

COMBINED SERIES,

VOL. XVII, No. 9.

THE

# Reformed Presbyterian

AND

# Covenanter.

SEPTEMBER, - - - 1879.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS,

ALLEGHENY, PA.

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

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

DB Willson  
225 Locust st

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE

# Reformed Presbyterian and Covenanter.

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ORIGINAL.

THE PRESIDENT AND CONGRESS.

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

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

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

is twenty-five thousand (25,000) miles, and the diameter seven thousand, nine hundred and twenty-five (7,925) miles. Now, to ascertain the surface of the earth, multiply the square of the diameter by three and one thousand, four hundred and sixteen ten-thousandths ( $3.1416$ ), and it gives  $197,310,151\frac{1}{2}$  square miles, which would contain  $126,278,496,960$  acres. But as three-fourths of the globe is water, the remaining one-fourth, which is land, is only  $31,569,624,240$  acres.

Then take the time of the flood to be 2,349 years before the Christian era, and add thereto 1881 years since the commencement of the Christian era, and we have 4,230. Now, suppose the Millennium to commence in 1881, there will be, according to the computed number of the earth's inhabitants last year, about 1,500,000,000 at that time. Now, if the eight persons on the earth at the end of the flood in 4,230 years produce 1,500,000,000 inhabitants, these 1,500,000,000 persons in 365,000 years would produce, at the least,  $24,268,619,963,356,972,810$  inhabitants, even if the population should have no more rapid increase during the Millennium than before. Now, divide the above number of inhabitants by the  $31,569,591,760$  acres, and there would be seven hundred and sixty-eight million, seven hundred and thirty-four thousand, four hundred and eighty-five ( $768,734,485$ ) inhabitants to each acre, which would be 122 to each square inch.

But it has been asked, whether the Lord could not dry up the sea and rivers, and make all the globe dry land. What then would the people do for water? And, if so, there would still be thirty people to the square inch.

But again, it has been said that the earth might grow to a sufficient size to accommodate the inhabitants, and that it will be so productive in the millennium that men will not need much land. Then it would have to grow 38,880 times its present size, and be all dry land, to give to each inhabitant one square yard.

It is astonishing what absurd suppositions some people will advance in order to bolster up, or establish, if possible, some favorite theory or fanciful flight of the imagination.

Rather than speculate respecting the greater number of mankind being saved, and the great length of the Millennium, it were better that we "strive to enter into the strait gate," since "*many* will seek to enter in, and shall not be able;" and better that we endeavor, in the use of means, to have the dawning of the glorious Millennial day ushered in, that, if it please God, we may live to see its beginning; for we shall not see its length or its end.

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#### THE SENIOR DR. WILLSON.

[The desire having been expressed to Dr. Sproull to publish the causes of fasting and covenants referred to in the report of the closing exercises of the seminary, he has prefaced it with his own introductory remarks.—EDS.]

This occasion is one that seems to warrant something to be said by me. I knew Dr. Willson before any other person present knew him. I was his co-professor in the seminary from 1840 to 1845, and enjoyed his confidence and friendship. You have before you a good representation of the man as it regards his bodily appearance. There are the intellectual forehead, the expressive eye, and the eloquent lips. But would not a presentation of him in his mental and spiritual character be a desideratum to this assembly? A photograph of his great soul, if such a thing could be, would add much to the interest of this occasion. It is in my power, not indeed to gratify any expectation of this, but to let him evince in his own word what manner of man he was; that it may be said of him, "being dead he yet speaketh." I have in my possession a document written by him, of which I briefly give the history. During the session of the seminary, in the winter of 1842 and 1843, the condition of affairs seemed not to be as prosperous as we wished. On an occasion when he and I were together, this was spoken of and the inquiry was, what can be done to secure the divine blessing, which we realized as the great need. It was his suggestion that we observe a day of fasting, to confess our sins, and seek the favor of God, and unite in an act of covenanting. The suggestion met my cordial approval, and at my request he prepared the confession of sins, as causes of fasting, and the bond which we used in our act of covenanting. On January 5, 1843, we met, spent the forenoon of the day in fasting and prayer, and fervently confessed our sins, and engaged in covenanting, using the following formularies that he had prepared:

ALLEGHENY, Jan. 5, 1843. CAUSES OF FASTING PREPARATORY TO AN ACT OF COVENANTING, BY JAS. R. WILLSON AND THOS. SPROULL.

1. Power of unbelief, manifested in distrusting Christ's promise, that our "bread shall be given and our water made sure;" in doubts as to the prevalence of all parts of our testimony; in anxious and perplexing fears, that some of the sons of the prophets may forsake parts of our covenanted reformation; corrupt the church and ruin the work of the Lord; in not uttering all truth through a fear that Christ's doctrine may disturb the harmony of the church; and in not relying on Christ alone for our own salvation, and for strength to perform all duty.

2. Great defect of love to God, to the brethren, and to fellow sinners, manifesting itself in the study of the Word without earnestly, habitually, and always looking for Christ therein, revealed as the beloved of our souls; in not admiring him as altogether lovely when he presents himself to us in our meditations on the Christian system; in seeking our own glory rather than Christ's in teaching, preaching and conversation; in not preferring one another in love; in surmising evil of brethren; in not putting the most charitable construction on all their words and actions; in hints and insinuations calculated to lessen their reputation; in not having compassion on those who are erring and out of the way, and not praying for them fervently and effectually; and in not being moved with pity for those who are far from righteousness.

3. Unworthy ambition ; manifesting itself in a greater desire to have a name and power, than to use the influence that God gives us for his glory and the interest of His church ; in being more desirous to please men than God, and in fears that anyone may have in the church more reputation, gifts, and influence than we have ourselves.

4. Backwardness to engage in the study of the Word, preparatory to preaching or teaching, instead of making it our meat and drink to do the will of our Father in heaven, by prayerful, careful and joyful meditations on divine truth.

5. Relying on the strength of our own argumentative powers, or the mere force of truth, to convert sinners, convince brethren of doctrinal errors, refute gainsayers and edify the body of Christ in love, rather than trusting to the promised powerful working of the Holy Ghost to render our pastoral and professional labors successful.

6. Lack of holy and enlightened zeal for all the attainments of our covenant fathers, manifesting itself in rarely meditating on their example, and in little prayer for grace to imitate the holy lives of the martyrs, who through faith and patience have inherited the promises.

7. Not wisely applying gospel truth, precepts and rebukes to ourselves before we teach, preach and apply them to others ; so that while they made us "keepers of the vineyards, our own vineyard we have not kept." All these with countless other actual sins preceding from original sin, we confess before God with shame, and pray him for the sake of the Lord Jesus Christ, whose ministers we are, most sincerely to pardon and reform them.

**BROTHERLY COVENANT MADE AND RATIFIED BEFORE THE GOD OF OUR COVENANT FATHERS, FOR OUR MUTUAL STRENGTHENING IN THE FAITH, BY JAS. R. WILLSON AND THOS. SPROULL, January 5, 1843.**

We hereby renounce all reliance on the deeds of the law for our justification ; all the errors against which the church has borne testimony ; all worldly maxims and practices as contrary to the word of God ; and cast off forever all allegiance to the corrupt civil institutions of these United States ; and renounce all ecclesiastical fellowship with such churches as own allegiance to these governments ; as also everything, both in church and state, that is either against or beside the Holy Scriptures, and not in accordance with the church's past covenanted attainments.

Again, we avouch the Lord Jehovah to be our God, taking God the Father, for our Father ; Christ His eternal Son for our Mediator, as a prophet to instruct us in personal and official duty, as our great High Priest for our justification by his imputed righteousness, and as our King whose mediatorial power extends over all creation, for the sake of his body which is the church, to whom we promise to render obedience in all his commands, and to whom we do look for protection against all our foes ; and the Holy Ghost, the Spirit that proceedeth from the Father and the Son, we take for our sanctifier and comforter.

As also, we renew in this our covenant, our engagements to God in baptism, the Lord's supper, our ordination vows, and our solemn self-dedication to God on entering on the professorship.

We likewise promise and vow, that we will constantly and without deviation in one jot or tittle adhere to all the terms of communion adopted by the Reformed Presbyterian church in relation to her doctrines, worship, government and testimony, and that in ministerial and professional duty we will never teach anything contrary to them, and that we will never withhold any truth, form of worship, government, point of discipline, or item of testimony through fear of man or to avoid trouble.

Moreover, we will cover one another's infirmities with the mantle of charity; we will never listen to tales of detraction; we will protect each other's reputation; promote one another's usefulness, while continuing in life; pray for each other and in all things "strive together for the faith of the gospel."

Likewise; we will discountenance with all our might, all causes calculated to divide the body of Christ, and to cause divisions and offences contrary to the doctrine which we have learned, and we will avoid all such as pursue these divisive courses.

Finally; we rely on the aid of the Holy Ghost, in the Spirit of our most blessed and precious Redeemer, to impart strength for the faithful performance of this vow and covenant, and call on a three-one God in Christ to bear witness to our integrity of heart in making this most solemn engagement.

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### PSALMODY.

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"THE General Assembly of the Presbyterian Church in Ireland decided, at its late meeting in Belfast, to make no change in the psalmody used in singing the praise of God. The subject came up in overtures from two presbyteries, asking that a committee be appointed to make a selection of hymns and paraphrases to be introduced into the psalter. The following was adopted by a vote of 225 in the affirmative and 157 in the negative:

WHEREAS, The only psalmody authorized by the Assembly is the version of the psalms now in use, as about to be amended, it is inexpedient to put the overtures from the presbyteries of Belfast and Cork on the books of the Assembly."

By this action, the Assembly refuses to countenance any movement that looked to a change in the system of praise now in use. In the discussion that is reported in the *Northern Whig* at considerable length, the usual arguments on the question of the exclusive use of the inspired psalms are given. On both sides it is acknowledged that some of the paraphrases are not fit to be sung. We are glad to see this stand taken by the Assembly, and would have been better pleased if the paraphrases had been altogether excluded. T. S.