

THE
Reformed Presbyterian
AND
COVENANTER.

J. W. SPROULL,
D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto 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.

COMBINED SERIES, VOL. XIII.



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ALL money received to December 13th, acknowledged this month.

MR. JOHN HART, box 1082, Toronto, Canada, is agent for the magazine.

THE Communion at Pleasant Ridge was on November 1st, Sabbath. Rev. J. S. T. Milligan assisted.

THE collection for the Board of Church Extension is to be taken up on the 1st Sabbath of January. The appeal is in this number.

At the request of various members of Presbytery, I hereby call the meeting for half past two, P. M., January 12. D. B. WILLSON, Moderator.

SYNOD appointed the first Thursday of January, the 7th, to be observed as a day of fasting and humiliation. For the causes, see page 202 of the Minutes in the July number, 1874.

PITTSBURGH PRESBYTERY will hold a special meeting in the Central Allegheny Church on Tuesday evening, January 12, at 7 o'clock, to hear specimens of improvement from the students of theology under its care.

WE are obliged to the editors of the *R. P. Watchman*, for their kind notice of our magazine in their November issue. We regard with interest their earnest endeavors to maintain time-honored principles. We feel that their uncomfortable position will incline them more and more to us. Their brethren of the majority Synod in Scotland seem determined to give up their church position. The *Watchman* well deserves support. It discusses living questions. It is published at the moderate price of a shilling British (including postage.) Address, Alex. Gardner, Paisley, Scotland.

WE notice in the Report of the Secretary of the Treasury, that the receipts from taxes on spirits and tobacco have both fallen off. He endorses the proposition to increase the tax on spirits ten cents a gallon. He gives the following explanation of the falling off of the revenue: "The decrease in the receipts from spirits is due to the small production of brandy in 1874, in consequence of the partial failure of the fruit crop in 1873; the earlier collection of special taxes in 1874 than in 1873; the reduction in the value of warehouse, rectifiers', and dealers' stamps by act of June 6, 1872, which reduction operated during the whole fiscal year 1874, but during only eleven months of 1873; and the smaller collection from repealed taxes relating to spirits in 1874 than in 1873." He pays no attention to the moral element that operated in 1874, the temperance movement, and refuses it any credit. Thus our nation ignores moral forces.

THE
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VOL. XIII.

JANUARY, 1875.

No. 1.

ORIGINAL.

TO OUR READERS.

TWELVE months of our joint editorial work have gone by, and on the threshold of another year, we send you our greeting. Since the past year began its course, changes have occurred in many a household into which it is our privilege to enter. The messenger of death has come, removing an honored father, a beloved mother, or some other one of the family circle. God only can bind up these wounds. In all these changes, he has dealt kindly with the ministry of our church. Death has not up to this writing entered their ranks.

We address ourselves to our work at the commencement of another year, glad to do what we can to commend our principles, and to promote the concern of the members of the church in what relates to her prosperity. We endeavor to furnish the magazine at as moderate a price as we can, and we have assumed the postage, which is now required to be paid in advance, so that the magazine is actually cheaper than ever before to subscribers. A trifle to each, yet it is something to us in the aggregate. We hope our subscribers, in view of this, will see the justice of remitting promptly their subscriptions. Members of the church ought to see the benefit of having a church magazine in every family, and they can in this way extend our influence. We look to our brethren in the ministry to aid us by contributing to our pages, and may we not hope to hear from those, who with us rank among the younger men in the service of the church? We intend, as intimated in the last number, to give place to matter especially designed for children, while at the same time we shall seek so to write that other parts of the magazine may be in a measure attractive to them. We give this month the first of a series of articles on the history of our church in this land. We know that these will be of interest to all, as we cherish the memory of the church's struggles for the truth. So much as to our publication.

bare our sins in his own body on the tree." Isaiah 53:4-7. 1 Peter 2:24.

By the *world*, whose sin is borne by the Lamb of God, the church seems to be intended. The church and the world are generally distinguished in Scripture; but sometimes the two terms are used interchangeably. Thus, Paul says, "God was in Christ, reconciling the world unto himself—not imputing their trespasses unto them." 2 Cor. 5:19. But this cannot be said of all mankind, because it is not true of all men that they are "reconciled to God," and that he "imputes not their trespasses unto them"—it is true of believers only. Again, our Lord promises to send the Holy Spirit to "convince the world of sin, and of righteousness, and of judgment." John 16:8. But lamentable facts demonstrate that men in general are not thus convinced. The language is applicable to believers only, and the reason of the application probably is, that they originally belonged to the world; that is, they are of the world when the Spirit begins to deal with them. In both these passages the dimensions of the church are commensurate with each other, and the word *world* seems to be used in this sense in the text. The Lamb of God beareth the sin of the world—the world that God "*reconciles to himself*;"—the world *to whom he "imputeth not their trespasses;"*—the world *whom the Spirit "convinces of sin, and of righteousness, and of judgment;"* that is, *the elect world*. John directs special attention to the Redeemer by a note of admiration: "*Behold the Lamb of God!*" What a wonderful person is Christ!—wonderful in the union of his natures—God and man united; wonderful in his offices—the Prophet, Priest and King of his church; wonderful in his sacrifice—his soul being made an offering for sin; wonderful in his power to save—"able to save to the uttermost all that come unto God by him." "The Wonderful—the Counsellor—the mighty God—the everlasting Father—the Prince of Peace!" "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES.

BY T. SPROULL, D. D.

THE distinctive principles of the Reformed Presbyterian Church have always been unpopular. Relating chiefly to the authority of the Lord Jesus Christ as "Prince of the kings of the earth," it is to be expected that those who press on nations the duty to submit to him as their King, will, while men in their political relations are in subjection to "the god of this world," meet with obstinate resistance. The conflicting claims of the lawful Ruler and of the usurper are maintained by their respective followers, and so long as the large majority are content to remain in the ranks of the usurper, the advocates of Christ's authority are accounted enthusiasts, and men who turn the world upside down. They receive but little credit for sincerity, though it is evident that they are farthest from being influenced by considerations of ease, honor

or profit, in taking their positions as witnesses for Christ as King of nations.

The Reformed [Presbyterian Church furnishes a practical exemplification of the correctness of these statements. Called by her Head to witness a good confession for his royal rights, her history is the record of an earnest struggle against all in whom the spirit of the world is the dominant and animating power. It makes their condition peculiarly trying when that spirit becomes embodied in civil institutions, urging them on "to take counsel against the Lord and against his anointed." This has generally been the case. If at times nations seem to be indifferent to the great conflict, that apparent neutrality still leaves them in opposition to Christ. "He that is not with me is against me."

It is proposed in this series of papers to take notice of the contentings of the witnesses in this land for the Mediator's royal claims. The early history of the Covenanting Church in North America is involved in a good deal of obscurity. The sources of information at this date are few, and the facts are scanty and often unsatisfactory. Still it is worth the labor to bring together such materials as can be obtained, that will aid in accomplishing the object in view.

The first Covenanters that are known to have come to this country, were those who were banished in 1685 from Scotland, under the oppressive reign of James the Second. About two hundred who were charged with being concerned in the invasion of the Duke of Argyle, were arrested, and after suffering for nearly the whole summer the horrors of confinement in Dunnottar Castle and Bass Rock, were, with many others, put on board a vessel about to sail for New Jersey. Before sailing, twenty-eight of them left the following testimony to the cause for which they suffered:

"Being now to leave their own native country and covenanted land, by an unjust sentence of banishment, for owning truth and standing by duty, and studying to keep their covenant engagements and baptismal vows, whereby they stand obliged to resist and testify against all that is contrary to the word of God and their covenants; and their sentence of banishment being chiefly because they refused the oath of allegiance, which in conscience they could not take, because in so doing they utterly declined the Lord Jesus Christ from having any power in his own house, and practically would by taking it, say, he was not King and head of his church and over their consciences; but on the contrary, this was to take and put in his room a man whose breath is in his nostrils, yea, a man that is a sworn enemy to religion, an avowed papist, whom by our covenants we are bound to withstand and disown, and that agreeably to Scripture."—Deut. 17:14, 15.

They sailed from Leith on the fifth of September. A number of them died on the passage, of fever. When they arrived in New Jersey, they were at first taken for banished convicts; but the governor of the province inquired into their case by a jury, and acquitted them. They were then kindly treated by the colonists. From thence some went westward to Pennsylvania, some to New England, and some, it is probable, to South Carolina. These banished Covenanters seem to have been the germs of the church in these different parts of this country. It is thus that God takes the wise in their own craftiness, and makes the wrath of man to praise him.

It is not until about the middle of the eighteenth century that we find Covenanters in this country formally taking their position as witnesses for the Headship of Christ over nations. Influenced by the desire to improve their condition, as well as to escape from the oppression of Erastian tyranny, families and individuals left Scotland and Ireland and located in such parts of this land as presented the best prospect of promoting their temporal interests and enjoying religious privileges. They brought their principles with them; they knew them, loved them, and were determined to hold them fast. These principles were embodied in the Testimony emitted by the church in Scotland, which was accepted by the church in Ireland. In this Testimony they declared, in language not to be misunderstood, their attachment to the cause of Christ as King of nations. The following extract will show the principles on the subject of civil government for which they were taught to contend, and which their children brought with them to the land of their adoption :

"The Presbytery testifies against and condemns that principle that the Christian people of God ought to give explicit acknowledgment of and implicit subjection and obedience to, whatever civil authority (though most wicked and unlawful), the Lord in his holy providence may, for the trial and punishment of his church, permit a backsliding people to constitute and set up without regard to the precept of his word. And they hereby reject whatever, in opposition to the Church of Scotland, does justly, and in its own nature imply, a voluntary and real acknowledgment of the lawfulness of the title and authority of an anti-scriptural, anti-covenanted and Erastian government, constituted upon the ruin of a scriptural covenanted reformation."

Holding these views, it is clear that Covenanters who had emigrated to this country, then in a state of colonial dependence on Great Britain, could no more unite with the government here than in the mother country. They avoided incorporation with it by any act that would homologate its authority as lawful. Their loyalty to their King enthroned in heaven restrained them from professing allegiance to any government on earth, that was either opposed to his authority, or treated it with neglect or indifference. They, moreover, could not unite with any of the branches of the Presbyterian Church that did not stand on the platform of the covenanted reformation, that was undermined and broken down by the Revolution Settlement of 1688. They felt it to be their duty to renew their covenant engagements. This was done in 1763, by a number of them in Middle Octorara, Pennsylvania. Mr. Craighead, a minister of the Presbyterian Church, joined himself to them and aided them in this work. As they had no ecclesiastical organization, it was at most but an act of the church in her primary social meetings, no doubt blessed of God for promoting their spiritual welfare and strengthening them for maintaining the testimony committed to them. Mr. Craighead did not possess steadfastness, and soon went back to his former connection.

In this trying condition, without the administration of public ordinances, they naturally looked to the church beyond the ocean for ministerial help. After nine years, their desire was granted. In 1752, Rev.

John Cuthbertson was sent by the Scottish Presbytery to minister to them. Twenty years he labored alone, visiting societies and families in different parts of the country, faithfully exhibiting the principles of the Testimony to which he was pledged, and encouraging and animating the witnesses of Christ to hold fast their profession.

In 1774, Rev. Matthew Linn and Rev. Alexander Dobbin were sent to his assistance by the Reformed Presbytery of Ireland. Shortly after their arrival they, along with Mr. Cuthbertson, constituted the first Reformed Presbytery in America.

The great political struggle that was now agitating the colonies, and that resulted in the Declaration of Independence two years later, rendered the condition of the Covenanters peculiarly difficult and trying. With the government of Great Britain they had no sympathy. They opposed it as guilty of covenant-breaking, both in the land whence they came and in the colonies where they dwelt. They could not but with delight watch the movements in the colonies in the direction of throwing off the yoke that had become intolerably oppressive. They were loyal to the cause of freedom. A tory among them, could one have been found, would have been recreant to his principles and vows. It is not strange, then, that in a conflict in which all their sympathies were with those who were struggling for the independence of this country, under the influences that surrounded them, they did not pause to apply their principles to the government about to be constituted. This was unhappily the case to such an extent, that the three ministers composing the Presbytery engaged in negotiations with the Associate Presbyteries of New York and Pennsylvania for the promotion of a union of the two bodies, which was consummated in 1782. By entering into this union, in which the Associate Reformed Church originated, the Reformed Presbytery gave up the distinctive principles of the covenanted Testimony, leaving the people again without a ministry.

In the articles of union on which this new body came into existence, we find some things in which there was an approximation of the Associate Church towards the position of the Reformed Presbyterian Church. They assert the mediatorial Headship of Jesus Christ over the nations; the covenant right of believers to temporal blessings; the duty of magistrates to take the word of God as the rule of their official conduct. But in the last clause of the eighth article is the following, in agreeing to which the ministers of the Reformed Presbytery gave up the main part of their testimony in regard to civil government: "But a religious test, any further than an oath of fidelity, can never be essentially necessary to the being of a magistrate, except when the people make it a condition of government; then it may be among that people necessary by their own voluntary deed."

This is so exactly in the spirit of article 6, sec. 3d, of the U. S. Constitution—"No religious test shall ever be required as a qualification to any office or public trust"—that it is clear it was designed to remove any scruples that some might have against incorporating with the government on account of its irreligious character. By declaring that a religious test was not necessary to the being of a magistrate, it is evident they meant that the want of this was not a sufficient reason for Christians to

refuse to swear allegiance to the government in which no such test was required. There were some who had the intelligence and the faithfulness to refuse to go with their ministers in giving up, for the sake of enjoying political privileges, the fundamental principles of a covenanted Testimony. Some account of them, and the provision made for their spiritual welfare, will be presented in our next paper.

SELECTED.

DRAFT OF PROPOSED CONFESSION AND COVENANT.

SUBMITTED FOR CONSIDERATION TO COMMITTEE OF THE SCOTTISH SYNOD.

WE take the following from the *Irish Covenanter* for November. It will be read with interest, in the light of our own act.—ED.

In entering into covenant with God, and in the most solemn manner binding ourselves to fear and serve him all our days, it becomes us to do so under a deep sense of our utter unworthiness and sinfulness in his sight. We ought to be deeply humbled and abased on account of all the transgressions of his holy law wherewith we are chargeable, and in the exercise of faith in the all-sufficiency of the blood of Christ to wash away all our guilt, and to cleanse us from the power and pollution of sin, to seek that, through the influence of divine grace and the outpouring of the Holy Spirit on our souls, we may be enabled to turn from all our evil ways, and fear and serve the Lord our God as long as we shall live.

We would, therefore, confess and lament before our God our lukewarmness and indifference in regard to God's glory and the things which concern our eternal well-being. We would be abased on account of the low condition of vital godliness in our own souls, the carnality of our hearts, and our proneness to forget God and his great salvation through the deadening influence of the world.

We would desire to humble ourselves under the mighty hand of God on account of remissness in his service—our want of energy and devotedness therein—our carelessness and indifference in regard to the advancement of the glory of God in the earth. We have to confess that we are chargeable with apathy in neglecting to spread the glorious gospel of divine grace—to make known God's salvation to a world living in wickedness.

We have to lament that we have not prized the word of God and the means of grace as we should have done. We would be deeply abased in God's sight on account of failure and shortcoming in the discharge of the duties devolving on us in all the relations of life we sustain—as members of the church, of the family, and of civil society. Especially would we lament the weakness and feebleness of our prayers, and that our walk and conversation in the world has not at all times been such as to commend Christ and his salvation.

We confess that we have not been careful, as we ought, to remember the Sabbath day to keep it holy, nor to improve, for the nourishment of spiritual life and the growth of grace in our own souls, the means of

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M. Peoples, 68. E. L. Reed, 68. M. A. Cochran, 68. E. A. Cumming, 68.

Our readers will be glad to learn that an order has been issued by the Hon. George M. Robeson, Secretary of the Navy, directing that one of our national war vessels visit Latakiah annually.

A unanimous call was moderated in Maquoketa congregation, of which Rev. D. J. Coulter, now of Newark, N. J., was formerly pastor, on the 18th of January, by Rev. C. D. Trumbull in favor of R. C. Wylie. The salary offered is \$1,800.

A "Manual of the Central R. P. Church, Allegheny," containing a brief sketch of the history of the church in America and of the congregation since its organization, a list of officers, the roll of members, S. S. teachers and scholars, &c., &c., has been prepared, and can be obtained at J. J. East's, Federal street, Allegheny, or at the U P Rooms, Ninth street, Pittsburgh.

Mr. Alex. Patterson, of Patterson P. O. Madison county, Iowa, will be glad to give information to any members of the Church who think of moving west, respecting the district of country in which he lives. Patterson is a station on the railroad running from Des Moines to Winterset. Mr. Patterson is a Covenanter, and is very desirous to enjoy the society of his brethren in the church.

Will pastors of congregations please notify us at the earliest convenience after arrangements have been completed, the time when communions will be held, and the names of assistants.

The closing exercises of the Seminary will commence this year on March 30th.

Kansas Presbytery meets at Pleasant Ridge, May, 18, 1875, 7 o'clock, R. M.

The \$15.30 credited in our November number to Mrs. Ann Erwin for Foreign Missions should have been credited to Mrs. Ann Euwing.

Rev. Jno. Crozier will preach in Union congregation on the second Sabbath of February, and moderate in a call on the following Monday. He will moderate a call in Pine Creek congregation the next Tuesday.

For the convenience of the congregations, it might be well for pastors to have published the time when congregational visitation will be attended to, as soon as definitely fixed. In this way members at a distance would be notified.

Visitation in Central Allegheny will be attended to on the first Wednesday of February, at 8 P. M.

In reply to an inquirer, we would state there are cases of suffering among the members of our church in the West. We will cheerfully forward any contributions for their relief sent to us, and acknowledge the receipt of the same. Any aid given should be given at once.

In compliance with a suggestion made by different persons, we propose to publish as items of interest to our readers, marriage notices, when forwarded to us by responsible parties.

The statement made to the Earl of Derby by the deputation from the Synods of the R. P. Church in Ireland and Scotland, Rev. J. A. Chace, chairman, containing a clear and forcible presentation of the facts in the case, and an earnest appeal for taking prompt measures for the release of the imprisoned teachers, on account of a press of matter, we have been unable to publish in this number. The same reason will account for the non-appearance of several articles and some missionary letters.

We learn from our esteemed friend, Elder Jno. Caldwell, of Philadelphia, that the very influential delegation appointed by the Evangelical Alliance to present a memorial to the Sultan of Turkey to grant religious freedom to Christians in Syria and Turkey, was expected to reach Constantinople on Saturday, January 23. Sabbath, January 24, special prayer was offered in many of our churches for the success of the deputation.

The suggestion for special supplication for our mission in Syria, and the persecuted teachers, during the week of prayer, made by Rev. J. A. Chace, of Belfast, came too late for our January issue. The Board of Missions, however, heartily approved of the suggestion, and sent word to all our congregations.

Mr. Speer is appointed to preach in Sterling, Rochester Presbytery, March 2d, 3d and 4th Sabbaths. In Lind Grove, Iowa Presbytery, E. G. Elzey will preach Jan. 2, Sabbath, W. E. Johnston, Jan. 4th and 5th Sabbaths, T. P. Robb, Feb. 2d Sabbath, and K. Johnson, Feb. 4th Sabbath.

The address of Rev. S. R. Wallace is 11 Baker street, Syracuse, N. Y.

THE
Reformed Presbyterian and Covenanters.

VOL. XIII.

FEBRUARY, 1875.

No. 2.

ORIGINAL.

THE SACRAMENTAL WINE.

"Melchizedek king of Salem brought forth bread and WINE; and he was priest of the most high God."

ARTICLE FIRST.—TIROSH AND YAYIN.

"Zenuth, and Yayin, and Tirosh, captivate the heart."—Hos. 4: 11.

WHILE National Reform is, and must be, the question of the *age*, until it is effected, minor issues will, of necessity, arise, as the question of the *day*. And now that Slavery, as one of these issues, has been happily, though awfully, settled, Intemperance bids fair to be the next. With the movement against this great evil, all true Christians should go, as most of them are, in entire sympathy. The war against dram-drinking can scarcely be carried too far; and already the church is under high obligations to the temperance men for relieving her of a burden, once heavy to be borne; still crushing her in other nations, worse than ever known in our happy land, or at least now remembered. In the course of an active life of nearly thirty-six years, the writer has never had occasion to administer censure for drunkenness, but once. The absurdities put forth on the wine question during the past quarter century are an extreme of the *right-hand* sort, and would not have called forth a line from the present writer, had they not invaded his own communion; though he has been acquainted with them almost from their inception, and has known their fallacy.

A friendly neighbor—a good man—lately remarked to the writer, that he could receive *water* just as well as *wine*, at the Lord's table; it was only a symbol, at best. With that kind of men the writer hopes he will never interfere—this article is not intended for them. But when that sentiment, or anything resembling it, is practically thrust on myself, I will say, in the language of another, "No, not for an hour." The new mode has some redeeming features. The stuff made of mashed raisins, with other artificial preparations, is no unapt representation of

Take the two following :

NEW CASTLE, PA., May 30, 1870.

For some time I have used in my practice the unfermented wine prepared by J. Reynolds, of Ripley, Ohio, and can cheerfully recommend it to physicians as a mild and pleasant stomachic, particularly adapted to cases of delicate females WHERE GREAT NERVOUS DEBILITY EXISTS.

JOHN W. WALLACE, M. D.

That doctor knows what he is writing about. I could trust a case to him at any time.

GREENVILLE, PA., June 1, 1870.

For some years I have prescribed the unfermented wine, and regard it as almost indispensable in LOW FORMS OF FEVER AND DEBILITY of females with indigestion.

S. M. ROSS, M. D.

Beside the pleasure of finding doctors who can agree, it is quite satisfactory to find that both understand the case. That is exactly the article which I received from Ripley by express ; about as good as lemonade for an invalid at a very low stage, a good substitute for "wine whey." It is a pleasant drink. I wish I could afford to have it every day ; but it wants the Bible qualities of the natural, unsophisticated "fruit of the vine."

MESSRS. EDITORS AND READERS : I have spent all my sheets on the Tirosh, and it is far from being exhausted ; other terms will not require so much space. It will not be needful to prove to you that Yayin is fermented, and it will still remain for the other side to show us how many of the Yayins are unfermented. They have singularly failed in this particular up to latest issues.

A large amount of the critics now in the field maintain that Tirosh is not a liquid, but a solid, to be gathered in baskets, stowed in bins, and eaten with raw corn. The mistake is a very innocent one, and the inference is very childlike, therefore we should drink nothing but Tirosh.

In a future article I hope to handle other terms, including red wine and dibs, and show still farther that the prohibition of leavened bread has no relation to liquids. There is fermented wine, but no such article as leavened wine, according to Bible philology.

GLENWOOD, MINN., December, 1874.

R. H.

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. II.

BY THOS. SPROULL, D. D.

THE defection of the three ministers, Messrs. Cuthbertson, Linn and Dobbin, in 1781, left the Covenanters without the administration of public ordinances. Their condition was very like that of their forefathers in Scotland, nearly a century before, when Messrs. Shields, Linning and Boyd deserted them and went into the Established Church. The same course was followed by them in this country, that was taken by the remnant in Scotland. They not only refused to go with their ministers in their retrograde movement, but they testified against them

by refusing to attend their ministrations. To hear them preaching would be a tacit approval of their course, and a constructive declaration that the principles that were compromised were no part of the testimony that the witnesses of Christ are required to maintain. This they could not do, having professed to be the witnessing church that Jesus Christ her head has called to bear testimony to the truth of his regal authority as "King of nations." They learned their duty from his commands in his word. "Whereunto we have already attained let us walk by the same rule, let us mind the same thing." "Earnestly contend for the faith which was once delivered unto the saints." "That which ye have already, hold fast till I come." And in the record of the visions of the exile on Patmos, they found ample ground for their confidence that their testimony should at last prevail. "I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth." "And they overcame by the blood of the Lamb and by the word of their testimony." The witnesses, they were taught, were two, because this is the lowest number by which any matter in controversy can be proved, and also because those who maintain the whole truth will be, during the usurpation of Antichrist, a very small part of professed Christians. The number two has also an objective significance, pointing to the two cardinal institutions by which it is the will of God to bring the world into voluntary subjection to the mediatorial sceptre. These are the church and the state, or as frequently expressed in concrete terms, a *gospel ministry* and a *scriptural magistracy*.

The books from which they drew the inspiration of fidelity to Christ, were, besides the Bible, the Confession of Faith and Catechisms, the Scots Worthies, Cloud of Witnesses, and Crookshank's History of the Church of Scotland. In their libraries one or more of these prized volumes would generally be found, not lying in an obscure corner covered with dust, but in some convenient place, bearing marks of frequent perusal, and yet careful preservation. Parents read them in their families, and catching from the sentiment or narrative something of the spirit of the men "of whom the world was not worthy," they communicated it to their children, thus preparing them to "be followers of those who through faith and patience inherit the promises."

It was by such training that the descendants of a covenanted ancestry were fitted for acting in this land the part they so nobly performed when left without a ministry. Taking the word of God as the supreme standard of truth and duty, they had little difficulty in deciding the question of the claims of the United States Government to their allegiance. Their position as dissenters from the government was not rashly taken. They read the constitution and compared it with the requirements of the Bible and their own covenant obligations, and however much they admired its political excellencies, they could not accept it as an exemplification of God's ordinance of civil rule. They weighed it in the balance and found it wanting.

Rev. Mr. Martin had come over from Ireland and arrived in South Carolina in 1773. But though he did not go into the union, yet on account of his remoteness from the main body of the people who were in

Eastern Pennsylvania, little aid could be expected from him. Recognizing their covenant obligations to hold fast all the attainments of the church, sealed by the martyrdom of thousands "who loved not their lives to the death," they determined to "go forth by the footsteps of the flock," and in the way that was still open to them, maintain the cause entrusted to them, and pray to God to send them pastors after his own heart. Societies were formed for prayer and religious conference on Sabbaths and week days. They avoided all acts of incorporation with the government which in its constitution ignored the authority of God and of Christ; left Christianity and the church on a level with paganism and the synagogue of Satan; gave free access to all its offices, to irreligious and immoral men, and recognized and protected slavery. And they refrained from ecclesiastical fellowship in hearing the word with those churches that did not make incorporation with the government a bar to ecclesiastical fellowship. They reasoned correctly, that to be in organic connection with a nation that is not in allegiance to Christ, is a practical denial of his right to govern it by his law. For a witness of Christ to do this would be to give up his testimony. And they would not receive ordinances from ministers who were in connection with the government, for the same reason. With them the maintenance of a consistent testimony for the truth which they professed was paramount to the enjoyment of civil and ecclesiastical privileges. Rights conferred by men they could and they would relinquish when they were in conflict with their duty to God.

Time and facts have vindicated the wisdom and faithfulness of the Covenanters of those times in taking this position. Where, it might be asked, would the witnessing church be now, if they had continued to wait on the ministrations of the men who had abandoned the testimony that they were pledged to maintain? The answer is, nowhere. Had they pursued such a course, one generation would have sufficed to blot out the dividing line between the covenanting church and other denominations, from the conscience and the memory of their descendants, and left the truth for which the martyrs suffered without any to witness for it against immoral civil power.

To those who thus faithfully maintained the testimony of Jesus Christ in the face of opposition and reproach, we owe a debt of gratitude that we should not be slow to pay. They sowed the seed, and, if we have not reaped the harvest, we have seen "the blade and the ear," and hope soon to see "the full corn in the ear." Their testimony, borne both in profession and practice against slavery, was "the handful of corn in the earth on the top of the mountains," and in the causes that led to the emancipation of the enslaved and in the results might be seen "the fruit thereof shaking like Lebanon." The living germs of the truth in regard to the royal claims of Messiah that seemed almost to have perished in the sterile soil of insensible hearts, are showing signs of vitality in the interest now manifested in these claims throughout the land. They went forth weeping, bearing precious seed, their successors "shall doubtless come again rejoicing, bringing their sheaves with them."

It is due to the truth of history to state that such was the importance

attached to the maintenance of their testimony against the unfaithfulness of other churches, by refusing to wait on their ministrations in the preaching of the word, that they accounted doing this a censurable offence. This conviction had its origin on the other side of the Atlantic. There the British Government was charged with covenant breaking, and all who were in allegiance to it were partakers of this great crime. And the churches that suffered their members to continue in this sinful connection, were involved in its guilt. To hear their ministers preaching was to countenance them in their unfaithfulness, and to make the testimony lifted up against them of no effect. With these views, (and who can show that they are not correct?) they could do nothing else but require, under ecclesiastical pains, the strict observance of this form of maintaining their testimony against immorality in the state and unfaithfulness in the church.

In this country, although under a different government, yet inasmuch as it lacked the essentials of God's moral ordinance of civil rule, the same position was taken, both as regarded joining in allegiance with it and holding ecclesiastical fellowship with the churches which tolerated or justified such allegiance. Principles are not changed by being brought from beyond the Atlantic. The rule there was, no connection with a nation, even in voting, that is in hostility to Jesus Christ as King, and no connection with churches, even in hearing, that admit of such connection by their members. The same rule was applied here.

As confirmatory of what is stated above, two extracts are here given from the historical part of "*Reformation Principles Exhibited.*" The first refers to the course pursued by the Covenanters in Scotland after the revolution of 1688, when deserted by their ministers, Messrs. Shields, Linning and Boyd.

"As true to the principles of Presbyterian order, they would not call to the exercise of a part of the ministerial office any whom they could not invite to the discharge of the whole of its duties. They would not call any one to preach the word to them whom they could not admit to dispense the sacrament. Neither would they attend anywhere to the ministry of the word, except when they could conscientiously join in visible communion. As public teaching is equally with the administration of the sacraments exclusively the province of the ministry, they attended to the more private ordinances of the gospel in hope that God would visit them in time with faithful pastors. They lived as brothers; they worshipped socially in praying societies; they conversed freely about the whole salvation of Christ; they used many valuable authors, and were uniformly considered as more pious and intelligent than those who had the opportunity of hearing services every Sabbath." *Ref. Prin. Ex.*, 1849, pp. 91, 92.

The other extract relates to the Covenanters in this country after the defection of Messrs. Cuthbertson, Linn and Dobbin in 1782.

"The church was in danger of becoming entirely extinct in America after the defection took place. * * * They were now reduced throughout the continent to the state in which they were before they had any organized congregation. They were reduced to their private fellowship meetings. They did not however despair even at their lowest state. They expected and received help." *Ib.*, p. 111.

We are without the means of forming even an approximate estimate of the number of Covenanters who were in America at the time to which the last extract refers. During the revolutionary struggle emigration from abroad was entirely stopped. Those who were in this country at the beginning of that period, were weakened by the defection of their ministers, who took many with them into their new connection. Without a ministry it was not to be expected that they could have much success in gaining converts to their cause. The most they could do was to train up their youth in the knowledge and belief of the principles which they professed. Pains were taken to impress on the hearts of the young an intelligent attachment to the truths of their testimony. They were taught to reckon it an honor to bear the name and be identified with the faithful witnesses of Christ, whose deeds and sufferings were portrayed vividly before their minds in the books which they carefully read.

The great body of Covenanters lived at this time in Eastern Pennsylvania. For more than twenty years Mr. Cuthbertson had labored alone among them, diligently and faithfully, and there is no doubt that he was instrumental in strengthening them for the trial to which their firmness was afterwards subjected. After he was joined by Messrs. Linn and Dobbin, in 1774, the Reformed Presbytery was organized, and these ministers were settled in congregations. Their labors, however, extended far beyond the limits of their immediate pastorates. Mr. Cuthbertson had the charge of the eastern portion in the counties adjacent to Philadelphia; Mr. Linn, in Dauphin county in the vicinity of Harrisburg, and Mr. Dobbin in York and Franklin counties. In all these localities Covenanters were found after the defection of their pastors organized into praying societies, promoting their spiritual welfare and holding fast their profession.

So soon after the war as the way was open for emigration from abroad, these societies received accessions from the churches in Scotland and Ireland. Parents, with rising families, and young men and women, saw, in coming to America, a prospect of improving their condition, which it was hopeless to expect at home. Covenanters are generally of that class who, by industry and economy, lay up something over and above what is needed for present support. This accumulation, with the price of their leasehold, enabled them to undertake the voyage, often with something to depend on when they arrived. While it was important to settle where they could advance their worldly interests, it was to them more important to be where they could enjoy the ordinances. From friends in this country they received information and encouragement, and in a few years there was a large addition to the praying societies in the several localities where they existed. Belonging to this class were the father and mother of the writer. The former came to this country in 1783, unmarried, and the latter, with her mother and the family, a few years later. Both spent several years in Franklin county, where they were married, and thence moved to the west in the neighborhood of Greensburg. From them and from others, whose history is substantially the same, many of the facts in these sketches were learned. The efforts employed to obtain ministers from abroad, and their success, will furnish matter for the next paper.

COMBINED SERIES,

VOL. XIII, No. 3.

THE

Reformed Presbyterian

AND

Covenant.

MARCH, - - 1875.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto 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*.

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EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

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Will pastors please send notices of communions?

The March collection is for Aged Minister's Fund.

The money received for Kansas has been distributed, and will be acknowledged.

Some reports are crowded out. They will appear next month, with notices received.

Rev. J. Crozier moderated a call in Union and Pine Creek, Pa., in favor of Rev. R. J. George. Salary \$1,100—\$550 each place.

A unanimous call was moderated in Sterling congregation on Monday, Feb. 22d, by Rev. R. D. Sproull in favor of Mr. T. J. Allen.

The "1" in the figures as to the Maquoketa call in our last number was for "\$." The salary offered Mr. R. C. Wylie is \$800.

Our January list of ministers omits the name of Rev. R. Sommerville, whose address is 329 W. 29th street, New York City.

We publish a letter of the Rev. Dr. Black from a copy found among the papers of a relative of one of the editors, lately deceased.

A National Reform Convention will be held in Columbus, Ohio, March 10th and 11th. We urge all who can to attend this the last convention this season.

The evidence we have on hands, referred to by Dr. Metheny, refutes the statement in the cable dispatches that the accounts of the outrage at B'hamra were exaggerated.

The new postal regulations enable us to send the magazine to Canada at the same rates as to any part of the United States. The subscription price for Canada subscribers is now one dollar.

The Board of Foreign Missions has obtained an additional teacher for the Syrian field. Miss Martha R. Wylie, daughter of Rev. P. H. Wylie, of Rushsylvania, O, received and accepted the appointment.

Death has entered the family of Rev. Dr. Houston, and has taken his youngest son, Dr. J. K. Houston, a young man of the brightest promise, and of earnest piety. He died December 20th, in the 24th year of his age.

Communion in Central Allegheny, March 4th Sabbath; assistant, R. D. Sproull. Visitation in New Castle, Monday, April 5th, 11 A. M. Communion in North Jackson and Poland, May 3d Sabbath; Rev. Dr. Milligan and S. J. Crowe to assist. Visitation at communion season.

A letter from Rev. Lewis Johnston, Selma, Alabama, dated February the 10th, states that the mission is in a very prosperous condition. The average attendance in the day school is 161, and the Sabbath school numbers on an average 60. Many more are on the roll, but only able to give partial attendance.

In answer to inquiries in regard to a new edition of the Testimony, the committee having the matter in charge would say that there are no funds at their disposal for this purpose. The collection ordered by Synod to meet the cost of a new edition, has not been made. Under these circumstances the committee does not feel permitted to incur obligations to the printer.

The closing exercises of the Theological Seminary will begin Tuesday, March 30th. The Board of Superintendents will meet in the hall of the seminary building at 4 P. M.

F. O. WYLIE, Chairman.
D. McALLISTER, Secretary.

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

MARCH, 1875.

No. 3.

ORIGINAL.

WHAT PLACE DO YOU FILL?

THE wisdom and munificence of God are clearly seen in all the arrangements of providence and grace. He saw the end from the beginning, and adapted the means to the end, qualifying every agent for the place he is to occupy, and the work he is appointed to perform. This is manifest in the Christian church. Great diversities of gifts, but the same spirit. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith. These gifts are so many talents given to be exercised for the good of the body. "Having these gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, or ministering, let us wait on our ministering." In the due exercise of these gifts, we have the perfection of Christian character in the whole church, and the perfection of ministerial character in her ministry. A common mistake is to expect perfection in each member, and some congregations think their pastor should possess all ministerial qualifications. This was never designed by the Head of the church. But every man, whether in the ministry or in the membership, has gifts to qualify him to do a certain work, and in the improvement and exercise of his gifts, he can perform that work better than any other member, and thus promote the good of the whole. He benefits the church by exercising his gift in doing his own work.

Some have the word of wisdom. They have a gift of adaptation to circumstances. This is common both to the ministry and membership. Some ministers have real and continued usefulness, who have neither great talents nor profound learning, because the service is always appropriate. If a fast, a thanksgiving, or sacramental Sabbath; the text, the sermon, the devotional exercises, all harmonize with the occasion. Others of greater gifts are lacking in this, and their fast-day sermon would be as appropriate to the first Sabbath of January. This word of

heart. Yes, go forward, spouse of Christ; gather the learning of Egypt, the wealth of Egypt; gold, silver, brass, fine linen, goat's hair, badger's skins, everything, without fear, grudge or caution; though others think thee mad. Adorn the throne; send out the chariot; send the ox, the lion, the eagle, the man; plow with the ox and ass together, if you can do no better; gather the honey, empty combs and all, if you cannot separate them; use no caution, as said before, except on one point. "Let the oxen and the young asses that cultivate the soil *eat clean provender, winnowed with the shovel and the fan.*" The day will come to set up the temple of Solomon, as well as "the booth of David that has fallen." A working church, if ever so small, may embrace all the four living ones, in all the glory of the cherubim; "about an hundred and twenty" may effect a great deal, if they continue in prayer and supplication, with one accord, in one place.

3. The *written Scriptures*, with all the Christian literature of which they are the centre, circumference and radii. "The law of the Lord is perfect, restoring the soul." The church is of service just so far as she is the pillar and support of the truth. All her power consists in holding fast and holding forth the word of life; by that, and by that only, can she shine as a light in the world. As the Lord shined out of Zion, Christ shines in the word. The most holy place is called the oracle, because there God spoke above the mercy-seat, between the cherubim; 1 Kings 6 : 16 and 8 : 6. So the Scriptures are the oracles of God; and to indicate their virtue, and assimilate them to the cherubim, they are called the lively oracles, Acts 7 : 38. In the same strain we read that "the word of God is living [quick] and powerful." Not that the mere words have any more life than golden figures; for the letter killeth, but the spirit giveth life by them, as we have in John 6 : 63, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak to you are spirit, and are life;" v. 68, "thou hast the words of eternal life." This word of God is the centre of all our attention now as the cherubim were of old. "Faith cometh by hearing, and hearing by the word of God." Whether that word be taught in the family, the day school, or in the Sabbath school, in the theological hall, or the university; whether it be sent to China, or Egypt, or Syria, it is the means of God's own appointment for the display of his glory and the salvation of men. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. III.

BY THOS. SPROULL, D. D.

"THE church was in danger of becoming entirely extinct, in America, about four years after the defection took place, which contributed to the organization of the Associate Reformed body. The people were now reduced throughout the continent to the state in which they were before they had any organized congregation. They were reduced to their private fellowship meetings. They did not, however, despair even at their lowest

state. They expected and received help. Rev. James Reid was sent as a missionary by the Reformed Presbytery of Scotland, to examine the state of affairs in the United States, and after having travelled from Carolina to New York, and remained several months in America, he returned to Europe in the summer of 1790. The Presbytery then determined to use means for reorganizing a church in the States of America."

This extract from the historical part of "Reformation Principles Exhibited," is a suitable introduction to a more minute detail of the steps taken to give the church a permanent establishment in this land. Calls for ministers to raise up the reformation banner, earnest and importunate, reached the ears of the brethren in Scotland. The condition of the Covenanters in America, scattered over a large territory, and without public ordinances, enlisted their sympathies and interest, and to the extent of their ability they determined to respond to the call. But their ministers were few, and these were taxed to the utmost extent of their ability to supply the demand at home for their services. In Ireland they had succeeded in forming a Presbytery in 1765, consisting of three ministers, Rev. Messrs. Matthew Lynn, William James and Daniel N. McClelland. The brethren in Scotland and Ireland looking at the work to be done at home, and directing their thoughts to this side of the Atlantic, might well use the language of Nehemiah: "The work is great and large, and we are separated, one far from the other."

But they were not discouraged. The call from America for ministers, they understood to be the voice of God, and they determined to respond to it. Like Paul after he had seen the vision at Troas, of a "man of Macedonia saying, Come over into Macedonia, and help us," they "assuredly gathered that the Lord had called them to preach the gospel" in this western continent. Accordingly Rev. James Reid was sent on a mission of exploration to this country.

From what is known respecting Mr. Reid it is safe to say that he was well fitted for the service to which he was appointed. When we consider the privations and danger of a voyage across the Atlantic nearly one hundred years ago, we must believe that nothing but a sense of duty and a desire to promote the cause of Christ, could have moved any man to deny himself the comforts of home and expose his health and life to the perils by sea and land that presented themselves in his way. His name has come down to us as the author of the "Memoirs of the lives and writings of the Divines who composed the Westminster Assembly." The preface to that work shows him to be a man of fine literary culture, ardent piety, and strong attachment to the principles of the Covenanted reformation. Seeing an opportunity of planting these principles in the virgin soil of a new country among a growing population, where their influence would contribute to both individual and social welfare, he accepted the appointment, relying on divine aid and protection in the arduous undertaking. Accordingly he set out on his mission, as it appears, in the latter part of the year 1789, and arrived in South Carolina, it is probable, in the early part of the winter.

It would be exceedingly desirable to have a detailed account of this tour of missionary exploration. If Mr. Reid kept a journal, as most likely he did, it would be interesting reading to Covenanters of the present day. With what warmth of Christian affection must he have been received by those people thirsting for "the sincere milk of the word." How gladly would they take him into their houses, and how eagerly wait on his ministrations. To him the toil of long journeys was lightened when he saw how highly they prized the privilege of hearing the truth preached in the land of their sojourning that many of them had heard in the land of their nativity. And while the messenger of God would cast his eyes over earnest crowds waiting to receive the word at his mouth, his heart would be fired with increased zeal in his work, and he would account himself honored to minister to the spiritual necessities of Christ's witnessing people. And when leaving them to visit other brethren, how would sadness fill their hearts. If, as is likely, he embarked at some port, perhaps Charleston, in a coasting vessel for Philadelphia, it may be imagined that a scene occurred not unlike that at Miletus when Paul took leave of the elders of the Ephesian church, Acts 20:36-38, "Sorrowing most of all for the words which he spake, that they should see his face no more."

How far Mr. Reid prosecuted his mission into the interior of Pennsylvania, we are at present without the means of knowing. At this time there were several families of Covenanters in the settlements known as Middle Octoraro and Conococheague, the former in Chester county, and the latter in Franklin county.* It is scarcely to be doubted that he visited both these districts, and refreshed the hearts of the people by his ministrations among them. He next went to New York, and after having fulfilled his mission he returned in the summer of 1790 to Scotland.

That Mr. Reid gave a written report of his labors to the Scottish Presbytery is highly probable. If so, it may be still attainable. How desirable to have it brought to light, that we may see how much we are indebted to the church in Scotland, and especially to the self-denial of this devoted man, under the Head of the church, for the great privileges that we now enjoy.

The effect of Mr. Reid's report of his mission was to arouse the church in both Scotland and Ireland to take measures to supply the people in this country with ministers. The Presbytery in Ireland ordained Mr. McGarragh, and sent him to South Carolina in 1791. The Scottish Presbytery the next year sent Rev. William King, "with instructions to join Mr. McGarragh, and, as a committee of the Reformed Presbytery of Scotland, they were empowered judicially to manage the concerns of the Reformed Presbyterian Church in America."† This was done in 1792.

Mr. King the following year went from Carolina on a missionary tour to the East. It is probable that he spent a considerable part of the year among the Covenanters in Pennsylvania. The writer remem-

* We hope to be able in a future number to give some interesting details in regard to the Covenanters in those places, at that time and afterwards.

† Reformation Principles, Historical part.

bers to hear his parents speak of him in terms of warm admiration. They were at that time living in Franklin county, in the bounds of what is now the Conococheague congregation. "After having remained some time in Pennsylvania, and visiting New York, where he had an interview with Rev. James McKinney, a member of the Reformed Presbytery of Ireland, who emigrated to America in 1793, he returned to South Carolina."* There he labored assiduously and with success till August 24, 1798, in the fiftieth year of his age, when he was called to his reward. His dust reposes in the graveyard of the old brick church, and in the words of a correspondent, "the lettering on his gravestone is nearly worn away by the rains."

The arrival of Rev. James McKinney has already been mentioned. Though not sent immediately by the church in Ireland to aid in promoting the Covenanting cause in this country, it is evident that he was sent by the Head of the church himself. He was the man that was needed, and God in his providence could easily use the wrath of man to accomplish his purposes of good to his people. The historical part of the Testimony in giving account of the causes that led in Ireland to an increase of the ministry in this country, says of the Covenanters: "They were all known to be the determined foes of that monstrous system, in which the monarchy and the prelacy were combined. The tools of oppression might, therefore, at any time, mark any one of them as their prey; and while martial law or arbitrary power prevailed, every one was in danger. These troubles brought an accession of strength from distracted Ireland to the American church."

As a specimen of Mr. McKinney's principles and the clearness and force of his style, we give an extract from the preface to his sermon, "The rights of God." It presents some idea of the man and the minister.

"Early in life I became enamored with a love of liberty, which has been a source of some external inconvenience to me, in my intercourse with mankind. No difficulties, however, which have attached themselves to the pursuits of rational civil liberty, have ever seemed to me sufficient to warrant a retreat from the glorious conflict, when victory has already given so many intimations to which side her affections incline. There is, nevertheless, one very sensible drawback upon the pleasures which the present dispensations of Providence exhibit, which ought not to be concealed. Much industry has been used to persuade men, that there is something in revealed religion inconsistent with the just rights of men. This is a supposition so absolutely contrary to every view I can take of the subject, that I consider myself fully justified in casting my mite into the opposite scale. Were it not for the persuasion I entertain, that Christianity will purify and support the rights of man, fond as I am of liberty, I do not believe I would give a shilling to bring about a revolution in any nation upon earth."

The man who held such views and could present them so forcibly, was just the man to be the pioneer in exhibiting and maintaining the truths of the Covenanted Testimony. Unpopular though the principles which he held were, he never shunned on proper occasions to declare them, and those who had the hardihood to oppose him, were forced to retire from the conflict, silenced if not convinced.

* Reformation Principles, Historical part.

He was possessed moreover of indomitable perseverance, and had great physical power of endurance. Assuming that he was called especially to find out the Covenanters who were scattered in various parts of the country, he spared neither expense nor labor to accomplish the object. An incident narrated to the writer by the person immediately concerned will furnish an instance of this. He, shortly after his marriage in Ireland, came to this country to improve his worldly condition, and seek a permanent home. With a view to this he sought and obtained employment in the construction of a canal in the eastern part of Pennsylvania. Often did he and his wife lament their lonely condition, especially on Sabbaths, and longed for the opportunity of hearing the word of God preached by one of their own ministers. They had heard of the arrival of Mr. McKinney in America, and, perhaps, indulged a faint hope and offered up earnest prayers that Providence would send him their way. One day while engaged in his work, he saw a man leading his horse along the tow-path. While stopping to look at a lock that the workmen were engaged in building, the person referred to recognized him, and approaching him asked if he was Mr. McKinney? He answered, "I am," and added the inquiry, "Who are you?" On learning the name of his interrogator, he said, "I have been looking for you and your wife these three days." He stayed till after the Sabbath, and preached to a congregation composed of the laborers and others. This incident is an apt illustration of the following sketch of his character in the historical part of the Testimony: "Capable of enduring fatigue in an uncommon degree, active, inquisitive and enterprising, he sought out, he discovered, and he visited, everywhere the few Covenanters who were scattered through the wilderness, and formed them into regular societies. By his instrumentality the church rapidly increased in the States of Pennsylvania and New York." Such an example is worthy to be followed by those now who are employed in missionary work in our western field.

In this itinerating labor Mr. McKinney spent four years. His preaching was eminently blessed in the neighborhood of Schenectady, New York. Beginning with two men in the village of Princetown, in a short time a congregation was organized, that called him to be their pastor. He accepted the call, and his family coming to him from Ireland, his labors were chiefly confined to his pastoral charge, designated the united congregations of Galway and Duaneburgh. He accepted afterwards a call to South Carolina, and removed thither, where he died in August, 1803, aged about forty-five years. We will have occasion to refer again to this servant of Christ when we come to sketch the history of the church in South Carolina.

NOTE. We have found some discrepancies with regard to names and dates in the sources from which we obtained our facts. In all cases we give what seems to have the best authority.

COMBINED SERIES,

VOL. XIII, No. 4.

THE

Reformed Presbyterian

AND

Covenant.

APRIL, - - 1875.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto 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.*

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AN item in our February number has been misunderstood. The \$14,410 referred to were intended for a special purpose. The entire amount remains intact, and will be used as intended by the donor.

THE congregation of Stirling promises to Mr. Allen, for whom a call was moderated, \$700 with manse.

ALL moneys received as late as March 15th are acknowledged this month. Will subscribers who have remitted their subscriptions please examine the tab, and if credit is not given, notify us at once? Subscribers who have not forwarded their subscription will oblige us by examining their tabs, and forward at once amount due.

BACK numbers have been sent to all who have requested them. If they have not been received the fault is not ours.

MONEYS and clothing sent to us for Kansas sufferers have been forwarded, and will be acknowledged by parties receiving it. The names and amounts will be given in our next issue.

REV. T. A. SPROULL, co-editor of the *Reformed Presbyterian and Covenanter* prior to 1874, will send bills to all persons who owe the former editors on back account. Subscribers in arrears will greatly oblige the former editors by promptly paying what is due. If mistakes are noticed, proper credit will be given when attention is directed to them.

SYNOD will meet at Coulterville, Ill., May 23th, 1875, 2 P. M.

THE collection for McKinney Fund is to be taken up, by direction of Synod, on the first Sabbath of April.

MR. JNO. CALDWELL, of Philadelphia, who for several months has been suffering from injuries received on shipboard, when crossing the Atlantic, is now in Massachusetts under the care of skilful surgeons. Mr. Caldwell has always taken a deep interest in the missions and benevolent schemes of the church. In his affliction he has the earnest sympathy of his brethren. Our readers will be glad to learn that there is good reason to believe a permanent cure in his case will be effected.

THE Ohio Presbytery will meet at New Concord, Ohio, April 7th, 10 A. M. Pittsburgh, in Allegheny church, April 13, 7 P. M. Lakes, in Second Miami church, April 13, 7 P. M. Philadelphia, in First Church, Philadelphia, May 3d, 3 P. M. Rochester, in Rochester, May 4th, 11 A. M.

THE
Reformed Presbyterian and Covenanter.

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No. 4.

ORIGINAL.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. IV.

BY THOS. SPROULL, D. D.

CHESTER DISTRICT, South Carolina, is a name that was familiar to Covenanters of the past generation, and is so to some who are still alive. It is the place where the Reformation vine early took root, and for a time flourished. Though afterwards, when withering under the blasting shadow of the upas tree of slavery, it was transplanted to a more genial soil, the place of its first growth deserves more than a passing notice.

It is probable that the climate of South Carolina, as well as the adaptation of the soil to agriculture, attracted the Covenanters emigrating from the old country to this district. In what year the first of them arrived, we are unable to tell. As Rev. Mr. Martin came from Ireland to minister to them in 1773, a considerable number must have preceded him. A descendant of one of their families has kindly given the names of a number of persons who were members of the Reformed Presbyterian Church in Chester District and vicinity in the latter part of the last century. A record of them will be interesting to many readers of the *Reformed Presbyterian and Covenanter*. They are given in the order presented by the correspondent referred to above. John Kell, James Kell, John McDill, John Cooper, James Harbison, John Rock, Adam Edgar, James McQuiston, Hugh McMillan, Hugh McKelvey, Andrew Stephenson, James Nisbet, John Orr, Robert Hemphill, David Stormont, Jas. Stormont, John Hunter, Jas. Hunter, Robert Black, Daniel Wright, Samuel Little, Robert Little, David Boyd, Thomas Neil, James Faris, John McClurkin. There were doubtless many others who were active in maintaining the principles of a covenanting testimony, whose names, if known, would be worthy of mention. These, however, will suffice to keep up the memory of many whose remains lie in the graveyard of the old brick church.

Of the labors of Mr. Martin, during the seventeen years that he

ministered there alone, we have no record. Unfortunately his social habits, it seems, led him at times into irregularity of conduct that impaired his usefulness. The following, contained in a letter from a correspondent in Chester District, we take the liberty of publishing: "Mr. Martin was of revolutionary times. I have heard my parents speak of him often. When clearing a piece of ground on my plantation some twenty years ago, I found two trees growing about seven feet apart. There had been a notch cut in each tree and a board placed between them, resting on the notches. On each of these trees I found a knot that had grown just above the notches, and extending to within four inches of meeting on the top of the board. I was told by my parents that this was the place where Mr. Martin preached in the grove. Mr. Martin was a warm whig during the Revolution, and I have heard a great many anecdotes about him."

The following extracts from Mrs. Ellet's "Domestic History of the Revolution," will be interesting reading. They are kindly sent to us by Mr. John C. Nisbet, of Xenia, Ohio, who many years ago left the South. Speaking of the Covenanters who first settled in Chester District, the writer says:

"This settlement was composed of a congregation of recent emigrants from the north of Ireland, commonly called Scotch-Irish. They had come to America about the year 1773, accompanied by their pastor, the Rev. Wm. Martin." * * * "Here, in the summer of 1773, the pious Covenanters might be seen, from day to day, felling trees and clearing a space of ground, on which they reared a large log church, many of them living in tents at home, till a place was provided in which they could assemble for religious service." * * * "Such was the condition of the Covenanters, who had left their native Ireland for the religious liberty found in the wilds. During seven years after their settlement in the woods, they enjoyed a life in which nothing of earthly comfort was wanting. Every Sabbath morning the parents, in their Sabbath-day clothes, with their neatly-dressed and well-behaved little ones, might be seen at the log meeting house; their pocket Bibles containing the old psalms in their hands; turning over the leaves, they would follow the preacher in all the passages of Scripture cited by him as he commented on the text. Their simple, truthful piety caused the wilderness to rejoice." * * * "It was always insisted on as a point of duty among the Covenanters, that children should be brought to church, with their parents. The little ones sat between the elders, that they might be kept quiet during divine service, and be ready at the appointed time for the Catechism. The strict deportment and piety of this people had already done much to change the customs formerly prevalent; men and women who used to hunt or fish on the Sabbath now went regularly to meeting, and some notorious ones, whose misconduct had been a nuisance to the community, left the neighborhood."

The following statement in the Historical part of the Testimony contains all that we know of Mr. Martin and of Mr. McGarragh, who was his co-laborer subsequent to the arrival of Mr. King. We are sorry that it is not of a more satisfactory character. "The committee of the Scottish Presbytery which acted in Carolina, was now providentially dissolved. Mr. McGarragh had, on account of irregular conduct, been suspended from the exercise of his office for a specified time, and before

that had elapsed, Mr. Martin had returned to his former habits of intemperance. In consequence of such conduct, Mr. King and the elders could no longer recognize him."

At the death of Mr. King, which, as we formerly stated, took place August 24th, 1798, the church in South Carolina was left without a ministry. His wife and two daughters survived him. His widow married Hugh McQuiston, and one of his daughters married Archibald McClurkin, and the other, John Cooper. They all removed into the free States, where it may be presumed there are still some of their descendants.

The only ministers left in regular standing in the church after the death of Mr. King, were Rev. James McKinney and Rev. Wm. Gibson. The latter arrived in this country in 1797. By these two, with ruling elders, the Reformed Presbytery was constituted in Philadelphia in the spring of 1798. The year following, in the month of June, at a meeting of the Presbytery in Colderham, Orange county, N. Y., Messrs. Thomas Donnelly, John Black, Samuel B. Wylie and Alexander McLeod, were licensed to preach the gospel, and were sent forth into the extensive field that was languishing for want of cultivation.

Mr. Donnelly was ordained and installed pastor of the congregation in Chester District, S. C., March 3, 1801. Being a resident of that part of the country, it may be presumed that he had labored there most of the time from his licensure till his ordination. It was not until the year 1813, when Rev. John Riley was ordained to the pastorate of Beaver Dams and Wateree, which had been part of his charge, that he enjoyed the benefit of a permanent ministerial co-laborer. The pastorate of Mr. McKinney was but of a few months duration between his installation and his death in 1803. Of Mr. Donnelly little need to be added to what is found in the sermon by his son in the last number of the *Reformed Presbyterian and Covenanter*. It is due to his memory to state that he continued firm to his principles till his death. Owing to the condition of affairs in the South, there could not be much intercourse between him and his brethren in the free States after 1833, when the church was divided by the abandonment of her position in relation to the government of the United States, by a number of her ministers and people. It is likely that his distance from the great body of the church and want of correct information in regard to the true cause of the disruption, may have caused him to hesitate to avow himself as fully identifying with those who held to their former position. By his death in 1847, he was mercifully saved from the severe trial to which the opponents of slavery in that region were subjected before and during the rebellion. It must have been painful to him to see his congregation gradually diminishing, by many of his people, seeing the danger that was before them, going away to places where they could hold and exemplify their principles without being exposed to the insults and cruelties of slaveholding despots.

The remains of Mr. Donnelly and those of his wife, who survived him but a few months, lie in the graveyard of the old brick church. He was the last of four ministers that were buried there: William King, James McKinney, John Riley, and Thomas Donnelly.

The pastorate of Mr. Riley lasted about seven years. His labors seem to have been greatly blessed. His congregation grew under his ministry, and he performed a good deal of missionary work in the surrounding country. For this he seems to have been well qualified. From some facts related of him, he appears to have possessed a spirit of gentleness and kindness balanced by unwavering attachment to what he knew to be right. He was a man of deep-seated piety, and at the same time skilled in the knowledge of human nature; quick to avail himself of the best expedient to accomplish a good end. Of this the following is an instance. The facts the writer had from the lips of the late Dr. John Black.

There was a member of Mr. Riley's congregation who had been dissatisfied with some deliverance of the church, conceiving it as tending to defection. He was a man highly esteemed for his intelligence and piety. On the occasion of a communion he declined to receive a token on Saturday. Mr. Riley and Dr. Black, who was the assistant, labored with him in private to overcome his scruples, but in vain. He could not, without doing violence to his conscientious convictions, partake of the sacrament, because he would be giving countenance to defection. The case seemed hopeless, and all attempts to convince him were abandoned.

Early on Sabbath morning, Mr. Riley went out into a grove near by, no doubt to enjoy an opportunity of meditation and converse with God in prayer. While thus engaged he saw at a short distance from him the man who was the cause of his anxiety, evidently there on the same errand. Moved by some sudden impulse, Mr. Riley approached him, and looking him earnestly in the face, addressed him by his name in these words: "Do you love your Redeemer?" Startled by the question and the earnestness of the speaker, he answered in a faltering voice: "I hope I do." Mr. Riley rejoined, still with his eye fixed on him: "Your Redeemer is to be glorified this day by his people in partaking of the symbols of his body and blood, and (taking a token out of his pocket and presenting it to him,) there is a token to you that you are called on to glorify your Redeemer. Refuse it if you dare." A moment of suspense followed. The offer being repeated in the same manner, the person addressed with trembling hand accepted the proffered symbol. This ended his scruples, and he continued an active and useful member of the church.

Another incident illustrating his firmness and faithfulness, though not so well authenticated, may be received as in the main correct. When travelling as an itinerant in the neighborhood of Pittsburgh, on horseback, he came to the Monongahela river. A boat, or, as it is called, a flat, managed by one man, was the only way of crossing. The ferryman was very profane, and on some slight provocation while crossing, he uttered some blasphemous expression. Mr. Riley gently reproved him for his profanity. This irritated him, and he used still worse language, adding that he would throw his reprover into the river if he said another word. Mr. Riley informed him that he might find that not very easily done. The blasphemer rose from his oars and seemed disposed to put his threat into execution. Mr. Riley took a hasty step

or two towards him and said, in a tone of firmness and determination, "Cease your swearing and put me to the other side, or I will throw you into the river;" and suiting the action to the word, made as though he were about to take hold of him. The braggart, glancing his eye at his size and the development of his muscles, sank down into his seat and rowed the flat to the shore. Mr. Riley paid him his ferriage, and on parting, gave him some good advice that we may hope was not lost. It is said that the ferryman would relate the incident in some such language as this: "I had a passenger one day in the flat, who was going to throw me into the river for swearing." To the poor ignorant creature the conduct of Mr. Riley was inexplicable.

Mr. Riley died of billious fever in August, 1820, aged fifty years. His wife survived him twenty-six years. She died in 1846, in the eightieth year of her age. It is stated in Sprague's Annals, that "such was the strength of her affection for him that she could never be induced to leave the neighborhood where he died, on the ground that she wished her remains and those of her husband might rest side by side." He left no children.

After the death of Mr. Riley, Mr. Donnelly continued to labor alone until 1822, when Messrs. Campbell Madden and Hugh McMillan were ordained to pastoral charges in neighboring congregations. A committee of Synod was appointed to this service, consisting of Rev. John Cannon and Rev. Robert Lusk. They fulfilled this appointment, and having settled some difficulties and re-organized the Southern Presbytery, left the church there in a comparatively prosperous condition.

Mr. Madden was licensed in Ireland, and came to South Carolina in 1820. Soon after his settlement his health began to fail, and for a length of time before his death, which took place in 1828, he was unable to perform pastoral labor. "He died greatly lamented by all, and especially by those who had enjoyed the benefit of his ministrations."

The intolerance of slavery towards those who dared to oppose it as a sin against God, and an outrage on the rights of men, began about this time to render the condition of Covenanters uncomfortable in the South. Many of them, for this reason as well as foreboding the judgments of God for the sin of the people, disposed of their lands and emigrated to the Western States. Among these was Rev. Hugh McMillan, who, with a number of his parishioners, selected the neighborhood of Xenia, Ohio, as his home, where he lived a number of years highly respected, both as a man and as a minister. His views of the relation of the church to the government of the United States led him to go with the part of the church that is known as the New Light Synod. The writer had a personal acquaintance with him. He was a man of culture, a Christian gentleman, and an able preacher.

In a letter from a correspondent in South Carolina, from which extracts have already been given, we find the following, which will be read with interest as presenting the condition of the church in the South when her members were about to flee to a place of safety: "The last Covenanter preacher that I heard at the brick church was Rev. John Kell. He administered the sacrament there just before the main body of the people left for the North West. Their pastor,

Rev. Hugh McMillan, had already gone. The congregation was so large that they had to dispense the sacrament at a stand outside the house. There was a young preacher, not ordained, with Mr. Kell, whose name was Black.* In the closing remarks of Mr. Kell, he advised the people to leave the South, for he said the judgments of God were hanging over it, and sooner or later they would be poured out. There was an old slaveholder sitting near me, and he said, in a low tone of voice, 'that is a lie' (prefixing a profane expletive). I have lived to see the judgments inflicted; and the children and grandchildren of that slaveholder were among those who suffered from them."

A description of the present condition of the graveyard connected with the old brick church, from the same pen, will bring our sketch of this church to a close. "I visited the graveyard near the place where the brick church stood, and found it in a very dilapidated condition. The site of the church and the ground around it are overgrown with cotton, and the wall in some places has fallen down. After all the Covenanters except one or two families had left, these families, with the consent, I suppose, of those that had moved away, sold the house, with the ground belonging to it, for the purpose of building a more permanent wall around the graveyard. But the man employed did not do his work well. The wall is only about three feet high; it is surrounded by a thicket of briars, and the graveyard is overgrown with bushes."

The inquiry forces itself on the mind: Should not an effort be made to revive the cause of the testimony of Jesus in that place, where it was at one time faithfully maintained? No doubt there are still, in a partially torpid state, the germs of truth cast in that sterile soil, that now, when the blasting sirocco of slavery has spent its force, might, with culture, spring up and bear fruit. It would be worth a trial. We have the men, and God has given to a goodly number the money. Who is there that will freely offer of his substance to raise again the standard that was nobly borne by a King, a McKinney, a Riley, and a Donnelly? Who, that has the heart of a Covenanter, can think of that old graveyard that contains the precious dust of God's servants, in ruins, and not be ready to make a sacrifice, if required, to bring back to Chester District the departed glory?

TOTAL DEPRAVITY—ANSWER TO AN OBJECTION.

"When the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; who show the work of the law written in their hearts." Rom. 2: 14, 15.

HERE is a nut to crack, of which some theologians make much capital against the doctrine of depravity, so accurately exhibited in our Standards; and taught by solid divines, long before the Synod of Dort, or the birth, even, of Augustine. The mere reader of English finds it a hard shell. For if the "law" be written in the heart, this is all

* The late Dr. A. W. Black, son of Dr. John Black. This must have been as early as 1831. The writer remembers to have heard Mr. B. speak of that sacrament after his return from the South.

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MAY, - - 1875.

J. W. SPROULL, D. B. WILLSON,
EDITORS AND PROPRIETORS.

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EDITORS' ADDRESS, - - - ALLEGHENY, PA.

PITTSBURGH:
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MEETING OF SYNOD.

THE Synod of the Reformed Presbyterian Church will meet at Cantonville, Illinois, on Wednesday, May 26, at 2 o'clock P. M., and will be opened with a sermon by the Moderator, Rev. J. Galbraith.

The clerks of Presbyteries are requested to certify to the clerk of Synod at his residence in Newburgh, N. Y., the names of those ministers that have been ordained since last Synod; and Sessions to send to the same the names of the delegates to Synod at least one week before the meeting of the Court, that the roll may be completed.

J. R. THOMPSON, Clerk of Synod.

COVENANTERS wishing to find homes in the West, or wishing to change their residences on account of health or climate, might find it to their advantage to inform themselves in regard to the climate, healthfulness and production of Los Angeles county, California. Those wishing to make inquiry, may address S. M. McCloy, Santa Anna, Los Angeles county, California.

THE third, and last, article of Rev. R. Hatcheson on the wine question will appear in our next issue. As the June number will be out earlier than usual, our readers will have the opportunity of examining the subject from the standpoint of our correspondent before the meeting of Synod.

THE address of Rev. R. D. Sproull is 10 South Union, Alexander street, Rochester, N. Y.

THE closing exercises of the Seminary were held in the Central church, Allegheny, in the last week of March. Not having received proofs of the Professors' reports, we defer printing the report of the exercises till our next issue.

THE senior missionary in the British North American colonies has notified the Secretary of the Colonial Mission that the Colonial Presbytery has resolved to seek union with our Synod. The commission of Synod that met at Belfast, March 10, were of one mind in saying that they would in no way discourage this proposal if calculated to benefit the church in the Provinces.

TEACHER WANTED FOR HIGH SCHOOL IN OAKDALE, ILL.—We, the undersigned committee, appointed by the Elkhorn congregation to arrange about starting a High School for the benefit of Oakdale and vicinity, and having school rooms suitable for the purpose, have agreed to try to have a school started in October. We wish to obtain a good, competent teacher to take charge of the school. We have a good country, thickly settled, and a good community, and we need such a school. We think it would pay an energetic and competent teacher well to come here and take charge of it. We promise him all the assistance in our power. For further information address Robert Ramsey, member of the committee, Oakdale, Washington Co., Ill.

JOHN GABSON,

ROBERT RAMSEY,

FRANCIS TORRANS,

WILLIAM MILLER.

Committee.

OAKDALE, ILL., April 15, 1875.

PRIZE ESSAY.—A premium of one hundred dollars is hereby offered for the best tract, that shall be judged satisfactory, on giving a per centage of one's annual income for charity; the tract to be not less than eight, nor more than sixteen pages, 16mo., and the manuscript with sealed names, to be sent to George W. Shelton, Birmingham, Conn., before July 1, 1875, to be submitted by him to the following committee of award, appointed by the Systematic Benevolence Society; Hon. Henry P. Haven, Rev. Oliver E. Daggett, D. D., Rev. Gustavus D. Pike, Geo. W. Shelton and Rev. William H. Moore.

Geo. W. SHELTON,

Sec. Systematic Benevolence Society.

STATISTICAL Reports should be sent from mission stations to the Central Board, and also by all congregations to the Clerks of their respective Presbyteries, early this month.

A REPORT of the proceedings of Synod will be published in the *Missouri Democrat* of St. Louis. The price of the daily is 5 cents per copy. Persons wishing to subscribe should address the St. Louis Democrat Co., St. Louis, Mo.

Will subscribers please inform us promptly of change of residence?

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

MAY, 1875.

No. 5.

ORIGINAL.

THE LAW OF THE TITHE.

BY REV. JAMES WALLACE.

THE growing liberality of the members of the Reformed Presbyterian Church for some years past in their contributions for the support and extension of the gospel at home and abroad, is one of the pleasant and encouraging aspects of the condition of our church at the present time. This increasing liberality in the members of the church, gives ground to hope that their bountiful sowing will be followed by a bountiful reaping of both temporal and spiritual blessings for themselves; and that their liberal contributions, wisely applied, will be the means of sending forth more laborers into both the domestic and foreign fields, which are now ripening for the great harvest of the world. And all earnest Christians feel that the conversion of many sinners to God, the edification of believers, the enlargement of the church, and the advancement of the glory of God in the world, are objects of their largest liberality and greatest efforts. And this commendable and growing Christian grace arises, no doubt, in part at least, from clearer views of the extent and obligation of the law of God upon Christians in all their worldly interests and pursuits, inclining them to make greater exertions and sacrifices for the maintenance of the gospel, and the extension of the kingdom of Jesus Christ in the world. Many of the most intelligent and worthy members of the church, in all her congregations, have come to see and acknowledge the obligation of the law of God upon them, to give the tenth of their income annually to religious purposes; and the most liberal of them have found that the tenth of their yearly income is more than they had been previously in the habit of giving for the support of the gospel, and that by the blessing of God upon them for their obedience to his law, they are more able to give a larger amount than they were before to give a smaller sum. They have found that in the keeping of God's law there is a good reward. They have discovered that there is that giveth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty. And when this part of the law of God shall be generally and universally understood and obeyed by the members of the church, all her treasures will be full and overflowing; and the synod, and the presbyteries, and sessions

We have rendered the word "lament," in verse 40, in the translation given above, "condole with." We find it in but three other places in the Bible. Hos. 8:9; 10; Judges 6:11, "Ephraim hath hired lovers. Yea, though they have hired among the nations." Here the word is in both cases rendered "hired." In verse 9, it is in the Hiphil, or causative voice. The idea seems to be that of giving an equivalent or compensation. In verse 10 it has a neuter signification. They have been induced by fair offers to mingle with the nations. In Judges 5:11, the verb is in the Piel voice. In the English translation it is "rehearse:" "Then shall they rehearse the righteous acts of the Lord." When far from the shout of the archers, they shall proclaim the divine retribution on their enemies, and, thus in peace and safety soothe and comfort one another after their trials are over. And so the daughters of Israel, by their associating with Jephthah's daughter, four days each year while they lived, compensated her for the irksomeness of her solitude the rest of the time, and by recounting the mighty achievements of her father in his war with the Ammonites, made these visitations seasons of delight to her, as a compensation for her noble self-denial.

T. S.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. V.

BY THOS. SPROULL, D. D.

BEFORE proceeding to take notice of the organization of congregations in the several places where Covenanter families were settled, we propose to give a view of their religious character and exercises in their solitary and destitute condition. In what we present we draw partly on our own memory of what took place under our observation, and partly on information by those who were advanced in life, when in our youthful days we enjoyed the privilege of intercourse with them.

At the beginning of the present century, all the means that the church possessed to supply the people with preaching were two ministers, Messrs. McKinney and Gibson, and four licentiates, Messrs. McLeod, Wylie, Black and Donnelly. On these, the people scattered over several States, in locations hundreds of miles apart, with no public inland conveyances, had to depend for the administration of ordinances. It is easy to see that their opportunities of enjoying the privileges that they so highly prized, were few and far between. In remote places often not once in the year, rarely more frequently than twice, were they refreshed by the visits and ministrations of preachers of the word. How did they spend their Sabbaths in the intervals of these visits? How was the life of religion preserved in their souls? And how did they bring up their families in the knowledge of, and attachment to the system of truth to which they had pledged their adherence, so as to fit them for performing efficient service in the congregations that were subsequently organized out of these scattered families and societies?

To answer these inquiries, let us look into the religious history of these families. One may be taken as a sample of all.

Family worship, morning and evening, was observed in all its parts—the short prefatory prayer, the psalm lined and sung; a chapter in the Scriptures read in consecutive course, and prayer in all its parts of adoration, confession, petition and thanksgiving. No pressure of business, whether in harvest or seed time, was suffered to hinder the performance of this duty. And the time was so arranged, as to secure, as far as possible, the presence of all belonging to the household, whether children or hired laborers. Nor was it a hurried service of four or five minutes. A quarter of an hour was not reckoned too long to spend twice each day in the worship of God. The children were required, so far as practicable, to look on their Bibles or Testaments during the reading of the chapter; and to behave with proper decorum.

Due preparation was made for the Sabbath. Usually, the regular business was suspended early on Saturday afternoon, in order that there might be time to arrange the affairs of the household. Fuel was put in a convenient place, the water brought in, and all the food, so far as it could be done, was prepared. Works of necessity and mercy were confined within narrow limits. The rule was, that whatever could be done on Saturday, or put off till Monday, was not to be done on the Sabbath. They learned from the Larger Catechism, that “we are to prepare our hearts, and with such foresight, diligence and moderation, to dispose and reasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.”

Late sleeping on Sabbath morning was not indulged in more than on the morning of a working day. The time was recognized as the Lord’s, and it must not be spent in idleness. When works of necessity were attended to, and the frugal breakfast partaken of, after family worship, the members of the household, according to their ages and attainments, engaged in the religious observance of the day. Small children that could read, committed the catechism and psalms. In this they were lovingly aided by their pious mother. How delightful to her the task of answering the inquiries put to her by her little ones, whose minds were fast opening to receive the light of divine truth.

On the shelves in their houses were found good books, few in number, but of the best kind. Besides the Bible and Confession of Faith, they had such works as Boston’s *Fourfold State*, Boston on the *Covenants*, Halyburton’s *Great Concern*, *Cases of Conscience*, *Pilgrim’s Progress*, and others of a similar kind. Commentaries on the Scriptures were too costly for their limited means. Works relating to the history of the church were highly prized. The *Cloud of Witnesses* and *Scots Worthies* were brought by many from Scotland and Ireland when they came to this country. By such reading as these books supplied, the minds of youth were trained for the work they were afterwards called to do. And the effect of such early home instruction was to inspire with a love to the principles of the church, and to give readiness and ability to defend them. They gloried in the name *Covenanter*, and on suitable occasions they gave proof that they knew what the name meant, to the confusion of those who would reproach them on account of it, or attempt to shake their faith in the principles which it represents.

Family worship was always observed three times on the Sabbath.

The afternoon was spent as the forenoon, and in the evening the questions in the Shorter Catechism were asked in order, to all who could answer them. Younger children were heard repeating the psalms and portions of Scripture they had committed, and after the evening devotions they retired to bed. In this way Covenanter fathers and mothers, when without the opportunity of public ordinances, labored, and with marked success, to bring up their children "in the nature and admonition of the Lord."

Such reminiscences as those bring vividly to mind the well known stanza in Burns' "Cotter's Saturday Night:"

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings;
"An honest man's the noblest work of God."
And surely in fair virtue's heavenly road,
The cottage leaves the palace far behind;
What is a lordling's pomp? a cumbrous load,
Disguising oft the wretch of human kind
Studied in arts of hell, in wickedness refined.

So soon as a sufficient number of members were located in the same neighborhood, they formed a worshipping society. This was an additional means of grace that they highly appreciated, and from which they received great advantage and enjoyment. Those social meetings were regularly held on the Sabbaths, and on some other day of the week, the frequency and time being regulated by the convenience of the members. It was good to be in those societies where pious and earnest men and women met for the promotion of their spiritual welfare in the worship of God. The services were not hurried over as a task that it was irksome to perform; they were observed as privileges on which they set a high value. Usually as much time was spent in the Sabbath society as was spent in public worship when they enjoyed that ordinance. The half of the afternoon in summer, and the whole of the evening till bedtime, in winter, was considered none too much secular time to give to the worship of God.

The rules for social worship prepared by the church in Ireland were used in conducting these social exercises. Besides the devotional services, parts of some evangelical book were read. A question that had been given in the preceding meeting was put round, and it was expected that every member would make some remarks on it. In this the women took part, and we state what we know when we say that they often contributed to make the society interesting, and profitable to the members. Important truths that had been treasured up in the memory when reading or hearing the word preached, would be brought forth with a plainness and an unction that made impressions not soon to be effaced.

One effect of these services was to strengthen brotherly love. The members of the society became like the members of a family. They took an interest in each others welfare. They enjoyed the sweetness of Christian fellowship, and realized "how good and pleasant it is for brethren to dwell together in unity."

The children received attention in the societies. Ignorance or prejudice may cry down Sabbath schools as an innovation, but the truth is, those fellowship meetings were places of religious instruction for the young, where the adult members were the teachers. In this way the services were rendered both interesting and profitable to the children of the church. They were taught the principles exhibited in the standards, and prepared for making an intelligent profession.

Their moral and religious character had a salutary effect on the people among whom they lived. However much their careless neighbors might make light, among themselves, of their strictness in the performance of their duties, they respected them too highly to sneer at, or hold them up to ridicule. Their conscientious regard to religious obligation gave them weight and influence to deter from open vicious conduct, those who felt no other restraints. Their observance of the Sabbath was not disturbed by the intrusion of those who felt no obligation resting on themselves to remember it to keep it holy. By a consistent example they gave efficacy for good to their religious profession.

It may be readily supposed that they prized highly the preaching of the word, when they were favored with the opportunity of hearing and enjoying the ministrations of those who were in the fellowship of the Covenanting church. In their prayers, both in their households and in their societies, their spiritual need was never lost sight of, and many and fervent were the petitions offered up that God would send them some one to refresh their souls with the glad tidings of salvation.

As an illustration of this, we record here an incident that we received from the lips of one of the persons concerned.

In the early part of this century there was a society of Covenanters, of which our informant was a member, in Northumberland county, Pennsylvania. They received occasionally preaching by ministers as they passed between Pittsburgh and Philadelphia. At the period of the incident which we relate there had been a long interval without preaching. Their efforts, by letter and otherwise, failing to bring relief, they agreed to observe a day in fasting and prayer as a special means to obtain the desired blessing. This was done; and what wrestlings there were that day with God, by men who we know were mighty in prayer, may well be conceived. At the close of the services, one of the members was observed to retire to a distance to an obscure place and remain for a time alone. Another, our informant, knowing the man, watched for his return, satisfied that he had been pouring out his soul to God in secret prayer. As he drew near, something in his countenance indicated that his errand had not been in vain. To the inquiry, "What speed?" the reply was given, "It is neither new moon nor Sabbath, but it shall be well." (The allusion is to 2 Kings 4:23.) On that same evening, Rev. John Black, then pastor of the congregation in Pittsburgh and vicinity, arrived on horseback, and preached on the following Sabbath. What a feast the preaching of that day must have been to those hungering souls, and especially would they value the blessing, coming as it evidently did, in answer to their prayers.

It was just in such circumstances as these that preaching was valued and improved. We can recall the days of boyhood when the members

of the society where we were brought up, enjoyed this privilege but once in six weeks, and then had to travel seven miles to obtain it. From the value set on the word then, it is easy to infer what must have been the eagerness for it in earlier times, when it was rarely enjoyed more frequently than once or twice in the year. A page from the book of memory may fitly be transcribed here.

Having no carriages in those days to carry them to church, they went either afoot or on horseback. The services began at eleven, and continued, with a short interval, till three in the afternoon, and sometimes later. In summer the preaching was in a barn or a grove, and in winter, in a private house. Earnest attention was given by the people. With their Bibles in their hands, they watched carefully the citations of Scripture, and turned to the places cited to verify the accuracy of the quotations. They rarely seemed impatient at the length of the services. Returning home, those who were going in the same direction travelled in groups. The conversation was, for the most part, on the discourses heard during the day, not, however, in discovering faults, but in pointing out excellencies. One would remember what was said on one subject, another something on another. The aged generally did the talking, and the young listened and improved what they heard. Thus they beguiled the tedium of the journey, and came home, though wearied in body, yet refreshed in spirit. On the next Sabbath the discourses were the subject of conversation in society.

That there were thoughtless hearers then as well as now, is true, and that there are attentive hearers now as well as then, is also true. But the difference is that then, owing in part to the infrequency of the ordinance, the attentive class predominated. "The word of the Lord was precious in those days."

And when the distinctive principles of the Covenanted Testimony were exhibited, it was then that the attention was fixed on the discourse. We have seen old men on the Mondays of communion services, when testimony was borne against the government for its forgetfulness of God, and its outrage on the rights of men, with a smile playing over their faces, and the tears trickling down their cheeks, gazing on the speaker, without turning their eyes, unless to give a sidelong glance at some neighbor politician sitting near, just to see how he was taking it. And if he betrayed symptoms of uneasiness, this gave evidence that the arrow was well aimed, and added wonderfully to the interest of the discourse.

We return from this digression to the time referred to in the beginning of this paper. From the recital of these occurrences of a later day, we may gather what was the condition of Covenanters at that period. Firmly convinced that they were the witnesses of Christ for all the attainments of the church at the very zenith of the Reformation, they were fixed in their purpose, whether in the case of solitary and scattered families, or organized societies, to hold fast their attainments, and leave them to their children to hand them down in their entirety to succeeding generations. Whether in South Carolina, or in Pennsylvania, or New York, or in New England, in city, village or country, one purpose animated them, one hope sustained them; the purpose and hope that

the Mediator, for the honor of whose cause they witnessed, would grant them a ministry and an organized church, so that efficiently and successfully they might accomplish the end of their testimony, and bring this nation to own him as its Lord. We will see in a future paper that their confident expectations were not disappointed.

SELECTED.

THE IMPRECATORY PSALMS.

IN the *Sunday Magazine* for March, 1874, pp. 381-383, is a short, but comprehensive argument on the subject expressed in the heading of this article, by W. Lindsay-Alexander. Nothing that the writer ever met with before, so satisfied him as this has done. Dr. Hodge, in his very able article on "inspiration," in the *Princeton Review* for 1857, at pp. 685-686, has given what may be deemed in general a sufficient answer to certain objections, in these words: "With regard to the denunciatory Psalms, David was the organ of God in denouncing the divine judgments against the wicked. If he did this with the feelings with which a benevolent judge pronounced sentence on a criminal, so much the better for him. But if he did it in the spirit of malice and revenge, so much the worse for him. In either case, the Spirit spake by the mouth of David. How David's heart was affected by those denunciations, is a question entirely apart from his inspiration," &c.

Mr. Lindsay-Alexander, however, has briefly given us an analysis of the whole argument, *pro* and *con*. And he has rendered a good service by so doing. Many a pious soul has been sorely troubled by sundry expressions in the Psalms, and in some other places, which he could not reconcile with his intuitive judgments. The writer can never forget what a most excellent lady, a member of the Society of the Friends, once said to him. She loved the Sacred Word. She fed upon the precious Psalms. But there were passages in them, that she could not see how a good man could write. She was troubled and perplexed. She only wished that David had never written them. Were she now living, a careful reading of the following would, no doubt, relieve her mind. But her gentle spirit has gone to the blessed World of Light, and she understands it all now.

Says Mr. Lindsay-Alexander: "An exception to the general spirit of piety and goodness that pervades the Psalms, seems to be presented in those passages in which the writer utters, often in vehement language, a desire for vengeance on those whom he considered his enemies, or expresses joy because of calamities that had overtaken, or may overtake them. So repugnant have such utterances appeared to pious feeling, that they have been a stumbling-block to many readers of the Psalms, and have been eagerly laid hold of by those who are opposed to the claims of the Bible as supplying a reason for denying its divine authority. To obviate this, some have proposed to deprive the passages in question of the *optative* form, and render them as simply asserting what *will be* the fate of those who are the enemies and oppressors of the good. That such a rendering is in some of the passages grammatically possible, cannot be denied; in some of them, indeed, it is what the best scholars are agreed should be preferred. Thus, for instance, on Psalm 6:11, [10,] which, in the authorized version, is rendered, 'Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.' Hupfield says that the verbs are 'to be

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SUPPLIES for Illinois Presbytery will go to St. Louis as the time of their appointment comes round. It is the only vacancy in our Presbytery.

W. F. George, August 1st and 2d Sabbaths and September 3d and 4th Sabbaths; S. R. McClurkin, September 1st and 2d Sabbaths; A. W. Johnston, February and March; and Alex. Kilpatrick, April and May.

J. M. FARIS, *Chairman Int. Com.*

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

AUGUST, 1875.

No. 8.

ORIGINAL.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. VI.

BY THOS. SPROULL, D. D.

IN presenting our Historical Sketches in chronological order, we are brought to the planting of the Reformed Presbyterian Church in New England. This part of the country was settled by the Puritans, who left their native land to escape the oppression of the prelatie hierarchy supported by the throne. Rather than comply with requirements in the outward form of worship that had no warrant in the Word of God, they cheerfully parted from their homes with all their endearments, and braved the danger of crossing the ocean to enjoy the privilege of worshipping God according to his revealed will in this western world,

“Where nothing dwelt but beasts of prey,
Or men more wild and fierce than they.”

The oppression which they endured from prelatie tyranny on account of their fidelity to the regal claims of Christ as the alone Head of the church, had naturally the tendency to, drive them to the opposite extreme. The scriptural system of Presbyterian church government, laid down by John Calvin in Geneva, and inculcated by John Knox in Scotland, had but a slight foothold in England. The first reformers there, though men of eminent piety, were deeply imbued with the prelatie idea of church government. In their hands the bad elements of this system were allowed to remain dormant, but in the hands of their successors they led to infringement on the rights of conscience, and to fierce persecution of those who resolved to “obey God rather than man.” The Puritans, so called for the sanctity of their lives and their attachment to the Scriptures as the only rule of faith and practice, in their opposition to unwarranted authority in matters of religion, were led to the extreme of denying the divine right of

any form of government in the church. They were on that account called Independents, holding that the members of every congregation have the right of regulating their internal polity according to their own views of what will best subserve the interests of religion.

The early settlers of New England were Independents, or as they are called in this country, Congregationalists. On the doctrines of the plan of salvation, they were thoroughly Calvinistic. They were men of eminent piety, well versed in the Scriptures, and strict in the observance of the institutions of divine worship. It is to be regretted, however, that a change for the worse had taken place before the time when our sketches begin. The Hopkinsian error had spread among the ministry with its blighting influence, and pure religion had sadly declined.

Some time before the American Revolution, Dr. Witherspoon, an eminent Scottish minister, conceived the idea of planting a colony of his countrymen in Vermont, one of the New England States. In prosecuting this design he employed an agent to purchase a tract of land in the township of Ryegate. To this place a number of families came from Scotland, and having been trained under the Presbyterian regime at home, they adhered to it in the land of their adoption. There is but little reason to doubt that among them there were some Covenanters. Taught the principles of the testimony of Jesus Christ, in their early days, and in their native land, they did not abandon them, when in this country they were without the enjoyment of public ordinances, dispensed by ministers of their own faith.

As early as 1797, there must have been a society of Covenanters in Ryegate. Rev. William Gibson, who came over that year from Ireland, administered ordinances to the people there shortly after his arrival in this country. Whether previous to this, they had been visited by Mr. McKinney, we have not the means of knowing. There is no doubt that so soon as they heard of the arrival of Mr. Gibson, they took measures to obtain occasional preaching by him. Through his labors by the divine blessing they increased, so that in 1799 they were able to call him to be their pastor. He accepted the call, and was installed over them. He labored among them with success until 1817. We regret that we have not the means of giving minute details in regard to the early history of this congregation. After the removal of Mr. Gibson in 1817, the congregation called and received Rev. James Milligan as their pastor. He remained with them until about 1839. Mr. Milligan was succeeded by Rev. James Beattie, whose pastorate has continued till the present time. A few years ago the society of Barnet, a branch of Ryegate congregation, obtained a separate organization. Shortly after, Rev. D. C. Faris received a call to this place, which he accepted, and was ordained and installed pastor of Barnet congregation.

East Craftsbury is another place known in the history of our church in Vermont. To the present pastor of the congregation in that place, Rev. J. C. Taylor, we are indebted for some interesting facts, which we lay before our readers.

In 1791, among the first who settled in the township of Craftsbury, a society of Congregationalists was formed. They took as the symbol of their faith, the Westminster Standards. The Shorter Catechism was used as the manual of instructing their children. As the natural result of the want of official rule over congregations, there grew a tendency to laxity in doctrinal views. The Confession of Faith was accounted too prolix. Something shorter and more easily comprehended was desired. A very defective summary of the doctrines was prepared, and put forth in the form of a covenant. With this, some of the members who came from Scotland were dissatisfied. Among them was Robert Trumbull, one of the first inhabitants of the place. He is described as a man of great force of character and a devoted student of the Bible. Unable to convince the other members of the congregation, that they were taught dangerous errors on fundamental doctrines of the Christian faith, he left their communion, determined to hold fast his profession, and wait God's time to open the way for enjoying the ordinances where the whole truth was maintained. At Ryegate, about thirty-five miles distant, there was a Scotch minister placed, Rev. Mr. Sutherland, from whom he hoped to hear the gospel in its purity. In the spring of 1806 he carried out his purpose, and went to Ryegate on Saturday, expecting to hear him the next day. It appears that Mr. S. was absent. One of his members, with whom Mr. T. lodged, having learned from him the points on which he differed with the society in Craftsbury, told him that there were some people in his neighborhood who were called McMillanites, to whom a man by the name of Gibson ministered, whose views and his seemed to agree. He went to hear Mr. G. the next day, and that being communion Sabbath in the congregation, he enjoyed the privilege of witnessing the dispensation of the Lord's supper as it had been observed in his native land. He remained for the service on Monday, and returned greatly cheered and refreshed in spirit. When asked on his return if he had found Mr. Sutherland, he replied, he had not, but he had found what he wanted, a minister who preached the whole truth.

Mr. Trumbull went occasionally to Ryegate for ordinances, and in June, 1807, Mr. Gibson, on invitation by him and some others, preached in Craftsbury. Mr. Trumbull joined the Ryegate congregation, was ordained to the eldership, and worshipped with them as he had opportunity, till the year 1814. In September of that year, Colonel Crafts, a leading man in the town, invited Mr. Gibson to come and preach in that place. He complied. In the forenoon he lectured on part of the 53d chapter of Isaiah, and took for his text in the afternoon the 6th verse of the same chapter, "He was wounded for our transgressions, &c." This of course led him to set forth the suretyship of Christ and the vicariousness of his sufferings: doctrines opposed to the Hopkinsian errors then taught by many of the Congregational preachers. On the following Sabbath, Mr. Farran, the minister of the place, attacked these doctrines and taught the error of universal atonement. A number of the people, dissatisfied with his teach-

ing, left the congregation, some not remaining for the afternoon service. The following names are given of those who left: Leonard Morse, Ephraim Morse, John A. Morse, John Babcock, Benjamin Mason, James Trumbull, James Trumbull, Jr., Mrs. Rogers and Mrs. Wylie. These joined with Robert Trumbull in holding prayer meetings. On communion seasons at Ryegate, as many of them as could were present.

In the latter part of 1815, or the beginning of 1816, Mr. John Cannon, then a licentiate, preached two Sabbaths in Craftsbury. His preaching and intercourse with the people tended to strengthen and encourage them. Until that time they had been in the habit of beginning the observance of the Sabbath at sunset on Saturday, and ending it at the same time on the Sabbath, as was the general custom in New England. Through his instruction and influence this was discontinued among the Covenanters.

After the settlement of Mr. Milligan in Ryegate, he preached to the people in Craftsbury about six Sabbaths in the year.

In 1806, he held a meeting of session, consisting of Robert Trumbull, James Whitehill, of Ryegate, and Thos. McKeith, of Topsham, at which a number of them were admitted to the communion of the church. In what year the congregation was organized, we are unable to tell.

In 1830 they erected a comfortable house of worship, and in 1833 called, and received Rev. S. M. Willson to be their pastor. This relation was dissolved at Mr. Willson's request, in 1845, and the following year Rev. R. Z. Willson was ordained and installed over them. He was succeeded by Rev. J. M. Armour, who after a few years was called away by the Central Board to take charge of the Mission in Washington City. Rev. A. W. Johnston was their next pastor, who was afterward released at his own request. Their present pastor is Rev. J. C. Taylor. The congregation we learn is in a flourishing condition.

We extract the following pertinent and important remarks from a notice of this congregation in the *Covenanter*, vol. 2, pp. 343, 344, by the editor, Rev. J. M. Willson:

"The history of this congregation furnishes another example and proof of the importance of a faithful and consistent testimony in behalf of truth, and of what may be accomplished by a few, and even by one man, when principles are decidedly maintained. Had Mr. Trumbull remained in the fellowship of a declining body, or had he and the other faithful disciples, who afterward occupied the same ground, continued to attend on the ministrations of corrupt teachers, there would have been no Covenanting congregation in Craftsbury to this day. So it has been often elsewhere. By resolute adherence to principle, fruit is reaped, although it may be after many years. By departing from it, even so far as to hear the backsliding or erroneous, the testimony is weakened, and themselves seduced and finally swallowed up."

Topsham congregation, in the township of Topsham, was organized in 1820. For about twenty years there had been a Society of Covenanters in that place. Two of the members, William McNutt and Thomas Mc-

Keith, were elders. The society was composed of members, who had either made no profession of religion, or were in connection with the Congregational Church. From the time that Mr. Gibson was placed over Ryegate congregation, they came under his pastoral care. From Mr. Milligan, who succeeded Mr. Gibson, they received preaching about one Sabbath every six weeks, for which they paid one hundred dollars—one-sixth of his salary.

In 1821 they called William Sloane to be their pastor. He remained with them till 1828, when he was released and removed to the west. It is said, that in the first year of his pastorate there were no less than thirty persons joined the congregation, most of them from the world. After the removal of Mr. Sloane, they received preaching from Mr. Milligan till 1839, when he was released from Ryegate, and removed to the west.

The congregation remained vacant, receiving supplies from the Presbytery till 1852, when they called N. R. Johnston. In 1864 he resigned his charge, and after being five years vacant, they secured J. M. Faris to be their pastor in 1869. His pastorate lasted about two years and a half. He resigned his charge. The present pastor, J. C. K. Faris, was installed Dec. 2, 1874.

Owing to the want of access to official records, we have been able to give little more than a statement of dates and facts. The details, there is no doubt, would be interesting. It is manifest however, that those who composed that congregation at the beginning, were Covenanters of the right stamp—men not easily discouraged, who knew their principles and were prepared to make sacrifices to maintain them. We trust that under their present pastor they will have prosperity, growing in numbers and in fidelity to the truth and testimony of Jesus Christ.

RECOGNITION OF FRIENDS IN HEAVEN.

BY J. W. SPROULL.

THERE is one question which in some form or another forces itself upon our attention every time death enters the circle of our acquaintance and takes away from us those we love. The closer the tie that united us, the more intimate the friendship, the more pressing the question. Looking for the last time upon the familiar features of one long and well known, now about to be consigned "earth to earth and dust to dust," we cannot but indulge in conjectures respecting the relation we shall sustain to one another, when we too shall have undergone the same change. Is it possible, we ask, that in the other world we shall never meet with this loved one from whom but a little while ago we were so unwillingly separated? Can it be that the farewell, then taken, is to be an eternal farewell? Are years of closest intimacy to be followed by an eternal separation? or, is the farewell to be succeeded by a joyous and happy greeting? Are the loved of

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THE

Reformed Presbyterian

AND

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SEPTEMBER, 1875.

J. W. SPROULL,

D. B. WILSON,

EDITORS AND PROPRIETORS.

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

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MR. BEATTIE, under date of July 6th, writes: "The cholera is once more tightening its folds around us. It seems to have begun in Hamah, and then almost simultaneously to have taken both a northerly and southerly direction. It prevails in Antioch and also in Damascus. No cases have as yet occurred in the vicinity of Latakiah; but how long we may continue to be exempted is a mystery of the future. Quarantine was today established between this place and Antioch. We have written to Mr. Easson to leave Suadiyeh, and to proceed without delay with his family to Kessab. With the exception of myself, the mission circles are all in usual health. My strength of late has given away, and for the last two Sabbaths we have had prayer meeting instead of the usual services. I sometimes think if I am to be of any further use to the mission, I must suspend labor for a time. The strain of the last three or four years has been severe and tended greatly to break me down, and yet I feel that with Dr. Martin and Mr. Easson unable to take any active part in the work, my leaving would injure the work, or throw an amount of work on Dr. Metheny which he would be quite unable to endure."

THE session of the Theological Seminary for 1875-6 will begin Tuesday, September 14th. Introductory lecture by Prof. Willson.

S. O. WYLIE, *Chairman*,
D. McALLISTER, *Secretary*,
Board of Superintendents.

Rev. J. Lynd's address, in Baltimore, is changed to 361 N. Bond street.

Mr. J. A. Speer was ordained and installed in West Hebron, N. Y., on the 28th of July, by a commission of New York Presbytery.

Rev. N. R. Johnston has left Elliot. His address is Box 2771, San Francisco.

Copies of Dr. Houston's pamphlet on Plymouthism can be had by applying to John Caldwell, Esq., 3617 Spring Garden street, Philadelphia. Part I., 12 cents per copy; Part II., 18 cents; or both parts for 25 cents.

Lakes Presbytery meets in West Geneva, Tuesday, August 31, at 7 P. M. Ohio Presbytery in New Concord, Wednesday, Sept. 1, at 10 A. M.

The congregations of Republican City and Tabor, we are glad to hear, expect to unite in the ordinance of covenanting at a communion to be held August 5th Sabbath. Rev. Josiah Dodds, of Winchester, is to assist the pastor of Tabor congregation, Rev. S. M. Stevenson, who is to lead in these services.

We shall be glad to receive copies of our July number, from any who do not want to keep them for reference.

THE
Reformed Presbyterian and Covenanters.

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SEPTEMBER, 1875.

No. 9.

ORIGINAL.

THE "MAJORITY" SYNOD OF SCOTLAND.

OUR readers are already aware that this body, at its late meeting in Glasgow, declared its readiness to unite with the Free Church. We have before us in the *Watchman* quite a full report of the speech of Rev. Dr. Gould in making the motion, which finally prevailed, and which we gave in full in our last number. The address deserves attention, for it shows us how the head is led captive, and how men of keen intellect and great ability may at times be blinded as to the full force of their action. We do not take up the points of this address in the order in which they are given. We notice first, the expression of love to the Reformed Presbyterian Church, and the avowal that a sense of duty leads the speaker to advocate her yielding up her separate existence.

"He questioned if a single Presbyterian Church in Scotland had the same glorious memories connected with the past that the Reformed Presbyterian Church was entitled to cherish. Looking at the long history of the services rendered by this church, he felt that, were this the day or the hour in which its separate existence was to close, they had not lived in vain, and they might go to their graves cherishing with them to the last moments of consciousness continued thankfulness that God in his providence led them into connection with the Reformed Presbyterian Church of Scotland. It might cost them much to abandon their separate existence, but still it was to be remembered that they were asking it on the ground of a sense of duty, enlightened and sanctioned by the Divine Word, and such a sense of duty was the voice of God."

What change has taken place that renders the separate existence of the Reformed Presbyterian Church less necessary now than before? None, that any one can see, who is an observer of the movements in the churches—except that the men who have held the name have changed, and are no longer willing to uphold the principles on which she has rested.

Mr. Milroy said he did not intend to make a speech. He needed not. The amendment is itself an argument and a demonstration. The whole proceeding is a surrender, not a union. Only four persons stood out. Messrs. Easton and Milroy, ministers, and Messrs. Petrie and McMeeken, elders. There will be now but one body named Reformed Presbyterian in Scotland, and there will be no longer the confusion of name resulting from similarity of profession, with diversity of practice.

We are not of those who say, "well, after all, they have only gone where they belong; it is better for them to give up the name they ceased to honor by a faithful testimony, and thus cease from occupying a false position." No; we regret to hear of this further step. In giving up the name, they are sundering a strong tie. Better far to hear the call to make the name a reality, to be re-baptized with the Covenanter spirit. The Covenanting cause in Scotland loses many who have known her principles, but God will care for his truth, and is even now increasing the remnant in that land who still hold the whole testimony of the church.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. VII.

BY THOS. SPROULL, D. D.

THE Conococheague congregation was among the earliest of Covenanter congregations in this country. It took its name from the Conococheague creek that runs through Cumberland Valley, in the counties of Franklin and Cumberland, Pennsylvania. The name is of Indian origin. It has been sometimes remarked, with regard to the families of Covenanters that were found scattered through this country, that they generally located on poor land. To this, the first settlers in Cumberland Valley were an exception. A more fertile region it would be hard to find. Shut in on two sides by mountains extending some sixty miles south from the Susquehanna river, it furnished strong attractions to enterprising emigrants by the richness of its soil and by the beauty of its scenery. There is no ground for the inference that in selecting this attractive region for their permanent abode, they were less careful about their spiritual interests than for their temporal welfare. The wisdom that is from above does not exclude a proper care for worldly prosperity and enjoyment.

At what time Covenanters first entered this valley, we have not the means of knowing with certainty. There is reason to believe that societies were formed here as early as 1743, and that these were represented in the act of covenanting that year in Middle Octorara, conducted by Mr. Craighead. There is a tradition pretty well authenticated, that this duty was observed by these societies in their own locality. David Huston, an aged Covenanter with whom the writer was well acquainted in his youth, lived, near the close of the last century, in Mercersburg, a town in this vicinity. He was intimately acquainted with Mr. Linn, one of the three ministers who con-

stituted the first Presbytery, and who afterwards joined in the union that gave rise to the Associate Reformed Church. Through this channel the information has come down that at the time of the covenanting referred to, a naked sword lay on the table before the officiating minister, and also during the dispensation of the Lord's supper on the same occasion. This statement is supported from other sources, and is entirely probable. In Scotland, after the Reformed Presbytery was organized, there were some who held extreme views of the duty of the church to maintain and defend her principles by the sword. A literal interpretation of the words of Christ, Matt. 10: 34, "I came not to send peace, but a sword," seemed to them to sustain such views. Our Lord, however, speaks of what would be the effect of his coming—the words containing a prediction, not a command. It is likely that the "overstrained zeal" which is, in the historical part of our Testimony, ascribed to Mr. Craighead, and a hereditary attachment on the part of those who came from Scotland to the principles for which so much had been suffered, and to the practices by which they were maintained, combined to justify in their mind the use of a symbol, that to us now would seem to be utterly foreign to the occasion.*

So far as appears from any record, the first formal act of these societies after the dissolution of the Presbytery in 1782, took place in 1791. In the previous year they were visited by Rev. James Reid, sent out from the church in Scotland to visit the societies and families in this country. They prepared a petition and sent it to the church in Scotland, praying that Mr. Reid might be sent to minister permanently to them. Failing in this, they next applied to the Presbytery in Ireland to settle among them Rev. James McKinney, who came to this country in 1793. For several years, they persisted in their endeavors to obtain him to be their pastor. They failed in this, also, for in 1797 he was settled in the congregation of Galway and Duanesburg, N. Y. His occasional ministrations among them in the mean time seem to have been greatly blessed. A large number of persons signed the petition, in 1796, to have him as their pastor.

We have been at some pains to procure the names of those who continued faithful to the testimony of Christ during the time they were without the administration of public ordinances. The following, though, we doubt not, it is imperfect, is the best list we can obtain: William Galbraith, Thomas Paxton, Alexander Thomson, James Finney, Sarah Morrow, Thomas Cross, John Renfrew, William Guthrie, John Guthrie, John Steel, Thomas Dawson and Eliezer Dawson. From 1782 till 1790, when they were visited by Mr. Reid, they worshipped God in their households and societies, holding fast the principles to which they had pledged their adherence, teaching them to their children and commending them to their neighbors as they had opportunity. We have no account of any defection among them during that period. The earnestness and perseverance with which

* We have some hope of obtaining an authentic account of this transaction. If successful, we will lay it before the readers of the *R. P. & C.*

they labored to obtain a pastor, show how irksome they felt their destitute condition to be, and how highly they valued the ordinances of religion dispensed by an ambassador of Christ.

The congregation of Conococheague was formally organized in 1802. The elders were William Guthrie, John Thomson and James Bell. In the following year the Lord's supper was dispensed to the congregation; there were forty-two communicants. The officiating ministers were Messrs. Gibson, McLeod, Black and Donnelly. A meeting of Presbytery was held there about the same time.

The adherence of these people to their principles during the time they were without a pastor, forcibly exemplifies the influence that a few earnest and intelligent persons can exert in maintaining unpopular truth. The names of Alexander Thomson and John Renfrew have already been mentioned as connected with the early history of the covenanting cause in Cumberland Valley. They arrived there from Scotland in 1771, young men seeking a permanent home. Trained up in the principles of the Testimony of the church in the land of their nativity, they did not abandon or forget them when they came to this country. They enjoyed the occasional ministrations of Mr. Linn until the time of the union of 1782. To these men, and to others associated with them, it must have been a sore trial when the choice was between going with their ministers into the union, or remaining without the enjoyment of ordinances, with but very little prospect of soon obtaining them. They saw clearly, however, what the subsequent course of those who went into the union proved, that the measure was an abandonment of the distinctive principles of the Reformed Presbyterian Church. To intelligent and conscientious Covenanters it was not difficult to determine what was their duty. Fidelity to Christ must be maintained, at whatever cost. This they determined to do, and wait his time to refresh them again with the administration of public ordinances. Along with others whose names are already mentioned, they were steadfast in the faith, and secured for themselves and their posterity the honor of being witnesses for the authority of Jesus Christ as King of nations. Some of the descendants of both these men are at the present time members of the Conococheague congregation.

It was not until 1816 that Robt. Lusk was settled over this portion of the flock of Christ. In the meantime, however, they enjoyed frequent opportunities of ordinances by ministers when journeying to and from the meetings of church courts. Students who had been educated in the Seminary, which was then established in Philadelphia, were licensed and employed in preaching to vacant congregations, and scattered societies and individuals. From its locality, situated between the eastern and western portion of the church, Conococheague was a convenient place for the meetings of the church courts. We have seen that the Presbytery met there in 1803. It met there again in 1807; and after the organization of Synod, that court met at Conococheague in 1819. These meetings of the ministry and eldership, it

may be presumed, encouraged and strengthened the people there to hold fast their profession. It is worthy of notice that in the division of 1833 there was scarcely any defection from their ranks. And this is more to their commendation, when it is remembered that their last pastor, Rev. Saml. W. Crawford, was among those who dissented from the position of the church in regard to her relation to the government of the United States. Two men whose names have been already mentioned, John Thomson and John Renfrew, though advanced in life at the time of this defection, contributed not a little to neutralize the efforts that were made to lead from the faith some who were less firmly established.

The pastorate of Mr. Lusk was not a prosperous one. In 1823, on account of difficulties that arose between him and some of the people, he was released from his charge. He removed to Walnut Ridge, State of Indiana. He was suspended by Synod in 1825 for disorderly conduct, and for breaking his ordination vows by renouncing the authority of the court. In 1835 he was restored, on professing repentance, by the Western Sub-Synod. In 1840 he again declined the authority of the church, and has since deceased.

The congregation called S. W. Crawford to be their pastor in 1823. He continued with them till 1831. They then remained vacant until 1842, when Thomas Hannay was ordained over them. Owing to infirm health he felt it his duty to seek a dissolution of the pastoral relation, which was granted in 1844. Joshua Kennedy, son of James Kennedy, a ruling elder in the congregation, was called and ordained in 1845. At his own request, on account of infirm health, the pastoral relation was dissolved in 1860. Since that time the congregation has been without a pastor. Though they have made calls on several licentiates, and have been disappointed, they still have an organization and are receiving regularly supplies of preaching. Let them not be discouraged, but continue to seek a pastor in the regular way and look up to the great Shepherd to send them one to take the oversight of them, and in due time their eyes shall see their teacher.

Conococheague congregation, like many others in the eastern part of the church, has suffered largely in the reduction of the number of its members by emigration. The West presented strong inducements to young men to procure homes where the land was both cheap and fertile. In this way the Head of the church carries on his work of extending the knowledge of the testimony which he has committed to the witnesses. While it is sadly true that some in leaving their native places seem to have left their principles, it is also the fact that others took their principles with them, and became useful instruments in promoting the cause of Christ elsewhere, as they had opportunity. It is thus that Zion enlarges the place of her tent, and her people stretch forth the curtains of her habitation.

McKenny
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OCTOBER, - - 1875.

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SCALE OF SUPPLIES IN LAKES PRESBYTERY.—J. McCracken, First Miami, Sept. 1st Sab., to declare the pulpit vacant. H. H. George, First Miami, Sept., 2d and 3d Sabs. J. J. McClurkin, First Miami, Oct., 1st, 2d and 3d Sabs.; Cedarville, Oct., 4th and 5th Sabs.; Cincinnati, Nov., 1st and 2d Sabs.; Garrison, Nov., 3d and 4th Sabs. A. W. Johnston, First Miami, Nov.; Cedarville, Dec.; Cincinnati, Jan., 1st and 2d Sabs.; Garrison, Jan., 3d and 4th Sabs. J. M. Crozier, First Miami, Feb., 1st, 2d and 3d Sabs.; Cedarville, Feb., 4th Sab., and Mar., 1st Sab.; Cincinnati, Mar., 2d and 3d Sabs.; Garrison, Mar., 4th Sab. J. M. Armour, Garrison, Oct., 1st, 2d and 3d Sabs.; First Miami, Dec., 1st and 2d Sabs., and Mar., 2d and 3d Sabs.

P. H. WYLIE, *Chairman.*

We are requested to say that the two boxes of clothing sent to Kansas, and credited in July number to 1st Congregation, Philadelphia, where the joint contribution of the 1st and 2d congregations, Philadelphia. The mistake was made by the party sending the acknowledgment.

The address of Rev. R. Hutchison at present is Granville, Putnam Co., Ill.

Rochester Presbytery will meet in Syracuse, Tuesday, October 5th, at 1 P. M. Iowa Presbytery, Reho-both, Tuesday, October 5th, 2 P. M. Illinois Presbytery, St. Louis, October 6th, 1 P. M. Pittsburgh Presbytery, Pittsburgh, Tuesday, October 12th, 7 P. M. Kansas Presbytery, Clarinda, Iowa, Tuesday, October 12th, 2 P. M. Philadelphia Presbytery, Baltimore, Thursday, October 14th. New York Presbytery, in Second Church, Newburgh, Tuesday, October 26th, 7½ P. M.

On account of the press of matter we are obliged to defer the publication of a number of articles, book notices, &c., until next month. Additional receipts next month.

The address of the *Christian Statesman*, is now 127 North Seventh Street, instead of as before, 104 North Sixth Street.

ADDITIONAL COMMUNIONS.—September 25th, Maquoketa, M. A. Gault. October 3d, Bear Run, J. Crozier, and A. J. McFarland. October 24th, Bovina. September 19th, Lind Grove, W. P. Johnston.

THE

Reformed Presbyterian and Covenanters.

VOL. XIII.

OCTOBER, 1875.

No. 10.

ORIGINAL.

THE MORGAN ABDUCTION AND MURDER.

ONE result of the present movement against secret societies is a revival of interest in the abduction and murder of William Morgan by members of the Masonic fraternity, for publishing to the world the first three degrees of that order. The murder took place in the year 1826. All efforts to find any trace of the body were unsuccessful. In October, 1827, a body drifted on shore near a small creek which entered into Lake Ontario. Three inquests were held on it. The first verdict rendered was, that it was the body of an unknown person; the second, that it was the body of William Morgan; the third, that it was the body of Timothy Monroe, a Canadian, who was swept, in a small boat, over Niagara Falls eleven days previous.

There can be scarcely a reasonable doubt that the second verdict was correct. Some sixty or seventy persons were present who heard Mrs. Morgan and Dr. Strong describe the marks by means of which the body, if Morgan's, could be identified, saw the rude coffin opened, and witnessed the examination, when it was seen that all the peculiarities on it were exactly such as had been described. So far as we can now judge, the jury came to a right conclusion when, after mature deliberation, it unanimously declared the body to be that of William Morgan. The excitement consequent upon the abduction and murder was great. The finding of the body and the different verdicts rendered tended greatly to increase it. A new party—the Anti-Masonic—was formed, and for a time swept everything before it. The secrets of Masonry were divulged. Hundreds of persons formerly connected with the order openly renounced it, and testified to the correctness of Morgan's revelations. For a time it seemed that Masonry was doomed.

The excitement, however, gradually subsided. Old issues were forgotten, new ones were raised. The tragic end of Morgan soon ceased to be much talked about. Masonry stealthily sought to recover its lost ground, and so

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. VIII.

BY REV. THOMAS SPROULL, D. D.

THE enterprising spirit of Covenanters led them to seek homes at an early day west of the Allegheny mountains. That part of the country was designated by the familiar name of the "backwoods." It comprehended the territory west of the mountains to an indefinite extent.

We have no authentic information as to the time when the first Covenanters settled in this region. There is a traditionary report that the Rev. Alexander Dobbin visited it before he went into the union that formed the Associate Reformed Church, which took place in 1782. He preached, according to the tradition, in the settlement called Brushcreek, in a church that had neither floor nor chimney. It being winter, a fire was kindled in the middle of the house, and the smoke having no way to escape helped the pathos of the preacher to bring tears to the eyes of the hearers.

In 1795, Rev. James McKinney crossed the mountains to look after the Covenanters who had removed to the "backwoods." He directed his course to the Forks of the Yough, the name given to the section of country that lies between and immediately above the confluence of the Monongahela and Youghiogheny rivers. He preached the first sermon in this region, in the house, or, according to another account, in a barn of James Finney. He remained several Sabbaths, and baptized a number of children. Besides Mr. Finney and his three sons, William, Robert and Andrew, there were Samuel Wylie, John Drennan, Zaccheus Willson, Benjamin Brown, William Madill, and others whose names we have not succeeded in obtaining, who were organized into a society.* Mr. McKinney visited also the neighborhood of Puckety, in Westmoreland county, and organized a society at the house of John Anderson, a man eminent for knowledge and fidelity to the Testimony. Shortly after this, others removed to the west and settled in Pittsburgh, and in the adjacent country.

The difficulties in worldly matters that these pioneers to the west encountered, were not light. There was no wagon road across the mountains, and the only means of conveyance was afoot or on horseback. The necessities of life that they could not produce they had to bring from the east. Iron, salt and groceries had to be carried on pack-horses, and this had to be done each year. Their houses were built of logs, one room below and one above. Their food was of the plainest kind, and their dress chiefly of their own manufacture. Besides, they were often in fear from the Indians. The tribes who inhabited a district of country near the head waters of the Allegheny river were hostile to the whites, and when they could, were ready to gratify their love of revenge by robbery and massacre. It was at such sacrifices of ease and comfort that our forefathers secured for us the blessings that we now so abundantly enjoy.

* The society generally met in the house of James Finney, on the bank of the Youghiogheny river. Samuel Wylie lived on the south side of the Monongahela river, about eight miles from Mr. Finney. Some lived about the same distance in the opposite direction. Other members lived at shorter distances. It is stated that the two members who lived at the greatest distances were no less punctual than those who lived nearer. They did not neglect the assembling of themselves together in those days, even though they could have had preaching by ministers of other churches nearer home. They knew their principles and loved them, and they saw clearly that it would be a practical denial of them to attend on the ministrations of those who opposed them or were indifferent to them.

According to the best information we can obtain, the first Covenanter communion west of the mountains was in 1802.* The place was a beech or sugar tree grove in the Forks of the Yough. Rev. John Black and Rev. S. B. Wylie, both recently ordained, were the officiating ministers. Several considerations made this a communion of special importance. Many who had settled in the backwoods were in the communion of the church, but had not for years had the opportunity of enjoying the ordinance of the Lord's supper. They were scattered over the counties of Allegheny, Westmoreland, Indiana, Butler, Mercer, Beaver, and Washington. Information of the communion had been diligently circulated, and at the appointed time they were gathered together from all quarters to enjoy the precious privilege.

The eagerness with which the opportunity to enjoy this ordinance was embraced is illustrated in the case of one whom the news had not reached. He was engaged plowing in his field in Butler county when another who had heard the tidings, and was on his way to the communion, passed by. He approached the side of the field next the road, when he was hailed by the traveller, with the inquiry: "Ain't you going to the sacrament?" The response was, "Where is it?" To this was replied, "In the Forks of the Yough." The plow was left standing in the furrow, the horses unhitched, and the two friends were soon on their way together.

A large number of applicants were admitted at this time to the fellowship of the church. Two sermons were preached each day of the solemnity, and it was doubtless a time of refreshing from the presence of the Lord.

The same ministers held a communion on the farm of Samuel Scott, about eight miles south of Pittsburgh. A great crowd of people were present. It is evident that hospitality was used without grudging. Mr. Scott entertained sixty persons, and others, large numbers. The writer has heard his father, Robert Sproull, who was there, speaking of this sacrament and the circumstances connected with it. Many slept in the barn, there being not room for all in the house. On this occasion Mr. Wylie preached his two sermons which were afterwards published in one volume, "The Two Sons of Oil," and the sermon on "Covenanting." The subjects of these discourses were what constituted the staple of Sabbath evening and Monday's preaching on sacramental occasions in those times.

In the following year, 1806, another sacrament was dispensed by the same ministers in the Forks of the Yough. John Temple, who made a public profession at that time, in the eighteenth year of his age, has furnished us with the following facts: The Associate Reformed church, where Rev. Mr. Henderson officiated, which was kindly given for the occasion, was found to be too small. A tent in a surrounding grove was occupied by the ministers, and the people sat under the shade of the overspreading trees. So many young people presented themselves for admission, that it was found necessary, after the constitution of the session, to parcel them out for examination to committees, each consisting of two elders. And the elders were competent for the service. Zaccheus Willson, Samuel Wylie, John Anderson, William Gormly, and others of like worth, were the men for the times. As rulers in the church they were careful to see that applicants for membership were influenced by the right motives, that they had read the standards of the church, and could intelligently give their adherence

* Some say that Mr. McKinney dispensed the Lord's supper when he first visited this place in 1795. We think the date given above is the true one. Our informant was old enough at the time to take notice to what he heard, and in several instances we have proved his accuracy in the statement of facts that occurred in his youth.

to them, and that they were sound in the faith of the Testimony of the witnessing church. Such elders have ever been a blessing to the church, and God has raised them up and fitted them for his service in such times as these of which we write.

The first Covenanter minister who settled west of the mountains was Rev. John Black. He was a native of Ireland, received his education in Glasgow College, Scotland, came to this country in 1797, was licensed in 1799, and was ordained pastor of the congregation of Pittsburgh in 1801. With his labors as a pastor the history of our church in the west for a number of years is closely connected.

The congregation, though called by the name Pittsburgh, included all the Covenanters in the surrounding counties. Mr. Black at first located himself on a farm about twelve miles east of Pittsburgh, in the vicinity of what was called the Thompson's Run society. On one corner of his farm a log church was built, which has long since disappeared. The ground, however, including a graveyard, being conveyed by deed to the church, has lately been secured as the property of Synod. By emigration, death, and change of denominational connection, there are none left to use the place for maintaining the Covenanting cause.

The labors of Mr. Black were abundant and arduous. He would leave home for a tour of pastoral work of several weeks duration, and go around the entire circuit before he returned. His journeys were performed on horseback. We have little idea of the fatigue and exposure to which he was subjected. The country was but sparsely settled, and often it required the day to be supplemented by part of the night to allow him to reach his destination. But for all this discomfort he was compensated by the hearty greetings and kind attentions of those who felt honored to receive him as their guest. The best cheer and the best bed were thought not good enough for him. These visits, few and long between, were accounted angels' visits.

Mr. Black was eminently fitted for missionary work of this kind. Of a healthy constitution, robust frame and buoyant temperament, he never succumbed to difficulties nor yielded to discouragements. As a preacher he was very popular, and in presenting and maintaining the distinctive principles of the church he had few equals. Wherever he preached crowds of people flocked to hear him. His plain and forcible manner of presenting the truth left no place for objections, and those who refused to be convinced, and went away muttering their dissatisfaction, rarely failed to be back to hear him the first opportunity.

Greensburg was one of the places where he occasionally preached. Here lived Robert Brown, an elder well known and highly esteemed in the church. Not far distant were the Dunlap brothers, Thomas, John, William and Robert; and near New Alexandria, Samuel Patterson. In the Puckety neighborhood, besides John Anderson already mentioned, there were the Rowan families, Samuel Milligan, and others. David and Samuel Huston located themselves at an early day near Kittanning. In the Shenango settlement, Crawford county, there were several families, of whom we mention the names of Samuel Rogers, Samuel Hays and the Cathcart brothers. There were also the Youngs of Little Beaver, Wrights and Samuel Sterritt, of Camp Run; and Crowes, Glasgows, and Millers, of Union and Pine Creek. In Canonsburg and neighborhood, John McFarland, James Roney and Robert George were in those days active and useful members of the church. In the Redstone settlement, near Brownsville,

lived James and William Parkhill. Nor can we omit the Sanhedrim,* consisting of elders William McElwee, James Tenant, and David Love. They lived in what is now called the Mifflin Society of the Monongahela congregation, a few miles south of Pittsburgh. These men, and others whose names we cannot now recall, were men of renown for intelligence, purity and fidelity to the Testimony of Jesus Christ. All these places and others, Mr. Black visited, and dispensed the ordinances, as he had opportunity, to earnest and appreciative congregations, during his itinerating pastorate.

The labors of Mr. Black were lessened by the ordination of Matthew Williams as pastor of what was called Pine Creek congregation, but which really included the whole district inhabited by Covenanters north of the Allegheny river. He was a man eminent for piety, unwearied in doing pastoral work, and a faithful witness for the whole truth. Under his labors, by the divine blessing, the various societies to which he ministered grew, members multiplied, and there was a demand for more laborers in this portion of the Lord's heritage. For this the Head of the church made provision. From the Seminary under the professorship of Dr. Wylie, in Philadelphia, candidates for the ministry came forth to carry on the work so auspiciously begun.

For the present we stop here in sketching the history of this part of the church. Believing that a fuller account carried down to the present time would be interesting to many, we have it in view, if we can procure authentic materials, at a convenient time, to prepare a history of Pittsburgh Presbytery, and lay it before the readers of the magazine.

LIFE MORE ABUNDANTLY.—A SCRIPTURE ILLUSTRATION.

BY REV. JAMES KENNEDY.

IT has been somewhat sarcastically remarked, concerning some of the so-called advances in science of late years—but with as much truth in the sarcasm as to give it point—that if they be real, we can now dispense with the troublesome old axiom, that “every effect must have an adequate cause.” If we are to credit modern theories of materialism and evolution, we may accept results without any sufficient antecedent cause, and be able

* This name was facetiously given to the society by Mr. McElwee, a man remarkable for the readiness of his wit, as well as for the depth of his piety. There are some amusing anecdotes told of him of which we give the following: Riding home from Pittsburgh, where he had been at market with his butter, he was overtaken by a man of clerical appearance and dress, who, as he came alongside, accosted him with some commonplace remarks. The reply induced the stranger to prolong the conversation, and soon the two were fairly engaged discussing questions in theology, and facts in church history. The interest of the traveller, who proved to be a Presbyterian minister, lately settled in the neighborhood, was awakened by the intelligence of his companion, and as they drew near to the place where their roads parted, he asked him to which branch of the church he belonged. The answer was, “I do not belong to any branch of the church.” “Is it possible,” was the rejoinder, “that a man of your intelligence on religious subjects has never united himself with the church of Christ?” “I did not say,” replied Mr. McElwee, “that I did not belong to the church, I said that I did not belong to a branch of the church. I belong to the Reformed Presbyterian Church; that is not a branch, but the tree from which others have branched out.” This incident began an intimacy which lasted while the parties lived, and often would the minister, who loved a joke, tell how handsomely he was taken down by a plain countryman going home from market. It was common for Pittsburgh Presbytery to send licentiates their first day to preach to this society on account of its nearness to the city. Mr. McElwee's explanation was that they were sent to the Sanhedrim to stand their final probation. If they passed there they were prepared to preach.

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AND

Covenanter.

NOVEMBER, 1875.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto 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.*

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 *Any one sending a new subscriber, with advance payment of \$1.00, and 15 cents for postage, will get a copy of the last edition of the **Testimony**, and the new subscriber a copy of the **Reformed Presbyterian and Covenanter** for a year.*

SYNOD appointed the day of National Thanksgiving to be observed as the day of thanksgiving by the congregations under its care. For causes, see July number, p. 205. Synod directed that a collection be taken up on that day for the benefit of the pastors of Kansas Presbytery, their congregations being crippled by the locust plague. Treasurer, Rev. J. Dodds, Winchester, Kansas.

REV. R. HUTCHESON'S address is now Elliot, Minnesota.

THE congregation of Middle Wheeling has made a call on S. R. McClurkin, now in his last year in the Seminary.

MR. LATIMER has not yet appeared (though he is expected this winter), so that the class in the Seminary now numbers nineteen.

APPOINTMENTS BY OHIO PRESBYTERY.

Rev. J. J. McClurkin, Muskingum, Dec.; Tomika, Jan., 1st and 2d Sabbaths; Co-shocton, 3d and 4th. Rev. J. A. Thompson to make his own appointments in the vacancies, by arrangements with them.

APPOINTMENTS OF PITTSBURGH PRESBYTERY.

Adamsville—Nov., 4th Sab., J. A. Black; Dec., 2d Sab., Dill. Oil Creek—Oct., 5th Sab., Nov., 1st Sab., J. Galbraith. Pine Creek—Nov., 1st Sab., S. R. McClurkin; Nov., 3d Sab., J. W. Dill; Dec., 1st Sab., J. M. Crozier; Dec., 3d Sab., A. Kilpatrick. North Jackson—Oct., 4th Sab., J. W. Dill; Oct., 5th Sab., S. R. McClurkin; Nov., 1st

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ORIGINAL.

THE THEOLOGICAL SEMINARY.

THE Seminary at Allegheny resumed its sessions in the third week of September. The opening address was delivered in the Allegheny church on Tuesday evening, September 14th, by the recently chosen professor, Rev. D. B. Willson. We give place to it in this number. The most of the students were present at the beginning of the session. Of the twenty-two reported last year, four have finished their course, Messrs. T. J. Allen, J. M. Crozier, M. A. Gault and R. C. Wylie, the latter two being now pastors; two will intermit their studies for the present winter, W. M. Dauerty and J. R. Wylie, both of the second year, the latter accepting an appointment in Geneva College. The students of the first year are D. W. Boxley, who has been teaching in the Selma Mission; William J. Coleman, of Lisbon congregation, New York; William J. Sproull, of New Castle congregation, Penn'a., all graduates of Geneva College, and John M. Wylie, of Washington congregation, Iowa, making in all a class of twenty. The prospects of the Seminary are, therefore, very encouraging. These precious sons of the church should not be forgotten, as they settle down to their studies, but let prayer be made for them, that they may be carefully guided not only in the instructions they receive, but in all their ways. And with them let their teachers be remembered at the throne of grace.

ADDRESS BY PROF. D. B. WILLSON,

At the opening of the Theological Seminary, Tuesday evening, September 14th, 1875.

Gentlemen of the Theological Class: It devolves upon me, in the providence of God, to welcome you to your studies at the beginning of this session. You come here with a high and important work in view—to serve Christ in the ministry of the gospel. Even if you do not now come for the first time, but have already made some progress in theological study, your reappearance is a dedication of yourselves anew to this work; for the avenues that lead away from it are so many, so broad, so attractive to the na-

he was most unwilling to allow anything to disturb it. Though he was careful to eat regularly and at certain fixed hours, yet he would postpone his meals for a time if he was so engaged in study that the interruption of eating would interfere with the success of his thinking. He was so miserly also in his craving for time, that he would leave the table before the rest of the family and retire to his room, they waiting for him to return again when they had finished their meal, and dismiss them from the table with the customary grace."

I cannot hold up these men as models in their habits of study, nor even Bichat whom I have referred to, physician though he was. There is the greatest diversity in our constitutions, and though the body will accommodate itself to habits, and may be taught to conform itself to them, yet each one for himself must make a study of his body, that he may use his powers to the best advantage; and it is well for us early to know that better results may be obtained by the intermingling of exercise with our intellectual work, by dividing our tasks, so that the change in them will give relief, than by such persistent toil as I have noticed. Never forget that your bodies are the agents of your souls, and that it is by them you must accomplish your work. In caring for the health that God has given you, you are directly laboring for him, for his service calls for physical and mental power, as well as spiritual.

Withal, be men of prayer. If you are to give forth, you must take in. Luther, in the days of his contending for the truth, spent three hours a day in secret with God. Live near to God, watch well for your own souls, for it is a fearful thing to preach to others, and yet be a castaway. In the language of Dr. Owen, "He that would go down to the pit in peace, let him obtain a great repute for religion; let him preach and labor to make others better than he is himself, and, in the meantime, neglect to humble his heart, to walk with God in manifest holiness and usefulness, and he will not fail of his end."

With these remarks, I close. The session we now begin will pass speedily by, and will seem to you, at the end, too short for what is to be attained. Let us each morning, as we arise, remember the words, "I must work the works of him that sent me while it is day: the night cometh, when no man can work."

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. IX.

BY THOS. SPROULL, D. D.

THE enterprising spirit of Covenanter emigrants from Ireland and Scotland led them to seek places of permanent settlement in country locations. Most of them were trained up to agricultural habits in their native land. Cities on the seaboard—New York, Philadelphia and Baltimore—furnished opportunities for business to such as were inclined to mercantile and mechanical pursuits; but the greater part of them directed their course into the interior, designing to invest their money in land and engage in the business of farming.

To those of this class who arrived at New York the country along the Hudson river offered encouraging advantages. In the close of the last century Covenanters had settled in the neighborhood of Newburgh, Orange

county, New York, and in adjoining counties. Societies were formed still farther north, and with the advance of population they extended into the interior of the State.

At an early date some families settled in Delaware county. This is a locality suited for grazing. The country is hilly, but the soil is fertile. Both hills and valleys furnish excellent pasture, and at the present time, the staple production of this region is butter. It is rare to find more beautiful and picturesque scenery than is here presented. Lofty ridges either covered with their native forests, or clad, in the proper season, with luxuriant grass, meet the eye in every direction. Between these are deep valleys in a high state of cultivation, watered by streams flowing from perennial fountains, dotted with thriving villages, and traversed by excellent roads. A more desirable part of the country for summer residence could scarcely be found. In addition to this, it is free from all forms of malaria producing disease. The people in general present the appearance of robust health, and there may be seen in their worshipping assemblies vigorous men and women far advanced in life.

It must be admitted, though on this point we cannot speak from experience, that the long and severe winters are a great drawback on the advantages of this region as a place of permanent residence. The snow falls to a great depth, and this again by the currents of air sweeping between the mountains, and along the gorges, is often piled up into heaps on the highways, greatly obstructing travel, and interfering with the pleasure of sleighriding, one source of enjoyment in the winter. On persons predisposed to pulmonary affections, the long continued cold has a deleterious effect. Invalids from such causes, might spend the summer here to advantage, but they should seek a more genial climate in the winter.

In Delaware county, and including parts of adjoining counties, there are at present three Reformed Presbyterian congregations—Kortright, Bovina and Walton. The two first mentioned date their existence back to the early part of this century. Notwithstanding a good deal of inquiry we are unable to state the exact time of their organization, or even the names of their first officers. It appears that at first, Kortright congregation included all the Covenanters that were known to live in this region. We are unable to say whether or not this part of the church was visited by Mr. McKinney or any other minister anterior to the organization of the Presbytery in 1806. Some of the old people can remember hearing Dr. A. McLeod and Rev. William Gibson, and at a later date, Rev. G. McMaster, Rev. James Milligan, Rev. J. R. Willson, and others.

The first pastor settled over these people was Melancthon B. Williams. We find the following record in the minutes of the Synod in October, 1821: "The Rev. Melancthon B. Williams was introduced by Rev. Mr. Willson as a minister ordained by the Northern Presbytery to the pastoral charge of the congregation of Kortright." On account of the absence of

full reports of Presbyteries to Synod in those times, we are unable to give the date of this settlement. We presume it was in the summer of the above mentioned year.

At the time of the settlement of Mr. Williams it appears that his pastorate extended over all the Covenanters in this region. From the meagre records of those times we are unable to ascertain anything respecting Mr. Williams previous to his settlement. We have an impression received at the time, that he came a licentiate from the Presbyterian Church. It appears that after some time he ceased to act as the pastor of those members of the congregation that lived in the bounds of what is now the Bovina congregation. This fact is stated in the minutes of a meeting which they held November 5, 1824, in these words: "The congregation being vacant by Mr. Williams' desertion, give Mr. Douglas a call," &c. Mr. Williams continued as pastor in the Kortright congregation some time longer. In 1831 he applied to Synod "for a certificate of character and dismissal to the Presbytery of Albany in connection with the General Assembly of the Presbyterian Church," which was granted.

In the extract given above it is stated that the Bovina congregation gave a call to Mr. Douglas. A brief narration of this movement and some of its results may not be without interest to our readers.

Mr. Douglas came to this country, a licentiate of the Reformed Presbyterian Church in Scotland, in 1818, and was received by the Northern Presbytery. For reasons that at this remote period it would be useless to detail were they even known, he ceased, after some time, to act in connection with that Presbytery. He still, however, preached as he had opportunity. It was while he was in this position that he received the call referred to from the Bovina congregation. Under this arrangement he settled among them in 1825. In 1831 they petitioned the True Reformed Dutch Church, after the example of the remnant in Scotland in regard to James Renwick, to ordain Mr. Douglas, which was done the same year. In 1846 he was received back by the New York Presbytery, and the following year he accepted a formal call from Bovina congregation, and his ordination being recognized as valid, he was installed its pastor, where he labored till his death, March 15, 1857.

The congregation of Kortright remained, after they were left by Mr. Williams, without a pastor till 1845, when Rev. S. M. Willson, being called by them, accepted their call, and was installed over them. His pastorate lasted until his death in 1863. His remains lie in the cemetery near the church in which he had so often proclaimed the message of salvation. Recently we stood beside the mound that covers them, read the inscription on the stone that marks the place, and indulged in sad, yet not painful reminiscences of the man with whom our private intercourse had always been pleasant.

Rev. J. O. Baylis, the present pastor, was ordained in 1866. It was our privilege to unite with him in dispensing the Lord's supper to his people on

the third Sabbath of last June. They have a comfortable church and a parsonage. His pastorate appears to be a successful one. The congregation is not large, but they seem to be in earnest, and so far as we could judge, are intelligent and earnest Covenanters, who love the truth for the truth's sake.

The congregation of Bovina remained vacant after the death of Mr. Douglas till 1861, when James S. Pollock, a licentiate of the church, whom they had called, was placed over them. He remained with them about three years, when, attracted, we presume, by what seemed to him brighter prospects, he left them, and entered into the communion of another church.

In January, 1865, Rev. J. Kennedy, their present pastor, was installed over them. Their church is pleasantly located in the village of Brushland. They have recently fitted it up anew in tasteful style. The congregation seems to be in a prosperous condition. We joined with the pastor in dispensing the Lord's supper to them on the fourth Sabbath of June. Here, as at Kortright, we found the people intelligent and earnest Covenanters, both pastor and people of the genuine stamp, who are jealous of any attempt to remove the old landmarks that our fathers have set up. We trust they will have grace to be faithful; and "whereunto they have already attained, to walk by the same rule, and to mind the same thing."

We were much gratified to learn, when with Mr. Kennedy, that he has been successful in performing missionary, in connection with his pastoral labors. A part of the country, some twenty miles distant, called Colchester, presented to him an inviting field. It is a mining region, and the people are chiefly foreigners. Through one of his elders he was induced to visit these people and preach to them. His visit was well received, and he was earnestly pressed to come again. This was done with still greater success, and by a number a desire was expressed to unite with the church and enjoy the privilege of partaking of the Lord's supper. To this Mr. Kennedy and his session agreed, and in the coldest weather of last winter the design was carried out. About twenty joined in the communion. To those people it was a time of refreshing, and the prospects are that with the divine blessing on the word preached, they will soon be ready for an organization.

The membership of Bovina congregation was reduced in 1861 by the organization of Walton congregation. In 1863 David McAllister was ordained and installed over this congregation. It became vacant in 1871 by his acceptance of an appointment to labor in the cause of National Reform. Being called again, he was installed its pastor this present year. They have built a new house of worship in the town of Walton, and are said to be in a prosperous condition.

Of the organization of the congregation of White Lake in Sullivan county, we are unable to give the date. Its present, who is also its first, pastor, Rev. J. B. Williams, was ordained and installed in 1850. Some

years ago we assisted him in dispensing the Lord's supper to his people. The church is in a pleasant location, on rising ground overlooking the lake, a beautiful sheet of water, on the margin of which stands the parsonage. We learn that the congregation is in a prosperous state.

It was here that, at an early day, an occurrence took place that will be of interest to some who remember the parties who were concerned in it. We had the facts from the lips of the late Rev. William Sloane.

The sacrament of the Lord's supper was to be dispensed, and Dr. J. R. Willson and Rev. S. M. Willson were the ministers appointed to the service. Previous to the time designated, Dr. Willson conceived it to be his duty to go to Washington City on account of some public movement in which he felt an interest. He procured a brother to take his place at the sacrament, if we are not mistaken, Rev. M. B. Williams. When he reached Baltimore, where he remained over night, reflecting on what he was doing, the conduct of Jonah came into his mind, and he compared himself to that man of hasty spirit fleeing from his duty. The result was that the next morning he turned back, and directed his course with all speed toward White Lake. Those were not the days of rapid travelling, and with all his efforts it was midday of the Saturday of the communion before he got to the place. He found the church empty, the people standing in groups and the ministers not to be seen. On inquiry, he learned that they were holding a session in a neighboring house. Thither he repaired, and the sight that met his eyes was a table loaded with papers, Rev. S. M. Willson in the chair, and a general confusion by parties endeavoring to maintain each one his cause. He addressed the moderator with the demand: "What are you doing here when you should be preaching?" and received the reply: "There is a number of disorderly libels here, and we are trying to dispose of them." "Let me take the chair," was his next demand, and it was granted. Drawing nigh the table, he took up a paper, and after discovering that it lacked the requirements of a regular libel, he tore it into pieces, and threw it into the fire. All the other papers went through the same process, and when he had disposed of them all, he said, with a tone of authority: "There is nothing before the session. We will have a recess and go to the church." Turning to the ministers, he inquired, "Which of you is to preach?" Both pleaded want of preparation. With a look at them that was itself a reproof, he said, "A minister should be always ready to preach. I will preach." The people followed him to the church, and those who knew the man and reflect how his extraordinary power would be called out by such circumstances, need not be told how he prayed and how he preached on that occasion. And it is worthy of special remark, that the effect of these apparently arbitrary measures was that all went on the next day to the Lord's table; mutual forgiveness was exchanged, and peace was restored to the congregation.

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THE
Reformed Presbyterian
AND
Covenanter.

DECEMBER, - - - 1875.

J. W. SPROULL, D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us to 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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 *Any one sending a new subscriber, with advance payment of \$1.00, and 15 cents for postage, will get a copy of the new edition of the **Testimony**, and the new subscriber a copy of the **Reformed Presbyterian and Covenant** for a year.*

It is our intention to insert, as usual, in the January issue the lists of ministers, congregations, &c. We respectfully request notice of any errors in the tables of last January. Address Rev. D. B. Willson, Allegheny, Pa.

In reply to "J. S. T.," we would say yes to both inquiries.

COPIES of the new edition of the **Testimony** have been sent to all who are entitled to them.

WANTED—At Rose Point, Pa., a Reformed Presbyterian Merchant and a Physician. Address, Rev. J. C. Smith.

THE

Reformed Presbyterian and Covenanter.

VOL. XIII.

DECEMBER, 1875.

No. 12.

ORIGINAL.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.
HISTORICAL SKETCHES, No. X.—PITTSBURGH PRESBYTERY.

BY REV. THOMAS SPROULL, D. D.

At the meeting of Synod in Conococheague, August 16, 1819, the following arrangement of Presbyteries, reported by a committee, was adopted: "That the boundaries of what is now designated the Middle and Western Presbyteries, shall hereafter be regulated by the following lines of division, and designated by the following names, viz., the part of said bounds lying to the east of the Allegheny mountains shall be known by the name of the Presbytery of Philadelphia; that part west of the Allegheny mountains and east of the eastern boundary of Indiana State be called the Presbytery of Pittsburgh; and all west of said line to the Pacific ocean shall be called the Western Presbytery."

Until the constitution of the Synod in 1809, the Reformed Presbytery, which was organized in 1798, was the supreme judicatory in the church. For the sake of convenience it was "subdivided into distinct committees, authorized to exercise church power within specified limits." These were called the Northern, Middle and Southern Committees. "The acts of those committees were, in the meantime, subject to the review of the Presbytery at its yearly meeting."

The Synod immediately after it was organized directed "that the three committees erected by Presbytery, assume with all convenient speed, the form and powers of distinct Presbyteries, under the inspection of this Synod, and be in future known by the names of the Northern, the Middle and the Southern Presbyteries."

At its meeting in 1816 Synod readjusted the presbyterial lines, and directed the organization of a new Presbytery to be called the Western Presbytery. By that adjustment the Middle Presbytery included "the States of Pennsylvania, Maryland and Virginia, and that part of the State of Ohio which lies northeast of the Muskingum river." In the meantime it had received an addition of two ministers: Rev. Matthew Williams, ordained in 1807, over Pine Creek congregation; and Rev. Robert Wallace, in 1815, over Utica congregation, Ohio. Owing to the meagreness of the abstracts of the minutes of Synod in those times, we are unable to as-

certain when the congregations under the care of Presbytery were organized, how many there were, and what were their boundaries. We find in the minutes of Synod of 1812 the names of the following elders received as members, all of whom resided west of the Allegheny mountains: Zaccheus Willson, John Anderson, John Gill, George Kirk, William Gormly and David Love. We may presume that these represented as many congregations. All these elders, except George Kirk, the writer remembers to have seen. They were men eminent for piety, knowledge and faithfulness.

It is worth while to reflect for a moment and endeavor to realize the toil endured and the labor performed in cultivating a field of such extensive territory. And what must have been the trials of the people in these scattered localities, with so few opportunities of enjoying public ordinances. To them an occasional visit from a minister, and a day's preaching, were blessings that they highly valued and diligently improved. Attached strongly to the principles of the church, they faithfully maintained them, nor would they countenance any movement that tended to departure from them. *O si sic nunc et semper!*

Of the missionary work performed by Mr. Black and Mr. Williams we have given some account in a former article. We will give here a sketch of the labors of Mr. Wallace, which has been furnished by his son, Rev. James Wallace.

"Mr. Wallace, having a small and feeble congregation at Utica, employed much of his time in missionary labor. He was well fitted for, and was greatly prospered in this work. Naturally cheerful and affable in conversation, and kind and social in his address, he was very successful in gaining friends wherever he went. His preaching was plain and practical, combined with unction and pathos, and secured the attention and respect of the people. He spoke to the hearts and consciences of his hearers rather than to their tastes and fancy. He usually gave a prominent place in his preaching to the principles of the Reformed Presbyterian Church. He faithfully reproved the peculiar sins in the government and in the other churches, and often some were offended, but they were ready to hear him again. Though they might not like his principles, yet they liked the man.

"Mr. Wallace had a feeble bodily constitution, and often had very poor health, and yet the labors which he performed were many and arduous. For some years he was a large part of his time on horseback. Several times in a year he would make a journey of between 400 and 500 miles, stopping some places and preaching a Sabbath or two, and at others preaching two or three times on week days as he could best arrange his time and labors. For although people were nearly all poor then, and had much more need to labor then than now, yet they were very willing to let their plough stand in the field to go to hear a sermon.

"The difficulties then in travelling in the State of Ohio were very great. Ohio was then the backwoods. Bad roads and few bridges, and the most scanty accommodations for feeding and lodging travellers, were great hindrances in the way of making a journey. Mr. W. had often to swim his horse across a creek or river to fulfil an appointment. He never allowed the state of the roads or the badness of the weather to stop him on his way. Nothing but sickness, or ice floating on a stream, or ice not strong enough to support his horse, prevented him from meeting an appointment. He never disappointed a congregation when it was possible for him to be present.

"Wherever Mr. W. found a Covenanter family, he made that place a missionary station, and brought in others into the church to unite in social

worship, and some of these places became congregations. And in different places where the name *Covenant* was not known, he formed congregations which afterward called and elected pastors. Some places where promising congregations grew up under his ministry have since declined entirely, the members of the church having removed still further west or united with other congregations.

"In the congregation of Salt Creek, or New Concord, Ohio, there were only two families when Mr. Wallace began to preach in that vicinity. He usually preached there on his way to and return from the meeting of Pittsburgh Presbytery. Their numbers soon increased and they were organized into a congregation, and in 1823 having given him a call, he accepted it and became their pastor. Under his pastoral labors it continued to grow, until it became the largest country congregation in the West.

"It is worthy of note that in all the congregations and societies which Mr. Wallace planted and watered, only one man left the church at the time of the New Light secession in 1833.

"'He rests from his labors, and his works do follow him.'"

By the act of Synod referred to in the beginning of this paper, the name of the Middle Presbytery was changed to Pittsburgh Presbytery; with a new adjustment of its boundaries. In addition to the members already mentioned as belonging to it, its roll was increased by the ordination and settlement of Rev. Jonathan Gill in Xenia congregation, Ohio; Rev. John Cannon, in the congregation of Greensburg, Pa.; Rev. Robert Gibson, in the congregation of Little Beaver, Pa., and Rev. Charles B. McKee, in Chillicothe, Ohio. Rev. William Gibson was translated from Ryegate, Vermont, to Canonsburg, Pa. Each of these congregations included a large extent of the surrounding country, and furnished fruitful fields of missionary labor, in which by diligent cultivation societies were formed that grew into congregations and obtained pastors.

Synod at its meeting in 1830 directed the constitution of a new Presbytery out of the western part of Pittsburgh Presbytery. The Muskingum from its mouth to New Philadelphia, and the canal thence to Cleveland, was the dividing line. This was the western boundary of Pittsburgh Presbytery.

In the meantime, Rev. Gavin McMillan was ordained and settled in Beachwoods, Ohio; Rev. James Blackwood in Chillicothe, from which Mr. McKee had been removed; Rev. T. C. Guthrie in Pine Creek congregation, Pa., made vacant by the death of its former pastor, Rev. Matthew Williams; Rev. G. T. Ewing in Canonsburg congregation, Pa.; from which Rev. William Gibson had been disjoined; Rev. Jonathan Gill was transferred from Xenia to Thompson's Run and Puckety, a part of Rev. John Cannon's charge; Rev. William Sloane from Topsham, Vermont, to Greene and Londonderry, and Rev. Robert Wallace from Utica to Salt Creek congregation, Ohio.

This sketch brings us down to the period in the history of the church when the elements were at work that resulted in the New Light defection in 1833. There had been two additional settlements in the Presbytery. Rev. A. W. Black, in Neshannock and Shenango congregation, and Rev. George Scott in Little Beaver, from which Rev. Robert Gibson had been transferred to the Second congregation of New York. Rev. James Blackwood, who had been released from his charge in Ohio, and Rev. John Crozier and Rev. Thomas Sproull ordained as missionaries, were the unsettled ministers within the bounds of the Presbytery.

It is worthy of notice that the congregations whose pastors remained

faithful to their principles were very little affected by the division of 1833. These were Salt Creek congregation, under the pastorate of Mr. Wallace; Greene and Londonderry, under that of Mr. Sloane, and Greensburg and New Alexandria, under that of Mr. Cannon. Besides these, the vacant congregation of Canonsburg, including what is now Miller's Run and Monongahela congregations, being supplied by the unsettled ministers, remained in the same condition. In the case of every other congregation, either the whole or a large part refused to follow their pastors, and were received by Presbytery as vacancies. A plan was adopted that in ordinary circumstances would not be warranted, but which the exigencies of the times seemed to justify. Out of the congregations thus left vacant, greatly reduced in their numbers, new congregations were organized by changing the boundary lines in such a way as to include adjacent congregations, or parts of congregations, in separate organizations. This reduced their number, but it greatly facilitated their settlement. By this arrangement new vacancies were formed, which soon secured pastors and enjoyed the regular administration of ordinances. The Presbytery consisted in 1835 of seven congregations and their pastors. Now according to the last statistical table, it consists of twenty-four congregations and twenty-eight ministers.* This increase in the period of forty years is due to the divine blessing on the faithful maintenance of the testimony of Christ, and gives encouragement to continue to contend in profession and practice for the claims of Christ and of his church to be recognized by the nation.

NOTE.—It is the design of the writer to prepare for the next volume of the Magazine a series of papers containing a history of the judicial proceedings of the church in this country. There are many things noticed in the early minutes lately published, that without a knowledge of attending circumstances are not well understood. Having been conversant with some of the principal actors in these proceedings, memory furnishes him with many facts interesting in themselves, and which serve to shed light on official deeds. The years that immediately preceded the defection referred to above, were eventful years to the church. Those were the times when the distinctive principles of the church were thoroughly discussed, and the main points of the Testimony were exhibited and maintained. It is not intended to awaken the feelings of bitterness that have subsided as one after another of the actors in these scenes has passed away, but merely to present the facts necessary to be known, in order that the present generation and those that succeed may know with what difficulties and trials the Testimony of the church has been handed down to them as a sacred trust.

SACRAMENTAL TOKENS.

THE subject of tokens as a part of our sacramental services, to which the attention of readers was directed in the October number of the magazine, seems to require fuller consideration. Two inquiries present themselves for solution: When and how did this practice originate? and what is its use? To the first of these inquiries we do not propose to give a satisfactory answer. The case already referred to shows that the practice is of no recent origin. It was observed long ago by the church beyond the Atlantic. The Established Church of Scotland, and, so far as we know, all other Presbyterian churches, still observe it. There seems to be no

* This is exclusive of two pastors and four congregations that were at a later period taken into the Ohio Presbytery.