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- VOL. XXI, No. 11.

THE

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AND

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NOVEMBER, - - 1883.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS, - -

ALLEGHENY, PA.

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

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

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DR. S. R. COREY, of the Craftsbury congregation, died July 4, aged 59.

THE North Cedar, Kansas, church building was wrecked by a storm a month ago.

THE Wahoo congregation has unanimously called Rev. H. P. McClurkin, at a salary of \$800.

T. Z. McCLURKIN has been called to Staunton congregation Illinois; Thomas Patton to Central Branch, Nebraska.

THE 10th of this month is the 400th anniversary of Martin Luther's birth, and the event will be widely celebrated here and abroad.

COLLECTION.—Oct. 3d Sab., Seminary Library, \$1,000; Nov. 1st Sab., Domestic Mission, \$5,000. Remit to Mr. McKee, treasurer, 173 Wood street, Pittsburgh, Pa.

WE CALL attention to the reduced price of the British Quarterlies and Blackwood. They are but ten dollars a year, and contain articles of the highest order. Address, Leonard Scott Publishing Company, No 41 Barclay street, New York.

THE receipts for Students' Fund, (see 4th page cover,) is \$175. Owing to the increase of theological students, the balance of the \$500 asked for is urgently needed. Will not brethren respond?

J. R. McKEE, Treasurer,
173 Wood St., Pittsburgh.

COMMUNIONS AND ASSISTANTS.—October 2d Sabbath—Northwood, J. J. McClurkin and R. Reed; Olathe, J. Dodds, Pleasant Ridge, J. M. Faris; Union, J. R. Wylie. 3d Sabbath—Allegheny, A. Kilpatrick; Princeton, W. W. Carithers; Cedarville, J. Lynd. 4th Sabbath—Craftsbury, J. W. Shaw; Brush Creek, R. Clyde. November 1st Sabbath—Wilkesburg, J. C. Smith.

DEAR SIR:—I have arrangements whereby I can furnish any of the readers of your magazine that might desire, with Spurgeon's Sermons, at \$2.00 per annum, postage prepaid to any address. They are published in London, in monthly parts. Also the well known magazine, "*The Sword and Trowel*," edited and conducted by C. H. Spurgeon, and printed monthly at \$1.25 per annum, postage prepaid.

Respectfully, R. J. Houston, 62 William St., New York.

THE

Reformed Presbyterian and Covenanters.

VOL. XXI.

NOVEMBER, 1883.

No. 11.

ORIGINAL.

CHRIST CRUCIFIED THE THEME OF GOSPEL PREACHING.*

The inquiry has for some time occupied the attention of the religious community: Why is it that preaching is so ineffectual in producing the results that as a divine institution it warrants us to expect? That this is the case is scarcely to be questioned, for while preachers are multiplied and churches are increasing, the religious and moral condition of society fails to show corresponding improvement. Spirituality in the churches is on the decline, and the tone of public virtue is lowering. The engrossment of the minds of men by the world in pursuit of its pleasures, riches and honors, leaves little opportunity and less inclination to attend to the interests that concern their well-being in the present life and their preparation for the life to come.

To the philanthropist, the moralist and especially the Christian, this state of social life presents a subject of earnest and serious consideration. There are causes that produce these results, and there are remedies by which they can be counteracted. As to what these are there is far from agreement. Mistakes in regard to the causes lead to mistakes in the remedies applied; and the efforts that are made to benefit and elevate society in most cases end in disappointment. The prediction by our Lord is strikingly verified in these times: "And because iniquity shall abound the love of many shall wax cold." Matt. 24: 12.

To you, candidates for the ministry, the question before us is one of the deepest interest and should be of no difficult solution. The voice of scripture is clear and distinct, and its decision must be final. The apostle of the Gentiles is an example that, next after the Master himself, you are

*Introductory Lecture of the session of the R. P. Seminary, delivered in Central Church, Allegheny, September 18th, 1883, by Prof. T. Sproull.

6. "They that take the sword shall perish by the sword" (Matt. 26 : 52) is illustrated by this narrative.

PSALMS 10 : 4-6 ; 89 : 16-18.

SHORTER CATECHISM.

Ques. 95. To whom is baptism to be administered?

Ans. *Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are members of the visible church are to be baptized.*

MARRIAGES.

By Rev. John Galbraith, August 14, 1883, Rev. D. B. WILLSON and Miss MARY R. GALBRAITH, daughter of the officiating minister.

By Rev. J. C. Smith, Aug. 14th, 1883, at the residence of the officiating minister, ROBERT CLEELAND and Miss NANCY E. SCOTT, of Portersville.

By the Rev. J. Q. A. McDowell, assisted by the Rev. William Graham, of Boston, Mass., and the Rev. John Graham, of Rochester, New York, September 18, 1883, at the North United Presbyterian Church, Philadelphia, WILLIAM GRAHAM and Miss ELIZABETH L. EATON, both of Philadelphia.

By Rev. J. C. Smith, of Rose Point, Pa., Oct. 4th, 1883, at the house of the bride's parents, JOHN A. BRUCE and Miss MARY E. PATTERSON.

OBITUARIES.

BIOGRAPHICAL SKETCH OF REV. SAMUEL O. WYLIE, D. D.

BY REV. THOMAS SPROULL, D. D.

SAMUEL OLIVER WYLIE was born July 14th, 1819, and died at his residence in Philadelphia, August 22d, 1883. His native place was on the banks of the Monongahela river, opposite the town of Elizabeth, in Allegheny county, Pa. He had a Covenanter ancestry. His grandfather, Samuel Wylie, emigrated from east of the mountains near the end of the last century and located on the farm where the subject of this notice was born. He with other Covenanters who settled there about the same time, formed a society and afterwards obtained occasional supplies of preaching. Samuel, his son, succeeded him on the farm, and after the congregation was organized was ordained to the eldership. He was a man of sterling integrity, sound judgment and unswerving in his attachment to the distinctive principles of the church. He was a member of the Synod of 1833, and took a decided stand in opposing the defection that led to the disruption of the church.

It was the privilege of the deceased to have the best of early training. His grandmother by his father's side was a member of the family during his early years, and his mother lived to see him in the ministry. Both were women exemplary for their wisdom, piety and kindness. To him I could have said in the words of Paul to Timothy, omitting the names: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also."

In that household religion was not only professed but practised. Family worship was carefully observed; the Sabbath was strictly sanctified, and catechising diligently performed. On Sabbaths, when they had no Covenanter preaching, they with other brethren held society. There was no wandering about to hear preachers of other denominations. He was taught that fidelity to covenant engagements required this exclusiveness; and the fruit of this training was seen to the last in his love to the truths thus witnessed for, and his consistent practice in maintaining them.

He early evinced a taste and a capacity for learning, and a desire for the office of the ministry. Having made some progress in classical studies under the direction of his pastor, Rev. John Crozier, he entered the Western University in

1837, and graduated in 1839. From this institution he afterwards received the honorary degree of Doctor of Divinity. He was received by Pittsburgh Presbytery as a student of theology, and in the Western Seminary, then under my care, he studied one session. When the Eastern and Western Seminaries were united in 1840, he completed the remaining two years under Dr. J. R. Willson and myself. In 1841, he was licensed, and having accepted a call from Greensburg and Clarksburg congregation, he was ordained its pastor, May 17th, 1843. The following year he accepted a call from the 2d congregation of Philadelphia, recently organized, and was installed its pastor on the first Thursday of December, 1844. The relation then constituted continued till his death.

Soon after entering the ministry his influence began to be felt in the church. Of clear perception, sound judgment, strong determination, and readiness to labor for the cause of Christ, he was placed in prominent positions by Synod. Most of the time from the establishment of the Foreign Mission, he was chairman of the Board, and by his correspondence and the interesting reports he presented to Synod, he did much to promote the success of that part of the church's work. During many years he was chairman of the Board of Superintendents of the Theological Seminary; was always present at its meetings, using his influence to increase its usefulness. He wrote the Bond of the Covenant, which with very slight changes by the committee, was that used in covenanting. He was the chairman of the committee to revise the rules of order, and prepared the report that was adopted.

On the death of Rev. J. M. Willson, D. D., professor in the seminary, he was elected to the vacant chair. While he held the matter under consideration, by the request of the board he taught in the seminary the ensuing session with much acceptance. Greatly to the regret of the friends of the seminary, he declined the appointment. At the next meeting of Synod he was urged to be again a candidate, but peremptorily refused. His attachment to his congregation and fondness of pastoral work appear to have been his determining motives.

For the duties of a pastor he possessed eminent qualifications. His preaching was of the highest order; his discourses were carefully prepared. Unlike the common style of preaching, that goes no deeper than the surface, his sermons were rich with gospel truth, brought out of the passage discussed. And while he did not affect artistic eloquence, often in presenting some important idea, he would thrill the audience with the earnestness of his manner as well as with the excellence of his matter.

His intercourse with his people was of the most intimate kind. He knew their children all by name, and they loved him as a father. It is what might be expected that he was dear to his people. They showed their attachment to him in practical forms. During all the time he was unable to preach, they cheerfully continued his salary and paid besides for the supply to the pulpit; and much as they desired to have him resume preaching, when feeling a little better he would propose to do so, it was against their earnest remonstrances.

His pastorate was eminently successful. His congregation from a comparatively small number increased to be among the largest in the church. They procured a lot and built their house of worship. In their contributions, especially to the foreign mission fund, they evinced a liberal spirit. He continued his pastoral work among them in calling on them and visiting the sick when he was unable to occupy the pulpit. The fruit of these self-denying labors is seen in the high degree of harmony existing among them. It could not but be a source of comfort to him on his dying bed, that he left them a united, earnest and prosperous people.

Of the distinctive principles of the church he was an earnest advocate. He held that it was by her testimony for the truth that she is to reform the nations, and he never doubted of its ultimate success. And while he was always ready to join with Christians of other denominations in endeavors to suppress vice and promote public morality, he invariably held that it was by her testimony, consistently maintained in practice, that the witnessing church shall bring this nation into subjection to the Lord Jesus Christ. He believed that the two witnesses shall "overcome by the blood of the Lamb, and by the word of their testimony."

Early in his ministry he married Miss Jean Wallace, daughter of John Wallace, of Pittsburgh, a highly esteemed member of the church, long since deceased. The

union was a happy one to both. She with six children, five daughters and one son, are left to feel and improve their sore bereavement.

He had a large number of warmly attached friends. Kind and sociable, acquaintance with him readily ripened into friendship. His piety was genuine, without ostentation. Many years ago, in a conversation that I had with him on personal religion, he referred to the time when he was brought to the decision that determined his religious life. Shortly after he graduated in the University, his mind was occupied about plans for the future. It was then that, after a short period of darkness in regard to his state, he was led by the Holy Spirit to embrace Christ as his Saviour, and devote himself to his service.

His disease was dilatation of the heart. For nearly two years and a half he was affected with it. Still, however, he occasionally preached. His last sermon was delivered June 10, on the text, "No good thing will he withhold from them that walk uprightly," Ps. 84: 11. He was at church the last time July 1st. His sufferings as he approached toward the end were severe. And though he at times expressed his sense of anguish, he never murmured. When enjoying temporary relief, he would break forth in strong expressions of admiration of the kindness of God, and of thanksgiving. "The peace of God that passeth all understanding," was his frequent and earnest utterance.

He had no harassing fears of death. Though he desired to recover for the sake of his family and congregation, he cheerfully submitted to the will of God, fully confident that for him "to depart and to be with Christ was far better." As he drew near to the end his perceptions of heavenly enjoyments brightened. Several times he said, "O, that the gates would open and let me in." Of his wife he inquired: "Do you see any signs of his chariot coming?" "O, the unutterable goodness of God to me," was an exclamation frequently on his lips. His wife said to him just before he died: "You are now going through the dark vale." He replied: "All light; all peace." When the words, "Behold the Lamb of God," were repeated to him, his face brightened and with an inexpressible look of happiness his hand pointing upward, he said: "Behold him with my eyes." To his family he bade farewell, and to the inquiry, "Do you know us?" he nodded several times an affirmative answer.

The following is a copy of a covenant found among his papers. From its date I learn it was entered into the second year that he was in the seminary, on a day observed by professors and students as a day of fasting and humiliation. I have a pretty distinct recollection of the exercises of that day, and of the solemnity of the occasion. It seems that he went to his lodging impressed with the services, and gave himself in this formal manner to God. Would that such exercises were still observed with similar results.

"Having spent this day as a day of fasting, humiliation and prayer unto God, with an acknowledgment of sins, original and actual, all of which duties have been attended with very great imperfection, I, Samuel O. Wylie, desiring to be fully sensible of my ruined and helpless condition by nature, and believing that there is no way of salvation but through the covenant of grace entered into by the Father and the Son from all eternity, and made with the sinner in the day of effectual calling, do this evening of the twenty-fourth of December, 1840, enter into personal covenant with the Lord God of my salvation, which covenant is contained in the following words:

"1. I avouch the Lord to be my God and covenant Father, and give myself unreservedly to him, earnestly desiring to be recorded amongst the number of his sons and daughters.

"2. I take the Lord Jesus Christ, the second person of the adorable Trinity, to be my Saviour, confiding entirely in the merits of his death, both for justification and sanctification. I do most solemnly engage to take him in his three-fold relation of prophet, priest and king, discarding all dependence upon the flesh and my own works of righteousness, each one of which in God's sight is inconceivably filthy and polluted.

"3. I take the Holy Ghost, the third person of the Trinity, to be my sanctifier, relying upon his gracious operations for advancing the work of sanctification in my soul, in enabling me to maintain a walk and conversation becoming the gospel.

"4. In the strength of divine grace, I engage to live in a holy and habitual reliance upon God for all things pertaining to life and godliness, giving diligent attention to the means of grace as ordained by God for my good, promising to

wait upon him in secret prayer morning and evening, to attend family, social and public worship, with submission to the courts of the Lord's house.

"To the performance of these and all other duties, through divine strength, I solemnly pledge myself, calling to witness my sincerity in this transaction the persons of the Godhead and all holy angels.

"In testimony whereof I hereunto affix my name, SAMUEL O. WYLIE."

"December 24, 1840."

His work is done. Having "fought the good fight, finished his course, and kept the faith," he has received from the blessed Master the gracious commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

MR. THOMAS BARR died at his residence in Cincinnati, May 17, 1883. He was born in County Antrim, Ireland, Jan. 29, 1848. His parents removed to America and located in Allegheny, Pa., when he was but four years of age. He was reared at the knees of a pious and devoted mother, who inspired him with her own lofty ideal, who turned the current of his being into the channel of truth where her own life flowed, and who kindled in his soul the flame of love for Christ's crown and covenant and fed it with the principles of the Second Reformation until it reached a white heat of enthusiasm. He was received into the communion of the church by his honored and highly respected pastor, Rev. T. Sproull, D. D., upon whose ministry he waited with the deepest interest and profit. He identified himself with the Central congregation, under the pastoral care of Rev. J. W. Sproull, of which he continued an active member until his removal to Cincinnati, July 1, 1875. Mr. Barr was a man of remarkable force of character. His intellectual powers were of the first order. His fund of information was apparently inexhaustible, and his ability to use it was strikingly singular. He lived in the purer atmosphere of the mountain tops, and minds of the highest type found his fellowship most agreeable. Few are favored with the depth of comprehension, breadth of view, and grasp of thought which he possessed. He was a man of decided convictions, of unswerving loyalty to the truth, and always ready to give a reason for the hope that was in him. His mind was richly furnished with Bible truth, and his heart was ravished with the excellency of his Redeemer's person and the wonderfulness of his love. His conversational powers were extraordinary, and his friends never listened to him without being pleased and profited as he opened up to them a rich vein of thought. He excelled in the prayer meeting, and as a teacher of the Bible-class his equal could scarcely be found. He was especially devoted to the cause of the Reformed Presbyterian Church, and no member is more familiar than he was with the history of the birth-throes of our church in Scotland in the fifty years struggle from 1638 to 1688. He was as well acquainted with the twenty-eight years persecution, "the killing time," and its leading actors, as if he had been an eye witness. As a friend Mr. Barr was considerate, obliging and faithful. As a husband and father he was tender, thoughtful and true. As a Christian he combined the noblemindedness of a true Christian hero with the simplicity and godly sincerity of an Israelite, indeed, in whom there is no guile. The ordinances were the meat and drink of his soul. He no more thought of missing them than of omitting his daily meals. He regarded the Lord's day as the high day, and always rejoiced when it was said to him, "Go up to the gates of the daughters of Zion." Mr. Barr was married to Miss Maggie Lindsay, December 31, 1878. They laid their first born beside his mother in the Allegheny Cemetery. He leaves a widow and one child. But the God of the widow and fatherless is their refuge. Jehovah-Jireh, the Lord will provide. "In the mount of the Lord it shall be seen." Mr. Barr's faith was severely tried, but the fiery furnace purified the gold. After a short illness he fell asleep. It was a sleep in Jesus, a new life, the pulse of which was wonderously quickened by its nearer contact with the warm beatings as he lay within the light of God. We sorrow not as those that have no hope. He has departed to be with Christ, which is far better. A pillar has been removed from us here, but he has been made a pillar in the temple of God, to go no more out. "Write: blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit."

J. M. F.