty and friendship. This should extend to man in all divinely constituted relationships.

Why do I hold this view?

I. This covers the whole ground occupied by our church and gives a foundation deep and broad. God has always dealt with man through covenants. Man is born through Adam in covenant relation and under the curse of a broken covenant, a covenant of death. The only possible escape from this is through the covenant of grace of which the Lord Jesus Christ is the head. Whoever embraces him escapes the curse of the covenant of death and enjoys the blessings of the covenant of life, including forgiveness of sins and all good appropriate to the individual or organic body so embracing Christ.

The one thing essential to this new covenant relation and blessing is the acceptance of Jesus as Lord to be loved and obeyed. Such covenant need not be written and formal to be real; but loyalty to Christ must be the one known and acknowledged principle of action. Hence every individual, family, church, or nation that has not really accepted Christ as Lord and King is where all men are by nature, under the curse of death. No true disciple of Christ can safely and consistently become a part of a government that occupies such a position. Hence our position of dissent and our patriotic pleading with our nation to place itself voluntarily under the sceptre of King Jesus.

II. This is a historically correct statement of our position. I need only to refer to the origin of the Covenanter Church in Scotland in proof. That which our fathers contended for unto death was not the moral personality of church and state. This has never been denied by intelligent people except by those who have been driven to it to escape the obligation of obedience to Jesus Christ in civil matters. The personality of nations has been acknowledged in all ages in every other respect except in this one. No one would ever have thought of denying it except for the promptings of atheism in the heart.

Our government in America was founded on a principle directly antagonistic to the historical fundamental position of our church. Not that the American people denied the personality of nations, but denied the right of Jesus to be the nation's supreme ruler. They enthroned themselves and attempted to dethrone Christ. Whenever this nation takes Christ for its Lord it will stand toward God and his law in a position of loyalty and blessing. Then it will be safe, dutiful and consistent for a loyal subject of Christ to identify with it. If this nation continues to "forget God" the curse of death will be visited upon it. God in his providence will vindicate the correctness of the fundamental position of the little, despised Covenanter Church. We can better afford to await this vindication than to step out of the range of covenant blessing.

THE loudest complainers are generally the poorest workers and the stingiest givers.