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THE COVENANTERS

IN

AMERICA:

THE VOICE OF THEIR TESTIMONY

ON

PRESENT MORAL ISSUES.

REASONS

FOR THE

HOPE AND WORK

OF THE

REFORMED PRESBYTERIAN CHURCH.

BY

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Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks;
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.—

PSALM XLVIII: 12–14. R. V.

"Religion is the whole Bible: sects pick out a part of it. But what whole? The LIVING whole, to be sure—not the dead whole: the SPIRIT; not the letter."

I venerate the man whose heart is warm, whose hands are pure, whose doctrine and whose life coincident, exhibit lucid proof that he is honest in the Sacred Cause.—COWPER.

PREFACE.

The design of these pages is to give in brief manner a clear view of the Covenanter Church, a panorama, as it were, of her character, principles and work.

The principles that distinguish her as a denomination, taken from her authoritative standards, are spread upon the first pages; a prominent doctrine on one page, and its Scriptural proof on the opposite, "as in water, face answereth to face." Farther along in the volume these distinctive truths are illustrated by arguments.

We have endeavored to set forth our beloved Zion as a Church complete in her organization, in her system of faith, and in her efficiency for work, engaged, as she is, in multiplied labors for God and the world.

Her distinctive truths and practices are

more conspicuous (perhaps not more important) than those she has in common with other Churches; hence the Public, attracted by the prominence of these, often loses sight of other doctrines and duties which are just as essential and as real in the life and character of this Church. Thus criticised, the Covenanter Church has been regarded by many as notable for sharp angles and irregular proportions. No greater misconception could enter any mind. For this reason, we have not herein presented the distinguishing features alone, but have endeavored to give a view of the Church of the Covenants, as she, clothed upon with the whole truth, and strongly girded with most solemn bonds for action, is at work in many of the fields of Christian effort. She is building up congregations through the services of an educated ministry, conducting a prosperous School of Divinity, operating a growing College, occupying the field of National Reform, laboring in Mission fields at home and abroad, besides giving to the cause of

temperance, the Christian Sabbath, and education, men and women who serve with devotion.

This volume has been prepared for the benefit of our children, that when they ask, "Why are we Covenanters?" we can place in their hands the reasons collected and arranged for a quick and clear understanding.

It has been prepared for church applicants, that when they are comparing the churches, with the view of selecting a church home, they may be assisted in making their decision with intelligence concerning the Covenanter Church.

It is intended also for any honest inquirer, searching after the truth; and we cherish the hope that it may, at least, reflect some of the light of "a city set on a hill," to shine upon the earnest seeker.

We will not conceal the fact, that it contains also a little of the feeling of fortitude. It is our earnest desire to have the great doctrines that are the pillars both of Religion and Reformation, become more conspicuous in the

sight of the world, and better understood by society. We desire to see this household of faith "hold fast and hold forth" the complete system of Scriptural Doctrine as they understand it; this company of believers imbued and aflame with the truth as it is in Christ; this band of soldiers still more strongly intrenched in the perpetual covenants; these volunteers of the cross still moving forward with unwavering ranks, under the banner inscribed with "Christ's Royal Prerogatives," being assured of ultimate success.

We have attempted in these pages no defence of the Covenanter Church. We have tried, instead, to give a clear and concise presentation of her character, position and work. Neither she nor her principles need defence.

"TRUTH FEARS NOTHING BUT CONCEALMENT."

The Covenanter Church seeks not the concealment of her contested truths, and offers no apology for maintaining them. Apologies for defects in her life and work may be justly and

frequently due; but none for her faith or her Covenants.

We thankfully acknowledge the assistance kindly and abundantly given by a number of ministers. They have written largely on some of the subjects herein discussed, and from their manuscripts we have freely drawn, giving the spirit and often the phraseology, so that the identity of the writers frequently appears.

With these few pages we have mingled our prayers, asking the loving Master that His will alone be done, and His name alone be glorified, in this frail effort. Conscious of its defects, we humbly offer the little volume to Him and to his Covenant people. If the perusal of it shall add in the least measure to the joy, the hope and the fortitude of any heart, if it shall cast one more gleam of light upon the unfurled banner of Christ's Covenant, causing its motto to be more clearly read by the world, if it shall become one slender thread in the strong cable of divine and

human appliances, by which our Lord and King holds his Covenanted Church to the attainments of the Second Reformation, and to the principles that shall eventually give the world the Millennium, we shall not feel our labor to have been in vain, nor our reward small.

J. C. M'Feeters.

Philadelphia, February 12, 1892.

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PART I.

THE VOICE OF THE COVENANTER CHURCH.

"Love thyself last; cherish those hearts that hate thee:
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not.
Let all the ends thou aim'st at be
Thy God's and Truth's; then, when thou fall'st,
Thou fall'st a blessed martyr."

We are tied by Covenants to religion and reformation. Those that were then unborn are yet engaged; and it passeth the power of all the magistrates under Heaven to absolve from the oath of God.—ARGYLE.

Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

REVELATION III: 11.

THE COVENANTERS AND THEIR TERMS OF COMMUNION.

The end of church-fellowship is to exhibit a system of sound principles, to maintain the ordinances of Gospel worship in their purity, to promote holiness, and to prepare the saints for Heaven.

The Christian Church, as a society of rational beings, must have explicit terms of communion, to which every member gives his assent. It is not to be expected that all men shall think alike about every object of thought; but Christians cannot co-operate, unless they are of one mind, about the general principles of Christianity. Terms of Christian communion should embrace nothing but what is Divine truth, and reject nothing for which the Church hath faithfully contended. — REFORMED PRESBYTERIAN TESTIMONY.

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders, which were at Jerusalem.—THE ACTS XVI : 4.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.—PHILIPPIANS III : 16.

Terms of Ecclesiastical Communion

in the

Reformed Presbyterian Church

in

North America.

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1. An acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners.

2. An acknowledgment that the whole doctrine of the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, are agreeable unto, and founded upon, the Scriptures.

3. An acknowledgment of the Divine right of one unalterable form of Church Government and manner of worship; and that these are, for substance, justly exhibited in that form of Church Government, and Directory for Worship agreed upon by the assembly of divines at Westminster, as they were received by the Church of Scotland.

4. An acknowledgment of public covenanting as an ordinance of God to be observed by churches and nations; and of the perpetual obligation of public covenants; and of the obligation upon this Church of the Covenant entered into in 1871, in which are embodied the engagements of the National Covenant of Scotland, and of the Solemn League and Covenant, so far as applicable in this land.

5. An approbation of the faithful contendings of the martyrs of Jesus, and of the present Reformed Covenanted Churches in Britain and Ireland, against Paganism, Popery, and Prelacy, and against immoral constitutions of civil government, together with all Erastian tolerations and persecutions which flow therefrom, as containing a noble example for us and our posterity to follow in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either Church or State.

6. An approbation of the doctrines contained in the Declaration and Testimony of

the Reformed Presbyterian Church in North America, in defence of truth, and in opposition to error.

These, together with due subordination in the Lord, to the authority of the Synod of the Reformed Presbyterian Church in North America, and a regular life and conversation, form the bonds of our ecclesiastical union.

THE VOICE OF THE TESTIMONY OF THE COVENANTERS ON PRESENT MORAL ISSUES.

THE SYSTEM OF FAITH.

After careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized, as to doctrine, in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian Faith and Religion, and the system of order and worship appointed by Christ for his own House, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity.—COVENANT OF 1871.

There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.—GALATIANS I: 7-9.

Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.—I CORINTHIANS III: 11-13.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—MATTHEW V: 19.

CHRIST'S ROYAL AUTHORITY.

The Mediator, having voluntarily humbled Himself in human nature, for our redemption, is appointed to the highest power and glory; and in his exalted state He rules in and over all his children, as their living Head and Lawgiver, and governs all creatures and all their actions for his own glory and our salvation, as "Head over all things to the Church, which is His body."

Submission is due to the Mediatory authority, from all the intelligent creatures of God. Men, not only as saints and church members, but also in every possible relation and condition, are under obligation to subserve his gracious purposes according to his law. The holy angels minister, under his directions, to the heirs of salvation.—Reformed Presbyterian Testimony.

He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—PHILIPPIANS II: 8-11.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—REVELATION V: 12-13.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.—REVELATION XIX: 16.

PUBLIC SOCIAL COVENANTING.

A vow, or religious covenant, is of the like nature with a promissory oath, whereby we bind ourselves, either individually or collectively, to necessary duties, or to other things not forbidden, so far and so long as they conduce thereunto. It is an ordinance of God, which is to be attended to on special occasions under the New Testament Dispensation, as well as under the Old, by individuals and societies, by churches and nations.—REFORMED PRESBYTERIAN TESTIMONY.

We, Ministers, Elders, Deacons, and Members of the REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the LORD OUR GOD: That coming into the presence of the Lord God with a deep conviction of his awful majesty and glory, * * we receive for ourselves and for our children, the Lord Jesus Christ, as He is offered in the Gospel to be our Saviour.—COVENANT OF 1871.

That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.—DEUTERONOMY XXIX: 12-15.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.—EZEKIEL XXXVII: 26-27.

THE PERPETUAL OBLIGATION OF COVENANTS.

Covenants entered into by an individual or a community, continue binding upon those who enter into them, either personally or by their representatives, so long as such persons live, unless the covenants have limited their own duration to a certain other period. The covenant obligation is admitted and sanctioned by God, as distinct from any previous obligation arising from the Divine law; but no vow or covenant of man can bind to any thing contrary to the law of God.—Reformed Presbyterian Testimony.

An acknowledgment of public covenanting as an ordinance of God to be observed by churches and nations; and of the perpetual obligation of public covenants; and of the obligation upon this Church of the Covenant entered into in 1871, in which are embodied the engagements of the National Covenant of Scotland, and of the Solemn League and Covenant, so far as applicable in this land.—Fourth Term of Communion.

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.—JEREMIAH XXXII: 40-41.

Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.—JEREMIAH L: 5.

This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.—HEBREWS X: 16-17.

TESTIMONY BEARING.

Committing ourselves with all our interests to the keeping of Him in whom we have believed; in faithfulness to our own vows, and to the Covenants of our Fathers, and to our children whom we desire to lead in the right ways of the Lord; in love to all mankind, especially the household of faith; in obedience to the commandment of the everlasting God, to "contend earnestly for the faith once delivered to the saints," we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom; and we will tenderly and charitably, yet plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions.—COVENANT OF 1871.

The Church may not recede from a more clear and particular testimony to a more general and evasive one; but the witnesses must proceed in finishing their testimony, rendering it more pointed and complete, until God shall, according to His promise, overthrow the empire of darkness, and introduce the Millennial state, in which "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—REFORMED PRESBYTERIAN TESTIMONY.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 14-16.

Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—EPHESIANS VI: 10-12.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—HEBREWS XII: 1-3.

POLITICAL DISSENT.

We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver, and Judge; and by this our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian Religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.—COVENANT OF 1871.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Corinthians vi: 14-15, 17-18.

Let us go forth therefore unto him without the camp, bearing his reproach.—Hebrews xiii: 13.

These are they which follow the Lamb whithersoever he goeth.—Revelation xiv: 4.

He that denieth me before men shall be denied before the angels of God.—Luke xii: 9.

SECRET ORDERS.

Christians should walk in the light. Their doctrines, their purposes, and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle.—REFORMED PRESBYTERIAN TESTIMONY.

We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State.—COVENANT OF 1871.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. —Ephesians v: 11-16.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. —John iii: 20-21.

For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops.—Luke xii: 2-3.

DIVINE PSALMODY.

Singing God's praise is a part of public social worship, in which the whole congregation should join. The book of Psalms which are of divine inspiration, is well adapted to the state of the Church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship. — Reformed Presbyterian Testimony.

The singing of psalms with grace in the heart is a part of the ordinary religious worship of God.—Confession of Faith.

It is the duty of Christians to praise God publicly, by singing of psalms together in the congregation, and also privately in the family. —Westminster Directory.

O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.—PSALM XCV: 1-2.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—COLOSSIANS III: 16.

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.—ISAIAH LII; 8.

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.—JAMES V: 13.

TEMPERANCE.

Mutual help in a holy life and maintenance of the truth, being one design of church fellowship; that individuals may be saved from the ruin wrought by intemperance, and that a testimony may be borne against this sin, and against the temptations thereto, the followers of Christ should totally abstain from the manufacture, sale and use of intoxicants as a beverage.—Reformed Presbyterian Testimony.

We do solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, commending and encouraging, by our example, temperance, charity and godliness.—Covenant of 1871.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.—PROVERBS XXIII: 29-32.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! and the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.—ISAIAH V: 11-12.

For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.—TITUS II: 11-13.

CHURCH UNION.

Believing the Church to be *one*, and that all the saints have communion with God and with one another in the same Covenant; believing moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness.—COVENANT OF 1871.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—JOHN XVII: 21-23.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established.—ISAIAH LIV: 11-14.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.—EPHESIANS IV: 13-14.

THE CHRISTIAN SABBATH.

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations, but also are taken up the whole time in public and private exercises of his worship, and in the duties of necessity and mercy.—CONFESSION OF FAITH.

The Lord of life and time hath set apart one seventh part of time, from the common work of life, to be employed exclusively in the public and private exercises of God's worship, except so much of it as may be taken up in the works of necessity and mercy; and since the resurrection of Christ, the first day of the week, comprehending twenty-four hours, from midnight to midnight, is the weekly Sabbath.—REFORMED PRESBYTERIAN TESTIMONY.

Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.—Exodus xxxi: 13.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.—Isaiah lviii: 13-14.

Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. —Matthew v: 17-18.

There remaineth therefore a rest (a keeping of Sabbath) to the people of God.—Hebrews iv: 9.

NATIONAL REFORM.

Christians testifying against national evils, and striving in the use of moral means to effect a reformation, should relinquish temporal privileges, rather than do anything which may appear to contradict their testimony, or lay a stumbling-block before their weaker brethren.—Reformed Presbyterian Testimony.

Persuaded that God is the source of all legitimate power; that He has instituted civil government for his own glory and the good of man; that He has appointed his Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word.—Covenant of 1871.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—ISAIAH II: 3-4.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.—REVELATION XV: 3-4.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—DANIEL VII: 27.

GOSPEL MISSIONS.

Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of his command to "go into all the world and preach the Gospel to every creature," and to "teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost," and resting with faith in the promise of his perpetual presence as the pledge of success, we hereby dedicate ourselves to the work of making known God's Light and Salvation among the nations, and to this end will labor that the Church may be provided with an earnest, self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions, and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be "blessed in Him, and that all nations may call Him blessed."—COVENANT OF 1871.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—MATTHEW XXVIII: 19-20.

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—ROMANS X: 14-16.

And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—REVELATION XXII: 17.

Part II.

A VIEW OF THE COVENANTER CHURCH.

Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase.—Jeremiah, ii : 2–3.

Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. —Deuteronomy, xxxii : 7–9.

"Though in mist, and in darkness, and fire they were shrouded,
Yet the souls of the righteous stood calm and unclouded;
Their dark eyes flashed lightning, as proud and unbending,
They stood like the rock which the thunder is rending."

Chapter I.

THE COVENANTERS IN HISTORY.

The Covenanter Church has added a volume of history to the world's library which will ever be prized, for it has been brightly illuminated with examples of Christian fortitude and with the triumphs of faith. The path of this Church, through the struggles of the Reformation, will be followed with interest while the world endures. As Daniel Webster said of Massachusetts, so may it be said of the Church of the Covenants,—"The past, at least, is secure." Her life, her work, her principles, her struggles, her sufferings, her unyielding spirit and complacent courage and unquenchable hope, inspire all who are thoughtful and observing.

As we view this Church coming through the ages, a "Cloud of witnesses" hovers around us; examples of holy bravery multiply in our presence; illustrations of doing, and daring, and dying for Christ and his truth, pass before us, till the soul is either astir with the same zeal, or ashamed of its cowardice. We see men and women declare their faith in Jesus, and defend their religion with the weapons that are spiritual, not carnal, while facing banishment,

imprisonment, torture, and death. Every comfort on earth, each tender tie, life's brightest hopes, all are sacrificed rather than mar their loyalty to their King Immanuel.

But where do we find the starting-point of Covenanter History? As a denomination, this Church traces her record to Scotland, the country of magnificent sceneries and victories. Yet more strictly considered, the beginning is not there. In the better and broader sense, we go beyond the dawning of Scottish civilization, and outside those picturesque shores, to find her origin. We have no difficulty in recognizing her identity with the Christian Church of the Primitive Ages. The truths professed in Apostolic times, the sincerity and simplicity of worship, the holy zeal and martyr spirit, all these early traits of Christianity are found later in Scotland. Here we discover merely a new people, receiving the same Gospel, embracing the same principles, contending for the same faith, animated with the same hope of eternal life, the true Church taking root in new soil.

As a distinct denomination she rises into view in Scotland. Her very first appearance there was in the sacred character of Christ's

Kingdom, as not "of the world," but "hated" by the world. The foes of truth and liberty pressed hard upon her from the moment of her entrance. It was a struggle for existence from the beginning. In her infancy she was rocked in the cradle of persecution. As early as 1528, we find the fires kindled, and the spirits of the martyrs ascending to Heaven through flames. Thirty years later, still harassed and destroyed for their faith, their descendants formed a covenant bond, and subscribed it with a solemn oath, thereby plighting their love to Christ, and pledging their lives to the truth. This is the first act of Public Social Covenanting that became notable in that historic land.

Two years afterward, they renewed their oath, subscribing another bond, prepared in the same spirit, and embodying the same principles of faith and freedom, but expressed in more vigorous and explicit terms, declaring their purpose and duty of adhering to the true Christian Religion, and defending it against all assailants.

The Church continued to grow. The flames were ever swirling around the bush, and through its tender branches, yet the bush was

not consumed. The Church possessed an unconquerable spirit; her vitality was indestructible; her loyalty to Christ was immutable. The children of the Covenant multiplied in proportion to the severity of the strife waged against them. The following generation developed into a strong, well-organized and influential church, having thirteen presbyteries, and a general assembly.

In the year 1581, another bond of union and defence was adopted and subscribed, called the First National Covenant. This was a most notable deed. While it was an expansion of former bonds, for the use of the entire kingdom, it became also the foundation of future covenants. It became a source of unity and strength to the Church; yet at the same time it was a target for the fire of the enemy. Though the Church was for the time exalted, she was not secure; though prosperous, her victories were not sealed with enduring peace. While the joy of the solemn oath was vibrating across the kingdom, a storm was gathering. The king made haste to overthrow the liberty of the Church; he employed his power in a desperate attempt to bring her under subjection to his dictates. A long and terrific strug-

gle ensued, with alternate crash and calm, till 1638, when the cause of truth and right won another triumph, and the fruits of the triumph were garnered by another written bond. This was sworn and subscribed with most impressive solemnity, and has been known ever since as the National Covenant of Scotland, being an enlargement of the Covenant of 1581.

This act of covenanting finds its place among the most memorable scenes that illuminate the pages of the Covenanter Church. One historian says that this was the time, "when men felt the presence of that Dread Majesty, to whom they vowed allegiance, and bowed their heads before him, in breathless awe of spiritual devotion. As if all were moved by one spirit, (and doubtless they were moved by one Eternal Spirit), with low heart-wrung groans, and faces bathed in tears, they lifted their right hands to heaven, avowing by this sublime appeal, that they had now joined themselves to the Lord, in an Everlasting Covenant that shall not be forgotten."

This was soon followed by the Solemn League and Covenant, uniting the kingdoms of Scotland, England, and Ireland in the acceptance, enjoyment, and defence, of the

Reformed Religion. The Church now seemed to have reached a climax of liberty and security; but her future was soon darkened. The forces of cruelty and devastation were again hurled against her. The enemy began a war of extermination; the king used flattery, deception, severity, the courts, the prisons, the army, every element of arbitrary power he could concentrate in his iron sceptre, to eradicate Covenanted Presbyterianism from the soil of Scotland. For thirty years the work of destruction continued, waxing fiercer and still more fierce. The blood of the martyrs flowed freely. They were numbered by the thousands. The faithful fell like the harvest before the reaper. At length the triumph of the Prince of Orange, in 1688, quenched the consuming fires, and sheathed the dripping sword.

The first struggle of the Church for existence and freedom in Scotland was with Paganism, in which the meek and suffering followers of Jesus were known simply as Christians. The second conflict was with Papacy, in which they became known as Protestants. The third was with Prelacy, in which they were denominated Presbyterians. The last was in defence of the Covenants, and the moral and religious

principles therein declared; and in this conflict the defenders were pronounced Covenanters. These people were the same in principle, in spirit, in purpose, in religion, through all these changes, though distinguished by different names, along the path of history, according to the foe that attempted their suppression.

During the last persecution the Covenanters were greatly wasted and scattered. A merciless army reduced the kingdom. They raided the towns and scoured the country; swooped down from the mountains, and swept the beautiful valleys; invaded the sacredness of home, and spied out the lonely hiding-places. Life and property perished at their coming; and when the storm was over, the strong leaders and mighty veterans of the Church had fallen in death.

Peace came, but a snare lay encoiled in the sudden peace. A compromise of truth, in which some vital covenanted principles were submerged, became the basis of the re-organization of the bleeding Church. Many who had braved torture and death yielded to the temptation. Only three ministers remained consistent; and these soon proved unable to resist the popular pressure, and disappeared within the shadows of the multitude.

Yet there were a few of "THE UNCONQUERABLE COVENANTERS, who, spurning every weak compliance, braving every danger, and sealing cheerfully their testimony in defence of Christ's Crown and Covenant with their blood, remained true to their convictions and their oath." These became known as the "Society People." The Lord at length gave them pastors. He revived his covenanted cause, and still continues to give this historic people place in his providence, and in his service, who, on account of maintaining, applying, and defending Reformation Principles, are called the

REFORMED PRESBYTERIAN CHURCH.

Thus, the Covenanted Church is found in history "coming up from the wilderness, leaning upon her Beloved." See, "she looks forth as the morning," dispelling the shadows of darkness from the benighted land, and shedding light upon many souls, transforming their tears into diamonds. She is also "fair as the moon," full-orbed in the perfectness of her character, modest and beautiful, yet conspicuously moving along the calm, deep firmament of truth, while many a storm breaks upon her face, and, passing on, leaves her brightness unchanged. Yea, she is "clear as the sun,"

clothed with light, luminous with inspired truth, and glorious with the presence of God, giving a day of Reformation to her country, which, though darkened by many clouds, has never had a sunset. Moreover, she is "terrible as an army with banners," making kings and queens tremble on their thrones by her prayers, winning victories by firm and fearless declaration of the truth, conquering the foe by preaching in the pulpit and by dying on the scaffold. Such has been the Covenanted Church of the past. Are the Covenanters of to-day worthy of their history?

Thou hast given a banner to them that fear thee,

That it may be displayed because of the truth.—Psalm lx : 4.

The principles which led to the settlement of New England, and which pervaded her colonies, and became the only principles on which heaven would smile throughout this wide continent, are but the principles of the Reformation matured and advanced. Those extraordinary characters, who, for religion's sake, braved dangers incredible, endured sacrifices that seemed not endurable, and periled all things in these western wilds, were Heaven's chosen agents, to prepare a new and wider field for the display of what Christianity can do to bless the world. Europe had been sifted, and her finest wheat taken to sow in this American soil.—Rev. Hollis Read, D.D.

Chapter II.

THE COVENANTERS IN AMERICA.

The Covenanter Church in America is not the out-growth of individual thought. She traces her origin to no man as her founder. She has had éminent teachers and illustrious defenders, but no earthly father. She depends not upon the perpetuity of an earthly creed for her existence. She has a deeper and more enduring foundation. Her founder is Jesus Christ; her creed is the Word of God, on which her subordinate standards are based. She claims legitimate connection and personal identity with the true Christian Church of all ages.

During the last persecution in Scotland many of the best citizens of that country were banished to America. Some were transported as felons, because they would not violate their conscience nor break their vows, by acknowledging the supremacy of man to be above that of God and his Word, in either civil or ecclesiastical affairs. Others fled because there was no prospect of freedom in their native country to worship God, as they had been taught in the Holy Scriptures. Others again were

attracted to this great continent in the hope of obtaining a livelihood, being impoverished through heavy fines and frequent imprisonment by the British Government. They came like the Huguenots from France, the Puritans from England, and the Presbyterians from Holland, choosing liberty in a wilderness, rather than oppression in their native land. Thus the blood of the martyrs became the seed of the Church in this country, and the testimony of those who survived that crucial trial became a heritage of civil and religious liberty to the forthcoming nation.

The Covenanters settled in America chiefly for the sake of their religion, yet without prudent regard to church conveniences. They were thinly scattered from Nova Scotia to South Carolina, and far into the interior. They built their first churches of logs among the dense forests. Sometimes the ordinances were administered in private dwellings, or in barns. Sometimes in the open air, under the spreading trees, they received the Sacrament of the Lord's Supper, while the majesty of God seemed to pervade the silent woods, and a sense of his presence touched the hearts of the worshippers.

The ministers were few. They labored in-

dustriously and with great sacrifice, to gather together the scattered families, and organize congregations. They rode long distances on horseback, often travelling unfrequented roads, pursuing mountain paths, crossing bridgeless streams; hungry, weary, drenched, shelterless at night, and among wild beasts and wilder Indians. The pastor of modern years knows little of the pains endured by the ministers of the former times. The Word was precious in those days. Divine services were conducted with great simplicity and enjoyed with spiritual relish.

The Covenanters took no active part in civil affairs in America while the colonies were subject to Great Britain. They would not sustain the British Government in this land, having fled from its central power, to escape its rigors, hoping that distance from the throne would secure peace and quietness. With manly spirit and Christian fortitude they promulgated those precious principles of independence, for which their brethren had freely offered up their lives on the other side of the Atlantic.

Being led by the Rev. Alexander Craighead, at Octorara, Pa., in 1743, they renewed their Covenants, planting the Reformation vine in

American soil, with a solemn appeal to God. In their bond they not only declared their religious convictions, but also their right to civil independence; and this, too, thirty-six years in advance of the ringing of the Liberty Bell of Philadelphia.

The followers of the same minister, who afterwards located in North Corolina, made a public demand for national independence from Great Britain. They circulated the daring document; it breathed the spirit of the early Scottish Covenanter papers. From this bold statement of rights and principles, the writer of America's Declaration of Independence admits that he received aid, and drew inspiration.

During the Revolution they fought on one side only. Their Christian training made them strong for the right and uncompromising with oppression. Their allegiance was given to the cause of the colonies; with strong hearts and ready hands they entered the conflict for liberty. They trusted that the inestimable principles, preserved through the long conflicts of the past, and at the cost of much martyr blood, would have been incorporated into the life and constitution of the young nation.

But, how painful their disappointment, when the Federal Constitution was adopted, without reference to Divine Providence, or the mention of God's name in it! What sense of shame was theirs when they saw human slavery established by law! The only consistent course of action was to separate, by dissent, from the Government. This they promptly and publicly did; and this they have persistently and conspicuously continued to do. Their reasons were clear. This Government was fundamentally defective, in morality and religion, in that it made no acknowledgment of God, as the source of all power and authority, and did not administer law according to the requirements of his Word.

From the position of political infidelity the United States Government has never departed; and from the position of political dissent the Covenanter Church has never receded. This little Church has keenly felt the force of public pressure, and has sustained many a shock, but has not yet been driven from her chosen rock. For more than a century she has lamented the evils flowing from the Federal Constitution, and has testified against them. Her sons have willingly sacrificed the privi-

leges and advantages of suffrage rather than implicate themselves in the great wrongs against God and man, sanctioned by the nation's supreme law.

This Church has always been small in America; but she is a unit on almost every great moral issue. Her position is easily found on all questions bearing upon the rights of God and man. Her distinctive principles, which give her publicity and character, have never been popular; neither indeed can be, till the nations shall be converted. She is continually heading against adverse winds, yet keeping resolutely on her way; often weakened by defection, and desertion, yet is she not faint-hearted. Heedless of resistance from without, and desertion from within, conscious of the immutability of the principles she proclaims to the world, assured of the triumph of the cause she has long maintained, and persuaded that she carries her commission from Him whose right to rule the nations shall yet be vindicated, she moves forward, having her eyes fixed only upon her Exalted King.

In 1688, this Church had only three ministers, and soon afterwards even these forsook her. But the shepherdless flock still associated

together and maintained the royal claims of Christ. In 1743, a covenant was sworn in America, but the leading minister lightly esteemed his covenant and withdrew; yet the Church continued firm to her espoused cause. In 1782, a number of ministers again abandoned her, but she rode the tumultuous waves in safety. In 1798, a presbytery was re-organized, which rapidly developed into a synod, to be again distracted by division in 1833, when about half of the ministers and members departed; yet she survived and quickly multiplied in congregations and missions. Again in 1891, she suffered further loss of pastors and people, while her principles, especially her dissent, were pushed upon the arena of fierce debate and public criticism. Notwithstanding all, her spirit and purpose are still unyielding as in her palmiest days; her tread is firm and her movements determined, as if the masses were with her; for she leans upon the strength of her Great King. As in the years of her fairer fame, even so now, she "cometh up from the wilderness leaning upon her Beloved."

God has permitted his Covenanted Church to pass through great tribulation, and to "drink wine of astonishment," but He has at no time

withdrawn his Holy Spirit nor suffered the cause, which she has served, to perish. He has often trimmed the branches of his Reformation tree, but only to make the roots more vigorous, and the top eventually more luxuriant in growth and fruit. He has sent many disciplinary providences upon this part of his Zion, yet He has speedily built it up again in numbers and influence. He has unquestionably sustained those who, tenacious of their principles, affirm the royal claims of King Jesus over the nation, and adhere to practical dissent from civil society constituted on an immoral and atheistic basis. The covenanted principles of Reformation were too dearly bought to be submerged in a sea of political corruption. God treasures them. They shall yet be the glory of our beloved land. They are the foundation stones upon which all nations shall build. The right of Jesus to rule in the Church and over the nations, and the authority of his Word in civil and religious society, these are the two pillars of the glorious arch, through which the world will enter into the Millennium of righteousness and peace.

"Our work lies wide ; men ache and doubt and die ; Thy ark
Shakes in our hand ; reason and faith (God's son
And daughter) fight their futile battle in the dark.
Our sluggish eyes slumber with our task half done.

"Oh, bleeding Priest of silent, sad Gethsemane—
That second Eden where upsprings the Healing Vine,
Press from our careless foreheads drops of sweat for Thee !
Fill us with sacrificial love for souls, like thine.

"Thou who didst promise cheer along with tribulation,
Hold up our trust and keep it firm by much enduring ;
Feed fainting hearts with patient hopes of thy salvation ;
Make glorious service, more than luxury's joys, alluring.

"Hallow our wit with prayer ; our mastery steep in meekness ;
Pour on our stumbling studies Inspiration's light :
Hew out for thy dear Church a future without weakness,
Quarried from thine eternal order, beauty, might !

"O Way for all that live, win us by pain and loss !
Fill all our years with toil—and comfort with thy rod !
Through thy ascension cloud, beyond the cross,
Looms on our sight, in peace, the City of our God."

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—2 Timothy iii: 14–17.

If a man be sincerely wedded to Truth, he must make up his mind to find her a portionless Virgin, and he must take her for himself alone. The contract, too, must be to love, cherish, and obey her, not only until death, but beyond it; for this is a union that must survive, not only death, but time.—Colton.

Chapter III.

THE COVENANTERS AND THEIR SYSTEM OF FAITH.

The Reformed Presbyterian Church is built upon a broad basis. She is sometimes charged with bigotry, but the charge is not sustained by her creed. Hers is a creed of magnificent dimensions and symmetrical proportions. It embraces the Westminster Confession of Faith, the Assembly's Larger and Shorter Catechisms, the Covenants of the Reformation, the Reformed Presbyterian Testimony, and the American Covenant of 1871. These constitute her creed, as they are held to be drawn from the Scriptures, and are agreeable thereto. Such a foundation ought assuredly to be broad enough for the most liberal mind. Here is length and breadth sufficient whereon to build a temple of living faith as high as heaven and as broad as eternal truth.

The Covenanter Church is *Calvanistic* in her doctrines. Calvanism is Augustinianism; Augustinianism is Paulinism; and Paul's doctrines are by the Holy Spirit. This Pauline System of doctrine is based upon the principle of God's sovereignty in grace. Salvation is

not of necessity with God, but of free grace. Under obligations to none, He saves whom He will.

The Covenanter Church is *Presbyterian* in her form of government. Government by elders, equal in power, is by Divine appointment. Thus was the Church governed in the land of Israel; thus was she governed in Apostolic times; thus she has a Divine warrant to be governed till the end of the world. All other forms of Church government are man's invention, and without authority from the Word.

The Covenanter Church is *Reformed* in her worship. She endeavors to retain the simplicity and purity of the primitive Christian Church, in all that pertains to the services of the sanctuary. She guards the institutions of grace by the well established rule, drawn from the Bible, and embodied in her subordinate standards:—Whatsoever God has not commanded to be used, He has forbidden in His service of worship.

This Church is *Covenanted.* She is joined to the Lord, not by a mere profession of faith, nor by the bond of general privileges, nor by strong arguments of gratitude, but by the

perpetual Covenants of the fathers, which, though we may forget, we cannot disannul. The moral obligations of the former Covenants rest upon us. We have felt them; we have acknowledged them; and we have re-impressed them upon the conscience of the Church with a new oath administered in 1871. We are the Lord's people in covenant, joined to him with strongest bonds, to render service, to make sacrifices, and to receive recompense; the service, the sacrifice, and the recompense, are all of high order. Let us beware lest we become unworthy of the exalted relationship.

The Covenanter Church, therefore, is *Calvanistic* in her doctrine, *Presbyterian* in her government, *Reformed* in her worship, and *Covenantèd* in her relation to her King and Lord. Thus she strives to be clothed upon with the whole truth, before God and the world.

Covenanters are often reminded that their views of divine truth and Christian action are narrow; and at other times, they are told that their creed is cumbrous and perplexing. These criticisms are extremes, yet are they entitled to consideration. Are our views of truth and duty narrow? Do we chiefly concentrate our prayers, preaching, and energies around

the Kingship of Christ? Nay; while the Covenanter Church is devoted to this, does she not endeavor to be true to all the teachings of her Lord? She expends, it is true, much strength upon this part of her profession. But she has cause. The doctrine of Christ's royal rights has been the object of attack all along her line of history; and Providence has assigned her to this position of duty. This truth of Christ's dominion is the key to all the territory that the Reformed churches of the world have won from Satan; also it is the key to all the land of missions; and is it marvelous that Satan has marshalled his hordes against it for centuries, and has drenched the intrenchments thereof with martyr blood? The Covenanted Church finding herself placed here in history, continued here in providence, intrenched here in covenants, and trusted here with responsibilities, must serve with vigilance and undeviating loyalty.

On the other hand, it is asked, Is not her creed too cumbrous and perplexing? Why not reduce and simplify it? For best reasons. The extensiveness of a church creed, if sound, is the evidence of magnanimity of heart and illumination of mind, provided the creed be

vibrating with the pulsations of spiritual life, find its embodiment in the members of the church, and have its reflection in their character and actions. An expansive creed is the expression of what a church believes, a broad field of truth rising clearly into view; not a few rock points lifted into sunlight, with the rest submerged under a cloud of doubt. It is the expression of what she knows, a world of knowledge explored by long and patient investigation; not a few simple sentences and primitive doctrines, with the rest enshrouded in vagueness. It is the expression of her courage, pushing forward the truth all along the line of battle, in the face of assailants; not presenting a few bristling points where danger is least, and suppressing the remainder because of opposition and reproach.

The Flag of the Union carries a star for every State in the Union, and as soon as a new State is born, a new star is added. That cluster of stars has grown into a grand galaxy, and woe to the man, who attempts the obliteration of one of those stars. The Covenanter Church has endeavored to fix upon her banner every Bible doctrine, as it has come through the furnace of controversy, and has been

defined in great Councils, and established by much experience, to shine with more than the lustre and perpetuity of the stars of heaven.

The Rev. A. R. Van Nest, D.D., in the Second Pan-Presbyterian Council said:—"Creeds are not made; they grow. But where did our creeds grow? They grew in the fires of persecution. Go to my fatherland of Holland: what do you read upon the columns of history there? One hundred thousand martyrs! They produced this glorious Confession of ours. Then turn to Scotland: what do you see there? The blood of martyrs all over the hills of that country: the memory of the old Covenanters. Turn to France: there we read about the Huguenots. Turn to Italy: what do we read there? Of the same glorious old faith. These creeds grew."

The Rev. J. R. W. Sloane, D.D., on the same occasion said:—"Creeds always have been a necessity of the Christian Church. They were formulated, first, for the benefit of those who were within the pale of the Church; and, secondly, as a bulwark against errors that were outside. We ought to remember that for these creeds the Church of Christ in all ages has contended unto the death. As I look over the

long line of witnesses, I trace the pathway of the Church by the scaffold on which the witnesses poured out their blood like water; and by the stake at which they were burned for the Word of God, and for their testimony of Jesus. It was not simply for the Bible as such, but for their understanding of it—for the manner in which they apprehended its great fundamental truths — that they thus contended even unto the death."

Another eminent divine said at the same time, on the same occasion: "The Churches which have had long concatenated creeds, are themselves to-day strong and vigorous. Churches on the other hand, which have been constantly extemporizing their creeds, have been non-progressive, so that the evidences in history are in favor of length in creeds."

Another remarked: "When a creed is adopted as expressing the faith of a church, it becomes also a solemn compact or Covenant, obliging those who thus receive it to abide by the doctrines therein expressed, as long as they remain in the communion of that Church."

The Covenanter Church possesses a glorious heritage in the creed that expresses her faith,

and in the credentials which she has carried through the centuries. She cannot be justly charged with a narrow basis, nor with a non-liberal platform. Her system of faith is comprehensive; her doctrines are clearly defined; they been have cast, and re-cast, in different manuals. They are intended to embrace "the Sum of Saving Knowledge," to be co-extensive with the teachings of the Bible, and to afford the greatest Christian liberty. Being the work of man they are of necessity imperfect; but the aim of the Church is to correct, improve, and complete her testimony for Jesus and his truth.

In view of her extensive and well laid foundations, the greatness and stability of her doctrines, the breadth and spirituality of her creed, and her willingness to accept of that which is tried and sure, the aspersion of narrowness vanishes like the mist before the morning, and even the cry of *Sectarianism* is hushed.

"Be what thou seemest! Live thy creed!
Hold up to earth the torch divine:
Be what thou prayest to be made;
Let the great Master's steps be thine.

"Sow truth, if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

"Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light."

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. —Revelation iv: 10-11.

Such, if we may so speak, are the insignia of the Mediator, insignia of transcendent value and matchless splendor. No titles like his titles;—no throne of such peerless majesty;—no crown of such overpowering radiance;—no sceptre of such resistless might;—no laws so equitable or beneficent;—no retinue so large or so illustrious;—no ministers so dignified;—no revenues so rich;—no prerogatives so absolute, as his! "Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto him?"—Rev. William A. Symington, D. D.

Chapter IV.

THE COVENANTERS AND CHRIST'S ROYAL AUTHORITY.

The Mediatorial dominion of Christ is a doctrine which the Covenanters have accepted with cordial delight, have maintained with ardent devotion, and continue to uphold and defend with zealous care. They appreciate the entire system of revealed truth; they knowingly reject none of the inspired teachings. Yet, while they strive to be faithful to all, they have a special interest in this. The special interest has been created by the combined efforts of the world and Satan and corrupt churches to extinguish this superlative doctrine, while some of the fiercest charges led by the Prince of Darkness have fallen upon the Covenanter ranks.

The Covenanter Church regards all Bible truths as essential—essential to the glory of God and our Lord Jesus Christ; and the suppression of any one, even the least, as the blotting out of a star. The submerging of this doctrine would be the obliteration of the sun. The royal glory of Jesus Christ is the brightness of the heavens and the light of the earth. This truth

has had a greater power in creating the spirit and moulding the character of the Covenanter Church than any other in her Testimony.

We love to linger around the cross and speak of the atonement; but we have learned also to look higher and rejoice in the enthronement. Jesus is as great a King as Priest; and as great a Prophet as either; fills his threefold office with matchless competency and eternal fitness. As the communicants of this Church arise and move in holy procession toward the communion table, to sit down under the shadow of the cross, with the emblems of the Saviour's death in their presence, they sing, and have sung from time immemorial, in strains of solemn joy—

"Ye gates lift up your heads on high,
Ye doors that last for aye,
Be lifted up, that so the King
Of glory enter may."

Then, having banquetted with their Lord, and renewed their covenant with him, they return to their pews, lifting up their souls in the royal song—

"Forever and forever is,
O God, thy throne of might;
The scepter of thy kingdom is
A scepter that is right."

And, while deep emotions are thrilling all hearts, and the spiritual powers of each are at high tension, the gladness and gratitude and loving devotion of the congregation ascend in the doxology—

> "And blessed be his glorious Name
> To all eternity;
> The whole earth let his glory fill.
> Amen, so let it be."

The kingship of Christ is most clearly taught in the Scriptures. Many elaborate and sublime descriptions of his exaltation and coronation have been given by the pen of Inspiration. We here produce only one. It is found in Paul's letter to the Church at Ephesus. He records what the Holy Spirit gave him to write. He says, "The Father of glory * * * raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Many such passages of Holy Writ flash like

gems in Christ's crown, dazzling with the supremacy, the omnipotency, the universality, and the unparalleled glory, of his dominion. Some of the most august visions of the Book of the Revelation exhibit him in his royal character, seated complacently on his exalted throne, girded with the insignia of power, or riding forth in awful majesty.

Christ's grant of authority and royal character imply subjection—the subjection of the universe to his sceptre, the cheerful obedience of all loyal hearts, and the constrained submission of all rebellious subjects. Christ reigns by right over all; He will reign in fact over all. Man, who is of the dust, may defy Him for a moment, but soon he must feel the weight of the rod of iron which he defies. Nations may flaunt the flag of treason in his presence, but they must at last yield to the power of the Infinite Kingdom, and the All-conquering King.

Great are the obligations of loyalty that rest upon Christ's disciples. Having learned of his enthronement, and of the blessedness of all who obey, and the destruction of those who defy, duty demands that they honor the truth of Christ's sovereignty in every relation in life, that they herald it throughout the world, that

they urge its application to the varied conditions of society. The commands of their King reach everywhere. His authority can nowhere be ignored without sin and danger. No person, or association of persons, can by any means or effort, pass beyond the reach of his sceptre, or be free from responsibility under his government.

Obedience to King Jesus is the first duty of his followers. Loyalty to him is always imperative. Nothing is sufficiently important to interfere, to the least extent or for a moment, with loyalty to Jesus. By this principle of fidelity we must regulate all our interests in society. No sacrifice may be counted too dear to maintain unsullied loyalty to our exalted Saviour. In upholding this principle, some of the severest trials have been borne, some of the most straining tests have been endured, some of the brightest crowns have been won. Here some of the hardest battles in the Christian field have been fought; much precious blood has been shed; many brilliant triumphs over the Prince of rebels have been achieved.

Covenanters have learned, by terrible yet necessary experience, that fidelity to their Lord involves watchfulness, self-denial and tribula-

tion. Loyalty requires more than personal obedience. It implies obedience in connection with all organized society. It implies vigilance lest society adopt measures that interfere with Christ and conscience. It implies resistance, moral and uncompromising resistance, of every encroachment upon the rights of Jesus. It implies separation from all associations, whether of the Church or State, in which conditions of membership conflict with loyalty to Christ.

With this purpose of loyalty to King Jesus, burning in the breast of our ancestors, they contended for all that is justly embraced in the system of Presbyterianism, the only form of church government in which Christ's authority is acknowledged and honored without a shadow of man's assumption. For the same reason we stand to-day dissenting from the civil government of this land, and are pledged by covenant and oath to continue to dissent, till the nation make public recognition of the Sovereignty of King Jesus. We refuse to share in the ministration of political power, while this Government acknowledges not God, nor regards his Anointed Son, in the Federal Constitution.

The fact that Jesus reigns is the hope of the

world, and the source of all true optimism. They are the most sanguine concerning the future, who grasp this truth most ardently. They are the most earnest workers in every noble reform, whose eyes are fixed upon the Throne that is "high and lifted up;" their assurance of success makes the countenance glow. However dark the present day, however defiant the powers of evil, however great the wrongs that oppress man, however frowning and terrible the fortresses of iniquity, there is coming a tidal wave of righteousness, which will carry away the evils of humanity, like wrecks cast upon the sea, and the world shall be full of the knowledge of the Lord. Christ the King has gone forth to conquer, and He will not turn back, till his banner shall wave over a ransomed race. He leads forth the forces of truth and light, and will not rest till every province of his great dominion submit, and accept his law; and from a joyful world shall ascend the loud acclaim—"ALLELUIA; SALVATION, AND GLORY, AND HONOR, AND POWER, UNTO THE LORD OUR GOD: ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH."

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.—II Kings xxiii: 3.

Consider what makes an oath and covenant with God: First, it must be a thing in itself lawful. There is no man that warrantably, according to the Word of God, may swear the thing which in itself is unlawful.

Secondly, it must be a thing in itself possible, within the man's power. No man is warranted to swear that which he cannot perform.

Thirdly, when we take the vow and oath of God upon us, we affix the name of the Lord to it. We swear by the Lord. This (last) is the thing that makes this Covenant the Covenant of the Lord.—Rev. John Guthrie.

Chapter V.

THE COVENANTERS AND PUBLIC SOCIAL COVENANTING.

The Reformed Presbyterian Church is to some extent distinguished from other denominations by the doctrine and practice of public social covenanting. This Church regards covenanting as an ordinance of God, the obligations of which are most solemn and permanent. This privilege has been divinely conferred upon churches and nations, all being encouraged to enter into covenant with God and to enjoy the advantages of this ennobling relation.

Persecution of the Church, or defection in religion, or peril to the State, or extraordinary duties arising from other providential workings, are the calls of God to the observance of this ordinance.

Covenanting is a moral duty resting upon moral persons; and a natural duty, founded in nature, obligating man even before his lapse into sin, and in accord ever since with all his highest interests. Therefore, this ordinance belongs to no particular age or locality, but extends to all times and to all places. It is God's method of dealing with the human race.

Adam and Eve were placed under a covenant, with life as a reward of obedience, and death as the penalty of unfaithfulness.

In the succeeding ages, God gave a more lucid exhibition of this exalted relation, by entering into covenant with Noah, and affixing his seal thereto, the rainbow in the cloud.

He gave a still more brilliant illustration of it by becoming the covenant-God of Abraham, promising the land of Canaan to his posterity, and guiding that patriarch through all his strange pilgrimage.

God yet further unfolded the blessedness of this loving relation at Sinai, expressing more clearly the duties, evolving more fully the obligations, revealing more impressively the rewards, and declaring more pointedly the punishments, when Israel was assembled at the base of the Mount, and in a most memorable manner took the oath, which bound each to obedience. For our instruction there are left on record other instances, in which the people of God were led in the solemn and joyful service of covenanting, by such men as Joshua, Jehoiada, Josiah and Nehemiah.

The objection may be urged that these covenants, and the ordinance of covenanting, be-

long to the Dispensation that has been superseded by the Gospel. But are they not "written for our admonition, upon whom the ends of the world are come?" The ordinance and practice of covenanting began with the first family of the human race; and why should they not continue while the earth is inhabited?

Covenant bonds are perfectly consistent with freedom of conscience, and their permanent obligations are in harmony with all lawful liberty. They are moral and bind to duty only; to duty in the largest sense; nothing less, nothing more. Strictness in duty is no restriction of liberty; rather, the fullest bounds thereof. The liberty that is enjoyed through laxity may result in the methods and sorrows of the libertine.

The covenants of our fathers have proved to be the breakwater, to turn back the tide of civil and ecclesiastical despotism. We have inherited freedom, because our ancestors entered into a holy bond with God, by whose help they obtained victory over tyrants. We will retain this grand heritage, however, and transmit it to our children, only by fair and loyal dealing with God and conscience under our covenant obligations.

The National Covenant of Scotland, and the Solemn League and Covenant of the Three Kingdoms, embracing the churches in those lands, are justly acknowledged to be the most notable deeds of the kind in modern times. The spirit of those Covenants, and the history of their cause and effects, fire the hearts of the faithful descendants of the subscribers, making them, though few in number, strong in their convictions of right, and fearless in opposing corrupt institutions and organizations.

Christian nations are granted the privilege of covenanting with God. Then, if this be a privilege, it is a duty; a duty of sublime importance, carrying responsibility as weighty as the privilege is extraordinary. The responsibility being met in the right spirit will yield a harvest of peace, righteousness, and divine favor, exalting that people into the blessedness of the nation whose God is Jehovah, and whose land is Beulah.

A nation entering into covenant with God is bound thereby, until the object sought has been gained.

A church having entered into covenant with God is thereby anchored to the attainments from which she cannot recede, and pledged to

greater achievements according as they are embodied in the written deed.

Individuals, who enter into such public bonds, bind their children by the moral principles of the covenant; and the obligations continue upon posterity until the purpose of the engagement has been accomplished. Moral obligations will be honored by the honorable; and can be ignored by none without sin.

For this reason the Covenanters of America admit the binding force of the Covenants of their ancestors of other centuries and other lands. They have cheerfully endorsed the immutable principles contained therein, as far as they are applicable in this country and to the condition of society in this age. These principles have been inscribed in the American Covenant.

This Church has received a heritage of religious truth, and reform principles, and purity in worship, and most precious liberty in the service of God. But all this furnishes no occasion for boasting, but much cause for fear and trembling. It brings serious responsibility. It calls for self-denial, wakeful vigilance, and great exertion, lest we be found unfaithful to the trust committed to us by our Lord.

The Covenanter Church has heard the voice of her former Covenants, echoing through the centuries. and she has responded. She honors her obligations therein; she esteems them to be holy. She remembers their original cost; she appreciates the advantages they secured. She realizes her accountability for the accumulation of blessings that have descended upon her; she knows that she will be a betrayer and defaulter if she fail to transmit the same faithfully to posterity. O that she had a larger and stronger consciousness of these solemn realities! She has gladly confessed her relation to the former covenants, and has entered into the oath of a new bond. O that she had still deeper conviction, and higher conception of responsibility—conception of her mission, her available strength, and her assured success, as joined to the Lord in a perpetual Covenant!

The latest Covenant of the Reformed Presbyterian Church in America was sworn in 1871, by the Synod, and afterwards by the congregations; ministers, elders, deacons, and members, all in their different relations, solemnly in the presence of the Most High God, accepting the great and enduring obligations, appealing to the Judge of all the earth as to

their sincerity, having in view the blessings secured by obedience, and remembering the retribution inevitably linked to perfidy.

This Covenant has been embodied in the Terms of Ecclesiastical Communion in the Reformed Presbyterian Church.

Thus the Covenanters, by a public act in this country, have endorsed the noble documents of former ages, and have thereby placed themselves voluntarily in rank with the disciples who have entered into a solemn oath, and the people who have sworn in the name of God, to be loyal to the Lord Jesus Christ their King and Saviour.

And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good.—JEREMIAH XXXII: 38-40.

But it is, alas! too apparent that men have never known God rightly, nor considered that he is a Holy God. Oh, terrible backsliding! They will not believe that God will call them to an account for what they owe him. But assure yourselves, as He is in Heaven, He will call every one to an account, how he has stood to that Covenant and work of Reformation. I need say no more; but I would have you consider, that in breaking the Covenant, we have trampled under foot the precious truths of Christ.—ANDREW GUILLINE, *the Martyr.*

Chapter VI.

THE COVENANTERS AND THE PERPETUAL OBLIGATION OF COVENANTS.

The Reformed Presbyterian Church believes that her public covenants are of permanent force. She acknowledges in her Terms of Communion, that the moral obligations of such covenants are perpetual, necessarily descending upon posterity. These covenants pass from one generation to another, without the least abatement of their moral force. The unborn are included in the solemn engagements and bound by the oath. They are also entitled to the blessings, or liable to the penalties, as by obedience or disobedience, each shall choose in his own time.

The moral obligations of church covenants descend upon posterity, because of the continuity of the Church's organic life through successive generations. The Church was ordained and established to receive, preserve, enjoy, and perpetuate holy privileges and obligations; and to do this her personality must continue through the ages.

As the tree puts forth new foliage each year, yet is the same tree, so the Church puts on new freshness one generation after another. The beauty of youth and the blight of age follow each other incessantly, yet the Church maintains her identity through all these changes. Hence the moral engagements of the earlier period of her existence bind the later generations, and will bind till the conditions shall be fulfilled. Moral responsibility travels along the line of personality, and travels as far and as fast as the person.

The only way a person can satisfy a moral contract to which the second party holds, is by fulfilling it, or going out of existence. This stands true, whether the person be a man, a church, or a nation. Moral responsibility attaches to personality in every sphere of life. And when a moral contract has been entered into, repudiation can never become satisfaction. Neglect is not payment; time does not cancel the terms of a covenant. The repudiation of a covenant even with man is intolerable in Christian ethics: how much more the attempt to play the defaulter with God? Repudiation is not known in the higher morals.

The continuity of the covenant bond, from

age to age, is clearly illustrated in the Word of God. The Lord complains against Israel, saying, "This people hath transgressed my Covenant, which I commanded their fathers." The children laid aside the Covenant of their ancestors, disclaimed its privileges, refused its blessings, defied its threatenings, and accepted the momentous consequences. They regarded the solemn engagement as obsolete, altogether out of date in their progressive times. The holy principles, the strict religion, the sworn integrity and the covenanted fidelity, contained and expressed in the sacred bond of their fathers, they supposed to have gone down into the sepulchre with those fathers to moulder with their dust. Nor till the voice of God aroused their sleeping conscience, did they awake to a sense of their responsibility and danger. It was too late, though, to avert the descending penalty. God inflicted fearful punishment upon that generation as they gloried in their false liberty. This Bible illustration was given soon after the death of Joshua.

Seven centuries later, the Lord charges his people with breaking "His Covenant that he had made with their fathers." The grass had grown green over the graves of twenty genera-

tions, when the God of Israel lifted up his voice and his hand to avenge the attempted repudiation of the Covenant, which He had established amidst unparalleled displays of power, and majesty, and terrible glory, on the top of Sinai. He smote that people for their rebellious spirit and refractory conduct, so that they never recovered from the merited calamity. We see therefore, that public covenants do not expire with the lives of those who enter into them. They descend not into the grave with the mortal body of the Covenanter. Upon his children and children's children they descend, unto remotest generations.

The Covenants of the Reformed Presbyterian Church contain the enduring principles of the religion of Christ. They emphasize the kingship of the Lord Jesus, his enthronement over the nations, the subjection of all powers under him, the supremacy of the Bible as a rule of faith and conduct, and its authority in the decision of all questions in religion and all issues in politics. Such principles having been secured and preserved for us through the prolonged struggles of the past, and with the effusion of Christian blood; such being embodied in the Covenants that bind us, how can we for-

sake these Covenants without being stigmatized as moral cowards? How can we forsake them without the blood of the martyrs of Jesus crying to Heaven against us? How can we forsake them without drawing down upon ourselves and our children the holy vengeance that slumbers in a violated oath? Consider the vengeance that slumbers to awake with startling suddenness or like the soft gathering of death's shadows!

From this vantage ground of truth and right, of liberty and light, won at immense sacrifice of life, of lives too precious for earth—from this royal heritage, secured by a perpetual Covenant, a Covenant stronger than death, how can we retire without incurring the displeasure of the righteous Judge? If our hearts were beating with earnest convictions, our souls responding to the high call of God, and our eyes fixed upon the Commander and Rewarder, would we even entertain the thought of departing from the high places of truth, won by our fathers and entrusted to their children? The suggestion is Satan's temptation. Let us resist it by the grace of God.

But there is a Mount Gerizim, as well as a

Mount Ebal; the elevated stand from which God distributes his blessings, right in view of the public station from which He dispenses his retributions.

The blessings awarded for fidelity to the Covenants are inestimable. Honoring the holy contract with God, we are sure of large recompense. Fidelity lifts the soul up to the Lord, elevates its powers into highest action, awakens the fountains of spiritual life, makes the graces of the heart blossom and bear fruit, brings us into the only condition in which we can have fullest enjoyment of God; wins nothing of itself, but all things through the Lord Jesus. Is not this a sufficient reward? Is not this recompense enough on earth? Does it not more than offset, a thousand times, all the sacrifices demanded by fidelity?

Covenanting with God is merely laying hold upon God's Covenant. The Lord has said, "I will be their God, and they shall be my people." He has lifted up his hand, placing Himself under the awful oath which none but God could take, pledging to his people in an everlasting bond, his Love, his Son, his Spirit, his Heaven, his own Most Glorious Self, all that He is, all that He has. Is there not reward enough in this

to satisfy the largest desires of the largest soul? Reward enough to compensate for the greatest sacrifices fidelity can demand in any age or in any extremity?

God's Covenant contains an infinitude of goodness and mercy and glory. The Ancients regarded existence as a tree that overspread the earth, and all the shining globes of space as fruit upon the bending branches. The Covenanted Promise, "I will be your God," is this tree that rises high, and spreads afar, whose branches bend with all manner of blessings. Ye, who are in holy bonds with God, who have sealed your Covenant with the sublimest act of conscience, and are endeavoring to honor it by a fearless and constant fidelity, ye are sitting under this wonderful tree, delighting in its shade, and eating its pleasant fruit. Lift up your eyes and behold the skies full of divine goodness, and the earth strewn with mercies,—fruit for you, and others, yea, for all who keep covenant with God.

Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.—II Samuel xxiii: 5.

The restoring of the ruined temple of the Covenanted Reformation, and thereby the effecting of a Third Reformation, this is the work of the present hour, the work of every true patriot, of every lover of the Church, of every lover of Christ's Crown.—Rev. James Kerr, D. D.

We, in obedience to the command of God, conformably to the practice of the godly in former times, and recognizing all that is moral in the Covenants of our worthy religious progenitors of the Second Reformation, do hereby give ourselves in covenant to God, to his Church, and to one another.—American Covenant-Confession.

Chapter VII.

THE AMERICAN COVENANT.

We, Ministers, Elders, Deacons, and Members of The Reformed Presbyterian Church in North America, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the Lord Our God:

I. That, coming into the presence of the Lord God with a deep conviction of his awful majesty and glory, of his omniscience, his purity, his justice and his grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children, the Lord Jesus Christ as He is offered in the Gospel to be our Saviour—the Holy Spirit to be our Enlightener, Sanctifier and Guide—and God, the Father, to be our everlasting Portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as

dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship-meeting and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, commending and encouraging, by our example, temperance, charity and godliness.

II. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized, as to doctrine, in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true

Christian faith and religion, and the system of order and worship appointed by Christ for his own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly, we abjure and condemn Infidelity, under all its various aspects: Atheism, or the denial of the divine existence; Pantheism, with its denial of the divine personality; Naturalism, with its denial of the divine Providential Government; Spiritualism, with its denial of the Bible redemption; Indifferentism, with its denial of man's responsibility; Formalism, with its denial of the power of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of the Immaculate Conception; its hostility to civil and religious liberty, to the progress of society in civilization and intelligence, and especially its denial, in common with infidelity,

of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian Church, we disown and reject all other forms of ecclesiastical polity, as without authority of Scripture, and as damaging to purity, peace and unity in the household of faith.

We reject all systems of false religion and will-worship,—and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the Church beautified with universal conformity to the law and will of her Divine Head and Lord.

III. Persuaded that God is the source of all legitimate power; that He has instituted civil government for his own glory and the good of man; that He has appointed his Son, the Mediator, to headship over the nations; and

that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion to Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions, and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver, and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

IV. That, believing the Church to be *one*, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.

V. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the

earth, and recognizing the obligation of his command to go into all the world and preach the Gospel to every creature, and to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and resting with faith in the promise of his perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the Church may be provided with an earnest self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed.

VI. Committing ourselves with all our interests to the keeping of Him in whom we have believed; in faithfulness to our vows, and to the Covenants of our fathers, and to our children whom we desire to lead in the right ways of the Lord; in love to all mankind, especially to the household of faith; in obedience to the

commandment to the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom; and we will tenderly and charitably, but plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful in all ages, and, most of all, the blessed Master Himself, and with our eye fixed upon the great cloud of witnesses, who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the Omniscient God with unfeigned purpose of paying our vow. All sinister and selfish ends and motives we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And our prayer to God is and shall be to strengthen us by his Holy

Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify his name and honor, his truth and cause with such success as will bring salvation to our own souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father and the Spirit, one God, be glory in the Church throughout all ages, world without end. Amen.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour.—ISAIAH XLIII: 10–11.

Oh, mother! bless the Lord that ever He gave you a son, and flesh and bones, to be honored to be a sufferer for his precious name, truths and interest, cause and Covenant, and concerns, according to his own rule in his blessed Word, which is contained in the Old and New Testaments, agreeable to all truths contained therein. Oh, mother! will you be entreated for his love's sake, to give me back again to Him in a free-will offering? Oh! I am persuaded that it would please my matchless Lord, and then it would fare better with me and you both.—JOHN WHARRY, *The Martyr.*

Chapter VIII.

THE COVENANTERS AND TESTIMONY BEARING.

The entire system of Gospel truth is the Church's Testimony in presence of the world. The whole Church of Christ is God's authorized witness, called out to declare what she has seen, and known, and received, and enjoyed, of the love of the Father. She is qualified to bear testimony especially to what has come under her own observation, or has been experienced in her own life.

All Christians do not equally discharge this important duty. The great majority decline to give positive testimony on controverted questions of religion. Many love to rest quietly in the acceptance of salvation, without spiritual energy, distinctive character, or decisive voice, to entitle them to the name of witnesses. Their moral bearing neither commends religion, nor advocates the claims of Christ.

A true witness must possess some strong traits of character: intelligence, conviction, devotion, fortitude, self-denial, ability to endure reproach, perseverance against wind and

tide of public sentiment, love of the truth burning in the heart more intensely than the love of life. These are qualities essential in the acceptable witness for Christ's truth, in those who would defend truth at the world's bar,—truth as it redeems man and glorifies God. But all who profess the faith of Jesus do not possess this array of Christian virtues.

However, God will have his witnesses. He raises them up in his providence, and qualifies them by his Spirit. He gives them their commission and assigns to them their work. He clothes them with authority and girds them with strength. He illuminates their faces with earnestness and assurance, and makes their countenance like adamant in the presence of opposition.

The author of the Apocalypse evidently refers to these in his description of the "living creatures." They have an intellect that soars through the heavens of spiritual truth like an eagle; a heart lion-like in moral courage; the power of endurance like the ox that toils all day; and the face of a man, lighted up and lifted up with the consciousness of a just cause and an approving of God.

Not all Christians gird themselves thus for

the higher duties and heavier tasks of discipleship. All do not thus prepare by study, prayer, fasting, self-denial, communion with Heaven, and constant touch with the powers of the Glory-world; not all thus prepare to "follow the Lamb whithersoever He goeth." But a sufficient number is ever found to vindicate the right, and to accomplish the purpose of God in giving testimony. Nor are they found exclusively in any church. They are heard, and felt, in perhaps every evangelical denomination.

Those earnest, fearless, consecrated men and women, with minds illuminated, and hearts animated, and lives absorbed, and actions inspired by a mighty purpose to elevate society into the knowledge of God, and disseminate the great moral principles that shall yet reform the world, pursuing the work of temperance, pure literature, abolition of war, Sabbath observance, the sanctity of home, Christian politics, the relief of the poor, or the adjustment of labor troubles—those champions of right and reform as they urge the application of Gospel truth to the varied conditions and necessities of society, are the witnesses of Jesus, giving unmistakable and practical testimony in the face of opposing public sentiment.

But the Covenanter Church, as a church, is involved in a special service of witness-bearing. She is accredited with obligations that have descended from a Covenanted ancestry. Ages ago, she ascended the witness-stand at the summons of her Lord and King, and placed herself under the oath of God, to give testimony to "the truth, the whole truth, and nothing but the truth," of Jesus Christ. Through bitter reproach, under the menace of cruelty, at the expense of liberty and with much loss of life, she gave testimony with a clear voice and in unmistakable language. Not only was the Gospel of salvation heralded to man, but the kingly claims of Jesus over both Church and State.

The early Covenanters insisted upon the recognition of divine authority in the Church for all her institutions, her government, her faith, her worship, her ministry, and the qualifications of her membership. They also insisted upon the sovereignty of Jesus over nations, the duty of acknowledging his sceptre, and bringing all political systems into conformity to his will as revealed in the Scriptures. They advocated the truths of these claims of Christ, amidst repeated and pro-

longed persecutions. The witnesses were slain by thousands, but other thousands arose in their stead. Many voices were silenced by the axe, the fire, the gibbet, and the gun, but other voices fearlessly took up the testimony.

Covenanters are, by the permanency of their Covenants, qualified witnesses. Covenant obligations wear not out with age. They descend upon posterity. By virtue of our Covenants, our Church is still on the witness-stand, on the same old witness-stand, and under the same awe-inspiring oath. She cannot escape the duty of declaring those royal truths of God, that are held in abeyance by many churches, and rejected by all nations. The authority of God over the whole race of man, the rights of Jesus as the "Governor among the nations," the supremacy of the Bible as the source of wisdom and law to regulate society in every relation—these are the truths that are perilously neglected and criminally rejected; these are the truths that have need of witnesses who cannot be silenced; truths that are fundamental and all-important to the great interests of humanity.

The sweet and easy doctrines of salvation through the death of Christ have millions of

witnesses; no lack of testimony on points so pleasant and readily accepted. But the truths that bring man into subjection and compel his proud spirit to bend, that strike against the infidelity of organized society and the strong citadels of Satan, that place nations, their institutions and officials, under law to the Divine Ruler, such truths are not acceptable to the natural heart; such truths are despised by a rebellious world; such truths are lightly esteemed by multitudes of professing Christians. These are the truths, therefore, which in our day, call loudly for witnesses, and demand most vigorous and undeviating testimony.

The Covenanter Church is on the witness-stand. She was placed there ages ago by her Lord. She has been continued there in Providence under her covenant oath. Let her therefore give testimony to the truth without fear or hesitancy. Let not her voice weaken or falter; let not her language vary; let not her message be suppressed. Her position and service imply self-denial and sacrifice, but experience has taught her to shrink from neither.

The members of the Covenanter Church may not all be imbued with the spirit, or possessed of the qualifications, of the public wit-

ness. But they all occupy a prominent position, by connection with this Church, where the moral force of their religion is in itself a testimony in behalf of the controverted truths of Christ. Conscientiousness is their clear earnest voice. Consistency speaks with greater force than the most eloquent tongue; quiet fidelity to principle is often the most daring courage.

Grave responsibility rests upon Covenanted ministers, in inspiring, instructing, and leading forward, the witnesses of Jesus placed under their charge. The congregation justly expects the pastor to stand in front, and advocate the truth against all adverse opinions and opposing powers. The people expect him to move in the front of the battle, covered with the armor of the Gospel, receiving the missiles of the foe unharmed, and returning the fire in an effective manner. They naturally expect him to defend the cause, which they and he have espoused, against all odds; and, by a consistent life, wise address, faithful preaching and convicting logic, to herald the royal truths and moral principles, that shine in Christ's diadem like gems, and gleam across the world like the dawn of the Millennial morning.

The congregation instinctively looks to the

pastor for instruction, for encouragement, and for a worthy example. The covenanted minister who refuses to lead faithfully, preach earnestly, teach diligently, and defend zealously, the Reformation truths, which are the glory of the Eternal King and the hope of all nations, forgets that he is on the witness-stand, and under the oath of God; and he may well fear the woe pronounced against the perfidious prophet.

The witnesses of Jesus shall prevail. They who are thus employed in the service of the Master shall be rewarded with success. The cause they maintain shall triumph. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." "Be thou faithful unto death, and I will give thee a crown of life."

"O! 'tis in grand and stirring times,
The Master bids you serve Him:
And he, who now would do His work,
To earnest toil must nerve him.

"Therefore be strong: for duties wait.
Be calm: for they may try thee.
And the Lord whose work you do, will still,
With strength for each supply thee!

"Stand, where the old Reformers stood!
Nor fear to take their station.
The cause for which they shed their blood,
May need thine attestation.

"Stand for the Truth! and when he comes,
Whose standard thou art bearing,
As thou hast borne the cross, thou shalt
A Crown of Life be wearing."

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.—EPHESIANS v: 6-11.

The friends of truth, the subjects of him who is King in Zion, must stand prepared to surrender the applause of man, whose "breath is in his nostrils;" must value, above everything, the approbation of the Almighty; and aim, at all times, at being able to say in sincerity, "We serve the Lord Christ." By taking a decided stand on their own proper ground, without being moved from it by the dread of singularity, and without suffering themselves to be swallowed up in the devouring vortex of party strife, or of latitudinarian indifference, their very position will carry in it a distinct and palpable testimony for the truth as it is in Jesus.—REV. WILLIAM SYMINGTON, D. D.

Chapter IX.

THE COVENANTERS AND POLITICAL DISSENT.

The relation which Covenanters sustain to Civil Government, is clearly expressed in their Testimony. It has also been repeatedly explained in the deliverances of their Synod. It cannot be misunderstood by any who have a wish to know.

The Reformed Presbyterian Church is a friend of all true government. She cordially commends, and steadily upholds, and with all her moral strength defends civil authority, when it is based upon Bible principles, and administered according to them. She recognizes the State, when constituted in harmony with divine requirements, as God's ordinance, clothed with dignity, invested with sacred majesty, and commanding the admiration and allegiance of all good people.

But the State that disowns God and makes no acknowledgment of Christ as the Great King, that ignores the authority of the Infallible Law, and confesses no responsibility to the Eternal Throne, that State cannot command

the unqualified allegiance of Christians. Yea, the followers of Jesus are necessitated to separate themselves from such a compact of government. They must refuse upon the grounds of honor, conscience, and consistency, to be identified by oath or ballot with such a political system. To become a party therein would involve them in strange relations and implicate them in great wrongs.

Loyalty to Christ, therefore, and loyalty to country, equally enjoin the duty of dissent from a government founded upon immoral or infidel principles;—loyalty to Christ, for no power on earth may interfere with purest devotion to the Lord;—loyalty to country, for the nation that disowns God thereby imperils her own life.

The Government of the United States contains these radical and humiliating defects. The Federal Constitution makes no mention of God; contains no recognition of the enthroned Messiah; accepts not the Scriptures as containing the supreme law for nations. While many excellent features exist in this Constitution, while it is an admirable system of justice between man and man, and a profound exposition of Republican principles, yet, unfortu-

nately, it looks no higher than the horizon. Its countenance catches none of the benign rays of Heaven. It is silent concerning the honors, the rights, and the powers of God, which are inseparably linked to the interests of humanity, and connected with the duty and destiny of nations. It contains no reference to the homage and obedience due the Ruler of the Universe. Therefore, Covenanters dissent from this Constitution of government, and refuse to use the elective franchise, or share in the administration of civil power.

This they do voluntarily; yet is it of moral necessity. They subordinate their rights as citizens to their obligations as Christians. With them, Christianity is higher than politics. However ardently they love their country, they love their Redeemer more. Their fidelity to Jesus, the King of nations, and their advocacy of his royal claims are by no means least among the evidences of their patriotism, and the best proofs of devotion to the country's highest good.

Also, so far as we have discovered, practical dissent is the only way of escape from the moral pollution flowing from the great defects in our political system. In harmony with the

false principles of morality upon which the Constitution is based, many crimes against God and humanity are legalized, sustained, defended, and practiced by the nation in its organized capacity.

The Federal laws authorize the desecration of the Sabbath day by the Postal Service. The monstrous system of saloons, breweries and distilleries, is recognized in the civil courts and protected by them. The code of marriage and divorce in various States nullifies the commandment of Jesus Christ. Freemasonry and other immoral institutions are created and sustained by the State. In the face of such facts, how can a voting Christian be clean? How can he be free from these shameful iniquities? How can he be innocent in the presence of the world and of his Judge? How can he escape the reproof of conscience and the brand of inconsistency in his religion? How can he claim to be loyal to his Divine Master, while he is one with the Government which perpetrates these wrongs in the sight of God and in defiance of his authority? And—O deathless Conscience, give answer—how can he expect to escape righteous retribution?

Separation is the only way of guiltlessness

in these matters that we have yet discovered. Therefore, the Covenanter Church has constantly refused to allow her members to bring evil upon themselves, and to increase the nation's guilt, by sharing in civil services and political honors. The one political right which they can consistently use, and which they must continue to use while the Government is established as at present, is the right of dissent.

But this dissent cannot be exercised honestly without being accompanied with a most vigorous protest. The evil is not to be quietly escaped, but persistently exposed and emphatically denounced. The great omission in the nation's Constitution is an offence against the Majesty of Heaven; it is a menace to the very life of the republic; it is a sin of enormous proportions. It is prolific of many and monstrous evils, and the legal stronghold of the enemies of Christianity. It hinders the progress of all moral reforms, overshadows the land with the wrath of God, and calls forth judgments with ruinous effect upon property and population. It is a standing insult against the Lord Jesus, the Governor among the nations. Therefore, they who are true to their

God and country cannot hold their peace; they must utter their protest against the great evil which defies the Lord and darkens the land.

Here is the most arduous task of patriotism. There can be no severer test of loyalty to the country than this. But it is a test which the members of the Reformed Presbyterian Church cheerfully meet. They testify against the moral defects of the nation's Constitution of government. They expose the sin, and tremble at the thought of divine vengeance. With united voice they proclaim the blessedness "of the nation whose God is the Lord," and assert the danger of the nation that "forgets God."

This attitude toward our beloved country is often misunderstood, if not misrepresented, as being unpatriotic. But neither apathy nor indifference is the cause. Some remain away from the polls because they are immersed in business; others because they are wanting in devotion to their country; not so with the man who dissents in the true spirit of the Covenanter. His strong conviction of duty in his civil and political relations permits no indifference to the nation's weal or woe, either at election time, or on any other occasion.

Nor is the attitude of dissent the result of

despair as to the possibility of reform. Not a few earnest Christians believe that human nature is so corrupt, and politics are so immoral and degraded, that there is no hope of reformation, till the Lord himself shall come and take to him his Kingdom. These wait and look for his personal and visible coming. But the true dissenter is a hopeful *worker*. He is an active political toiler, though he becomes not a zealous partisan, neither mounts the platform during the campaign, nor yet casts a ballot at the close of the struggle. He never despairs of the republic. He labors steadily for its reformation in ways that require more effort and sacrifice, and are more permanently efficient, than the spasmodic energies of a voter's campaign.

Dissent, when based upon just grounds, and offered with intelligence, indicates love of country of the purest type. It is not that kind of patriotism that shoulders a flaring lamp, and tramps the streets, and howls itself hoarse. It has less passionate demonstration, but more intelligent zeal. It thinks of the nation's sins and the nation's danger. It thinks of the truth, that "sin is a reproach to any people," and that dishonor

done to Christ will surely bring dishonor to the commonwealth. It bears in mind that the Christian who strikes hands in most solemn compact with the enemies of Christ, to administer the government of the country on a basis that ignores God's law, is not only dishonoring his Royal Master, but also digging the grave of the nation he professes to serve.

If our country shall be saved from the moral evils that threaten her life, it will only be through a radical change of the compact which binds Christ's followers in unholy agreement with political atheism and infidelity. To agree to administer civil government over a nation, largely made up of Christians, and enjoying greatest Christian freedom, with the name of God unrecognized in the fundamental law, and the Lord's Authority, and the Lord's Day, and the Lord's Book, constitutionally ignored and dishonored, is certainly unworthy of the disciples of Jesus, and a blot on true patriotism. Both patriotism and religion, with united voice and earnest call, demand separation from a political system, that bars out the law of Christ, and Christ himself, who is KING OF KINGS, AND LORD OF LORDS. Therefore, Covenanters withdraw from the Government of

this country by political dissent, and decline to take any responsible part in the administration of civil power.

Covenanters are in full accord with the Republican form of government. They are devoted to this Republic. They sustain all just laws most heartily, and most cheerfully pay their taxes. In the day of their country's peril, they offered their lives upon the battle-field, and only on the side of the Union. As they stood in the front during the Abolition struggle, they were ready to march to the front, to assist in subduing the Rebellion. As citizens and patriots they can be accused of only one irregularity—they cast no ballot. But for this they are ready to assign their reason—the ballot implicates in the wrongs of the Government; and they express their hope—the Government will yet be established upon correct moral principles, and administered in harmony with the Will of God. God speed the day!

But be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.—EPHESIANS v : 18-20.

Oh, my soul! that thou couldst tell how thou hast been enlarged into the liberty of divine thought, and borne upon the wings of contemplation beyond the bounds of time and space, wrapt into the mysteries of the divine life, and with a strong heart and serene countenance, brought back to fight and to finish the warfare, till thy change come, by the glorious representations of Jehovah and his acts, contained in THE BOOK OF PSALMS, which truly are the fiery chariot, the vehicle sent from God to carry the saints into the third Heavens, that they may breathe an imperial air, and return lightened of their troubles, and quickened in their spirit, to finish the heavy work which God hath given them to do!—REV. EDWARD IRVING, D. D.

Chapter X.

THE COVENANTERS AND DIVINE PSALMODY.

The Inspired Psalter has been accepted, and is used, by the Reformed Presbyterian Church, as the only Book of Divine Praise. The Psalms of the Bible comprise the only collection of poems or lyrics God has given to his Church to be employed in the service of worship. There is no other book of praise among the many used by the churches, that can be termed pure, complete, and infallible, because no other bears the seal of holy inspiration.

God most carefully ordained, and most zealously guarded, the service of worship in his ancient Church. He specifically mentioned everything essential, in the construction of the ark, the compounding of the incense, and the offering of the sacrifices. He specified most unmistakably what ought to be done, and what ought to be offered. His instructions were nearly all positive; seldom were they negative. He gave a list of the acceptable sacrifices. He left no doubt as to what He would receive; nor did He empower any man to select what

had not been mentioned. He taught the people that whatsoever was not on the authorized list of sacrifices was declined, condemned and abhorred. He threw around his system of worship a prohibition that flamed with divine jealousy, saying, "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering."

Thus an infallible and immutable principle has been divinely established to protect the Church of God from corruption, and the worship of God from man's interference; and this principle is—"WHAT GOD HAS NOT COMMANDED TO BE USED IN HIS WORSHIP, HE HAS FORBIDDEN."

Any deviation from this principle is a floodgate, which opens wider and wider, by the force of the flood itself—the torrent of human presumption and cardinal suggestions. Through it have come the unauthorized customs and services which prevail in many evangelical churches, and all the abominations that have overswept the Church of Rome.

What shall we sing in the worship of God? The question is of more than ordinary significance. The nature of the answer touches upon most precious interests. The earnest worshiper

cannot be indifferent. God has said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Yea, God will be sanctified in them that come nigh him, though it be in the ashes of the reckless sons of Aaron.

God is holy. The angels "veil their faces" before him. Moses trembled exceedingly, and quaked in his presence. "The hills melted like wax at the presence of the Lord." The Scriptures flash with expressions of the terribleness of his glory, but as the Poet says,

"Fools rush in where angels fear to tread."

Nadab and Abihu ventured to offer what was not commanded; Korah, Dathan and Abiram tried to introduce new methods of worship; Uzza and Uzziah attempted without warrant to do official service to God; and these unwise, self-willed men became examples of warning—most impressive illustrations of God's jealousy in guarding his own service of praise.

The Psalms passed triumphantly from the Old Dispensation to the New on the lips of Jesus. He closed the Economy of Sacrifices, and opened the Era of the Gospel, by singing a hymn, which is recognized by students of the

Bible as the 118th Psalm, the last of the Greater Hallel, sung at the Passover; and from them till now the Psalms have been the Gospel Psalter.

Kurts, the eminent historian, records that the Psalms of the Bible were used in the early Christian Church; and the hymns of man were introduced by the Gnostics, Arians, Donatists, and other errorists, to propagate their mischievous doctrines. He also relates that the great Council held in Laodicea, in 360 A.D., interdicted the use of unauthorized songs.

Jerome, one of the Christian fathers, writes:— "You could not go into the fields, but you might hear the ploughman at his hallelujahs, and the vine-dresser chanting the Psalms of David."

The Apostolic Constitution is a little book, written about the fourth century, which says: "The women, and children, and humblest mechanics could repeat all the Psalms of David; they chanted them at home and abroad; they made them the exercise of their piety, and the refreshment of their minds."

Chrysostom, one of the Church's greatest scholars and orators, living in the early days of Christianity, leaves this testimony: "All

Christians employ themselves more in the Psalms of David than in any other part of the Old or New Testament. The grace of the Holy Spirit hath so ordered it, that they should be recited and sung day and night, in the Church's service, the first, the middle, and the last."

During later centuries, the Psalms were the martial songs, which inspired the people of God to "fight the good fight of faith," and "endure hardness as soldiers of the cross," amidst scenes of blood, while the persecutor carried forward his nefarious work without hindrance. The Waldenses sung them "amid the Alpine snows, where the mountains lift up their glittering heads above the verdant valleys, and in their awful grandeur impress the humble cottagers with the majesty of the great Creator." The music of the Psalms arose from the communicants assembled around the Lord's table under the shadows of Scotland's mountains; again, it was muffled and suppressed within the cold damp caves. But why multiply tributes and testimony? The preciousness of the Psalter of God is its own tribute; the fact that it survives is its own testimony.

The Book of the Psalms is the very HEART of

the Bible. And what a wonderful heart! Living, throbbing, vigorous, beating with the healthy pulsations of spiritual life and human experience; such is the heart God has given to his own Book.

Athanasius calls the Psalms "The Epitome of the Whole Scriptures." Basil calls them a "Compendium of Theology." Luther calls them "A Little Bible." Melancthon calls them "The Most Eloquent Writing in the World." Caldwell, the commentator, has said: "In their descriptions of God, and nature, and man, they stand alone. They are not only a field of jewels, but a mine of wealth, and the deeper you dig, the richer the stores of treasures." His walks through them were to him as through a garden, where the farther you go, the richer the flowers become in fragrance and color.

Such is the pure, complete, and infallible Book which God has given to his Church for the service of praise; and the glory of the Book is Jesus, who is found everywhere among these lofty verses. Let it, therefore, be used without a rival by those who honor the Lord's wisdom in its appointment.

The Psalter is marked with widest variation

of sentiment and expression. The whole breadth of human experience is vividly described. Each singer can find his own life most accurately depicted, his heart revealed, his sorrows expressed, his hopes anticipated, his prayers indited, and his joys set to music. "From the tones of sorrow and suffering which pervade their earlier portions, we are gradually borne on, amid alternate conflicts and triumphs, through mournful complaints into greatest confidence. As we approach the close, the tones of sorrow grow feebler, and those of praise wax louder and stronger, till, in the exulting strains of the last Psalm, the chorus of earth mingles with the Hallelujahs of the multitude, which no man can number, in the Sanctuary above."

Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.—PROVERBS IV: 25-27.

The reason of their declining all discussion, and resorting to threats of violence, is manifest enough. It is sagacious in them to keep in the dark, and to awe people, if they can, by threats; because they have no argument, no history, no anything that can justify them in the course they take. Shame on an institution that resorts to such a defence as this! But it cannot live where the press and speech are free; and this its defenders know right well.—REV. C. G. FINNEY, D. D.

Chapter XI.

THE COVENANTERS AND SECRET ORDERS.

The Reformed Presbyterian Church has been uniformly opposed to oath-bound Secret Societies. Her Testimony is explicit, her position decisive, and her practice unchanging, against all forms of such fraternities.

The basis-term of her communion, "That the Scriptures of the Old and New Testaments are the Word of God, and the only Rule of faith and manners," pledges her to such doctrines and principles as must eventually and completely subvert and eradicate all these Orders from the social system.

These societies are unlawful because of their secrecy. Their secrecy is not in any sense like the legitimate privacy that inheres to the individual and family relation, and which, when necessity requires, may be resorted to in the Church and State. This privacy is not essential but prudential; not compulsory, but leaves the conscience free to act in the interests of mankind on all occasions.

The fraternities originate in secrecy; they are built upon secrecy; they are fortified by secrecy; they live, and move, and have their being in secrecy. To them, absolute, ever-binding, never-revealed, forever-concealed secrecy is essential; secrecy guarded by pledge, and oath, and threat, and penalty, and officer. To disclose the secrets of the Lodge is the unpardonable sin of any lodge-man.

The Church, "built upon the foundation of the apostles and prophets, Jesus himself being the Chief Corner-Stone," is opposed to the very idea of secrecy. The apostle condemns it with the "works of darkness," and says that God will "bring to light the hidden things," and urges Christians, with all authority, to come out from among them and be separate.

The Church acting in conformity with divine instructions, can have no more fellowship with secret societies, than light can have with darkness, or "Christ with Belial," or "he that believeth with an infidel."

Many of these societies, also, are bound together by spurious and wicked oaths. These oaths are spurious, being without authority. The associations represent neither Church nor

State, and therefore, have no true authority to administer oaths. Their so-called oaths have no more validity than a similar farce entered into by one neighbor with another. High sounding titles, regalia, and pretentious ceremonies give no authority.

Such oaths as are administered by some of the Orders are positively wicked, and can have no force with an enlightened conscience. They claim to bind the party to what he does not know; perhaps, to what is positively contrary to the law of Christ. He swears in the dark, then opens his eyes to see what his oath means, and what his new obligations are.

In the higher forms of secrecy the oath contains barbarous penalties. The penalty is at times no less than the horrid mutilation of the body of the man who would disown his false obligations. The true oath is a solemn act of religious worship, to be administered only by such as are clothed with lawful authority, and to be resorted to only in cases of imperative need. It is too serious and holy to be trifled with by unauthorized men for selfish, farcical, or unlawful purposes. The Moral Law forbids such swearing: "Thou shalt not take the

name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

Also, the charity claims of the Orders are deceptive and ensnaring. Charity means help for the poor. It is not a return of money received, or a benefaction to families of deceased persons who have paid all dues according to contract. This any honest Insurance company will do on business principles. Charity means more; it is love, not business. It is favor to the poor without the expectation of pecuniary returns. "If ye do good to them which do good to you, what thank have ye." True charity cares for the lame, the halt, the blind, the cripple, the decrepid, the poor because they are poor, the helpless because they need help—the very classes ruled out by the laws of secret fraternities.

The Covenanter Church opposes them most strongly, however, because of their professedly religious, yet essentially irreligious character.

While many of the Orders are chiefly of a business character, yet in Masonry, the mother of secret fraternities, and whose spirit pervades them all, the profession of religion is conspicuous and undeniable. Masonry engages in

religious ordinances and services. It holds the Bible prominent; and while masonically cutting the name of Jesus out of the quotations used, it authoritatively calls the Book of God "The Great Light of Masonry." Another service of Masons in the Lodge is prayer, yet the name of Jesus is suppressed in the lodge-prayers by the laws recorded in their accepted manuals. They attach religious meaning to their symbols—the square, the compass, the gavel, the gauge, the level, the plumb, all being made to mean, in masonic language, sacred things. This system of darkness also claims to prepare men, as living stones, for "the house not made with hands, eternal in the heavens." A society, that observes religious ordinances, symbolizes religion by its instruments, and proposes to take men to Heaven, must stand for a religion. And a religion which discards the name of Jesus as the Saviour, and mutilates the Word of God, must be both a rival and an antagonist of the Christian religion. Men receive it as such, and assert that it is all the religion they want.

The Covenanter Church opposes these Orders, because their religion is a fraud; it is Christless; it is an impious and perilous falsehood;

a decoy of souls, and an effrontery to Christianity. This Church opposes them, because they are deceptive in their pretended charity, based upon selfishness, and crowned with worldly ambition. She opposes them, because they impose upon weak and uneducated consciences, oaths that are unscriptural and blasphemous, being without a shadow of authority, yet awakening a spirit of terror, and producing a bondage of fear in the darkened mind. She opposes them because they are intrenched in darkness, the citadel of Satan the Prince of Darkness. They are unable to bear the light—the light of truth, which is God's own atmosphere in which He dwells, and in which He will have his people dwell.

The Reformed Presbyterian Church earnestly and constantly testifies against all these features of the lodge system; and with the help of the Lord, she will continue her protest, till this monstrous fabrication of conceit and deceit, this pyramid of pretentious greatness, with self for its base, and pride for its apex, shall be no more. By her laws and her practice, she excludes their members from her communion. The obligations of darkness are inconsistent with the privileges of light; the

pledges of the lodge cannot be sealed at the Lord's table; the oath of the Fraternity and the oath of the Sacrament can not hold well together in the same conscience.

"And they overcame by the blood of the Lamb, and by the word of their testimony."

Let us watch and be sober; for they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—I THESSALONIANS v: 6–9.

By and by the triumph of this and of all great moral enterprises shall usher in the day of the final triumph of the Cross of Christ. I believe it, and for that I work; and when I die, I pray God that I may die in the harness, battling for this, with the hope that there is a better day coming, and a prayer, "God Speed the Right"! Ever praying, ever working, till victory shall perch upon our banners. Then we will lay our laurels at His feet, and cast our crowns before Him, joining in the mighty anthem of praise to Him who hath subdued all things unto Himself.—JOHN B. GOUGH.

Chapter XII.

THE COVENANTERS AND TEMPERANCE.

Temperance is one of the cardinal virtues of Christianity. Without it, the body cannot become an agreeable home for the Holy Spirit to occupy. Without it, the heart is impure, the soul is diseased, the character is imperfect, to an alarming extent; and grace is either altogether wanting or sadly deficient.

The Covenanter Church has long waged war against intemperance, and with relentless spirit. She has never shown the flag of truce, nor proposed any compromise with this destroyer of homes and of souls. From the beginning of her struggle against drunkenness, her determination has been to be free from the power of the saloon; and then, with all who are on the side of purity and soberness, to pursue the evil till it shall disappear from the face of the earth. She has accomplished the first object, having won a glorious liberty for her people. This Church is free. In the name of her Divine Leader she has cast off the yoke, and cast out the demon, so that the rum trade

cannot intimidate her courts, influence her pulpits, nor even touch her communicants, without rebuke.

Within the present century, both the drink habit and the whiskey trade were found inside this little Church, overshadowing her honor and disturbing her peace. But by faithfulness in the pulpit, by discussions through the press, by the decisions of her courts, by the education of sentiment, by the enforcement of discipline, by continuous and energetic effort, by the grace of her Lord, she grew strong to cast off this burden of bondage, and enter into "the liberty wherewith Christ makes his people free." Step by step, she pursued the work of cleansing the Sanctuary, by excluding from her communion, men who, in defiance of church law, were connected with the unholy business. They were not accounted worthy, whose hands were defiled with its criminality, or whose lips were polluted with its poison. Progressive measures were adopted whereby the people were nourished, educated, and unified, until they have become a communion of Total Abstainers, and Prohibitionists, with only such exceptions, as must be expected in all imperfect society. The drinker has been reformed

or excluded; also the maker, the seller, the grower of material for the trade, and the owner of property in which the unrighteous business is conducted. All these, who would not reform, have been excluded by the action of the Church's highest court, the judicial deliverances reaching grounds that were higher and higher till the summit was gained.

All forms of license by the State have met with Synod's most explicit disapprobation, as the legalizing of evil, and as participation in crime. All fermented wines for sacramental purposes have been placed under Synod's disapproval. Even alcoholic medicines have been laid under a caution.

But the Covenanter Church has not stopped with intoxicants. She has advanced to deal with narcotics. The tobacco habit has come under her censure. It has been exposed by the voice of her highest tribunal, as injurious to health, impairing the mental powers, offensively unclean, a waste of the Lord's goods, incurring the loss of self-respect, destructive of personal influence, degrading to the morals, and, at large, a public calamity. Sessions have been enjoined to ordain and install neither elder nor deacon who is defiled thereby. Pres-

byteries have been instructed to forbear licensing candidates for the ministry of the Gospel, who continue to pollute the breath, the lips, the soul, the character, the atmosphere, by gratifying this lust of the flesh.

The official Testimony of the Covenanters, on the Temperance question, is an ensign waving over a victorious field. As a branch of the Church of Christ, they having fought this battle in the strength of the Lord, and by his help having driven this enemy beyond their ecclesiastical limits, let them ever ascribe the glory to their Deliverer. Thanks be to the Lord, who hath given us the victory! Also the worthy fathers shall be remembered with gratitude, who threw themselves fearlessly into the conflict, and, through much pain and difficulty, went forward to success and honor.

Strong drink having been driven out of this Covenanted Zion by the power of truth and discipline, she is now neither under its lash, nor under its gold, nor under its disgrace, nor under its withering curse; her communion vessels are defiled neither by the brewer's lips, nor the drunkard's hand, though an occasional case of indulgence may arise, as an effort of Satan to trip a soul. The whole Church is not in any way affected by the evil.

This being an emancipated Church, the liquor traffic has no more power either to intimidate her pastors with threats, or exhilarate them with promises concerning their support. Every minister in her communion can denounce the iniquity; can declare against the still, that distills the tears of wives and widows; against the brewery, that brews the comforts of home into misery; and against the cup, that is mingled with the blood of the lost—every minister in the Church can do this, as the "ambassador of Christ," and not receive a frown from the pew. Yea, in this important service he will be sustained with all the uplifting power found in the united sentiment of a temperance congregation.

But the Covenanter Church does not consider her task yet finished. Herself delivered from the power, and saved from the havoc of the drink-trade, she seeks not rest. She is girded for work and warfare, in the interests of a common humanity. The world is groaning under the ruinous business; Christianity is disgraced by it; many of the churches are overshadowed; the National Government is incriminated; humanity is outraged; the God of Heaven is blasphemed; the floodgates of

vice are opened; all crimes are multiplied. The moral progress of the world is retarded; the wheels of reform are clogged with its wickedness, and deep in the slums of its dissipation; through it they move with greatest difficulty. The cry of distress echoes around the world. The Covenanter Church hears the cry, and, in some measure of earnestness, responds. Her people are enlisted in this issue, on the side of God and humanity, and are under oath not to recede, but to strike as opportunity offers, till by the united effort of the friends of temperance, and under the leadership of King Jesus, the world shall be emancipated forever from the tyranny of the distillery and the lawlessness of the saloon; and the ransomed homes of earth shall rejoice in the benign and peaceful reign of Righteousness.

Then will the world enjoy what has been promised in the Psalm:

"Surely to such as do him fear
Salvation is at hand;
And glory shall ere long appear
To dwell within our land.

"Mercy and Truth that long were missed
Now joyfully are met;
Sweet Peace and Righteousness have kissed,
And hand in hand are set.

"Truth from the earth, like to a flower,
Shall bud and blossom then ;
And Justice from her heavenly bower
Look down on mortal men.

"The Lord will also then bestow
Whatever thing is good ;
Our land shall forth in plenty throw
Her fruits to be our food.

"Before him righteousness shall go,
His royal harbinger :
Then will He come, and not too slow,
His footsteps cannot err."

MILTON'S VERSION.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.—JOHN X: 16.

Christ's prayer for Christian union does not require the surrender of any essential point of belief, in order to effect a compromise of doctrinal views, and thereby seek to remove all denominational distinctions. We are commanded "TO PROVE ALL THINGS"; and again to "HOLD FAST THE FORM OF SOUND WORDS IN FAITH AND LOVE, WHICH IS IN CHRIST JESUS." Union based upon the surrender of any essential evangelical doctrine, would be like the union of Pilate and Herod at the crucifixion of Jesus. The spirit of our Lord's petition, is, however, aimed against those sectarian prejudices and animosities, those ecclesiastical strifes and divisions, those assumptions of Prelatical superiority and exclusive church polity, which have so often brought dishonor upon the religion of Christ, and which must all disappear before the era of truth and righteousness, (for which the disciples of Jesus are laboring, and praying), will be ushered in.—REV. JOHN J. OWEN, D. D.

Chapter XIII.

THE COVENANTERS AND CHURCH UNION.

Covenanters are deeply interested in the question of Church union. This is a favorite subject of thought and prayer with them. They have always maintained that the Church should be organically ONE. They are persuaded that the future will witness such a union. The prophets have prophesied it; the Saviour has prayed for it; the Holy Spirit is able to accomplish it; therefore, Covenanters have entered into most solemn bonds to assist in every lawful way, to exalt the Church into this promised condition of peace, honor, and influence.

The subscribers of the Solemn League and Covenant, two hundred and fifty years ago, were imbued with this thought and purpose, when they entered into an agreement, in the most earnest manner, that they would "endeavor to bring the Churches of God in the three Kingdoms to the nearest conjunction and uniformity in Religion, Confession of Faith, Form of Church Government, Directory for Worship, and Catechising; that we and our

posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us."

Thus the obligation to work for the unity of the Church of Christ has descended upon Reformed Presbyterians with the strength of a holy Covenant; also with the accumulated force of two and a half centuries of Christian liberty and progress. Our fathers honored the duty of promoting church unity, when the limit of their privileges permitted only three little kingdoms to come within their horizon. The obligation has grown since then, and is large enough now, to take the whole world into its bosom, as the Gospel, and education, and international law, and steam, and electricity, have bound continents and oceans together. Therefore, we, of this age, labor for the unity of the Church of Christ throughout the earth, and have imprinted this duty in our latest bond. This obligation is recognized in its universal length, and breadth, and fulness in the American Covenant.

There is a real and spiritual oneness among all true Christians, notwithstanding differences of opinion and denominational lines. All are members of the same body, receiving life

and glory from the same Exalted Head. This oneness ought to be recognized in every legitimate way, and made more visible by external unification. As the Church is one in spirit, so ought she to be one in appearance, in the presence of the world.

The spiritual unity alone is not sufficient to meet the requirement of the Scriptures. Invisible harmony is no satisfaction for visible dissensions. The vital bond of union in Christ may not be taken as a license to build sectarian walls for the enjoyment of undue liberty in belief and action. The Church was intended to be visibly, organically, universally ONE. She ought to be one: the time is approaching when she will be one. Divisions tell of sin. The divided condition of the Church is one of the greatest scandals. Nothing more seriously hinders the bringing of this world to Jesus.

The aim of all Christians, therefore, should be to remove the dividing lines and heal the divisions. This should never be dropped out of sight. By prayer, by conference, by coöperation in Gospel work, by the exercise of charity, and under the counsel and power of the Holy Spirit, all should labor to bring about this blessed result. Failure of effort, feelings of

prejudice, denominational pride, past history, great distinctive truths, Reformation attainments, covenant obligations, none of these considerations should hinder for one moment, but rather, incessantly and mightily stimulate the people of God to strive for a UNITED CHURCH.

This has ever been the purpose and course of Covenanters, however feeble their efforts, and exceedingly cautious their movements. Church union has received a large share of attention in their deliberations. Care, and prayer, and pains, and time, and brotherly discussion have always been given to the proposals for union coming from other branches of the Church.

What shall be the model after which the UNITED CHURCH shall be patterned? The question is born of curiosity, and any descriptive answer might show the lack of wisdom. The reply would be mere speculation, if not presumption. We are not vain enough, however, to believe that the accepted standards of the Reformed Presbyterian Church are unchangeable, nor that her methods shall be universally adopted. Yet when the day of shaking comes, as come it surely will, "that which cannot be shaken," in these symbols of truth, will remain.

God can awaken public sentiment, sanctify Christian knowledge, and make the intelligence of the churches glow with holy fire, fanned by the breath of the Eternal Spirit; and from such a furnace, He can run off the dross, and bring forth an instrument, pure, precious, and valuable—"as gold of the seventh refining"—the symbol of the unified Church. A union cannot reasonably be expected, nor a creed adopted, by the churches comparing, consulting, debating, and compiling, in deliberate assemblies. An instrument of faith, prepared in such manner, must inevitably come out of the crucible of discussion, into which each church casts her jewels, like Aaron's golden calf, soon to be ground to powder.

Our Covenants enjoin us to strive for the visible oneness of the Church in all the world on "the Basis of Truth and Scriptural Order." On no other basis can a union be permanent. In answer to believing prayer, in connection with faithful work, and in accordance with the intercession of Jesus, the Holy Spirit will come in great effusion upon the divided Church, by which the differences will, doubtless, gradually melt away; and, perhaps, almost before we are aware, we will come together.

Until this, however, be granted, the duty of Christ's followers is to "walk in the light" which they have, still seeking more light. Let them be true to duty and conviction, as conscience guides, and the Word is understood. To be false to conviction, and to compromise with what we believe to be error, even to bring about such a grand project as the union of the churches, is to retard, and not advance, the work.

For this reason, Covenanters continue to maintain their testimony; and, by disseminating and applying the principles of truth herein professed, they labor to remove difficulties out of the way, and to gather into one, all the followers of Christ. Such at present is the path of duty, and following it, the light will increase. "The path of the just is as the shining light, that shineth more and more unto the perfect day." As light and obligations increase, may God give strength to do the right, leaving consequences entirely with himself, who controls all events for the honor of his Church, and the glory of his name.

As Alfred Cookman has beautifully written: "We believe in the Church of the future. We believe that the day is not far distant when the

sacramental host, scattered all over the face of this creation, shall spring upon their feet, and seizing the harp of thanksgiving, they shall join in the chorus, that shall be responded to by the angels, 'One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in us all, to whom be glory, and dominion, and majesty, and blessing forever!'"

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.—Nehemiah xiii: 19.

The Sabbath under Christ is a universal partnership for the advancement of piety toward God, and of every interest of men that can flourish in the light of God's countenance.

The Sabbath, the God-directed stream! It found an opening through the hills—a deserted Sepulchre marked the place—and it still flows on, not now a canal betwixt straight and rigid walls, but a river, and free—free to flow; not free to stop. Shame on the Christian men who would stop it! With God's Word and God's Spirit in it, it is the nearest earthly symbol of the River of the Water of Life. Its fountain is the throne of God. Its waters, compared with other streams, are clear as crystal; and on either side of it is the Tree of Life whose leaves are for the healing of the nations.—Rev. Hervey D. Ganse.

Chapter XIV.

THE CHRISTIAN SABBATH.

The Reformed Presbyterian Church sets high value on the Christian Sabbath. She is deeply interested in the Sabbath question. The day of holy rest and divine worship has been assailed in public discussion, and Covenanters cannot be neutral. A great antagonism is threatening this sacred institution, and no heart, loyal either to the Church or the State, can be passive.

The Synod of the Covenanters annually appoints a committee to guard the interests of the Sabbath, to take note of new dangers that may arise, (Satan's insiduous temptations to ensnare souls), and to warn against the open violations also that draw, like a whirlpool, multitudes into the vortex of Sabbath desecration. Lifting up their voice, like a trumpet, they sound the alarm with certainty and emphasis in every note.

This Church has a loving regard for the very name of the Rest-day, and calls it THE SABBATH. The Sabbath is the Scriptural name, selected by its Author, recorded in the Commandment, consecrated on the lips of Jesus,

and inscribed in the New Testament. This name is significant, both of the character of the day and the manner of its observance. The other term, "Sunday," frequently employed, is of heathen origin, suggestive of nothing sacred, but of much that is secular and profane, and should be banished from Christian society, so far as it is used to designate any thing connected with religious service.

The Sabbath is of the Lord. God gave it to man for the benefit of all mankind. Hence this institution of holy rest is based upon the highest authority. The benefits resulting from the observance of the Sabbath, considered from a humanitarian point of view, are many and great; yet neither Church nor State, without divine sanction, has the right to vest one day in seven with a superior sanctity, and to enforce its observance. The institution must rest upon God's appointment, or sink to the level of a legal holiday. Since God has distinguished the Sabbath by his example, his blessing, and his commandment, neither the Church, the State, nor the individual, can with safety ignore it as a day of rest. Covenanters, admitting human reasons for the Sabbath,

honor it as the SABBATH for one reason, and one only:—It is a Divine Institution. This is both the basis and the climax of their argument. The weekly rest is founded, not on desirability, nor expediency, nor necessity, but on God's example and on his command.

The Sabbath is a day for the suspension of toil. God, "in the beginning," gave an object lesson on Sabbath-keeping. Through six creative days He wrought, and on the seventh day He rested. A second lesson was given in man's constitution, written on his fibre and bone, as well as on his heart. A third lesson was chiseled into the Table of stone. All these teachings enjoin the cessation of labor on the Sabbath day. Work must cease through all its hours. As the Sabbath comes in its weekly journey of mercy, it authorizes man to cease from his labor and enter into rest. Laying its hand upon the swollen streams of earthly care, like the hand of Omnipotence on the Jordan, it holds the waters back all the day long. The Law saith, "In it thou shalt not do any work." Beyond works of necessity and mercy, all labor on the Sabbath is in violation of the law of the Sabbath. Covenanters recognize both the personal

duty of resting on the Lord's day, and the necessity of withdrawing from all business and corporations that violate the Sabbath. Synod has "earnestly protested against such modern forms of Sabbath violation as advertising in, and reading of, newspapers issued on that day; preparing or receiving mail on the Sabbath; holding stock in Sabbath-breaking corporations; receiving or selling milk on Sabbath, or engaging in any other business that will interfere with the proper observance of the Lord's Day."

Release from work is to prepare the way for worship. Idleness is not Sabbath-keeping. Pleasure-seeking is not fulfilling the fourth commandment. Relaxation of the physical powers must not degenerate into dissipation of the moral powers, or neglect of the spiritual powers. Even church members are in danger of reducing the sacredness of the Sabbath to levity, and changing the divine use to self-enjoyment. The world is full of attractions, "subtle, facinating, gilded temptations," amusements innocent in themselves on other days; and multitudes swing loose from toil, only to drift into unwarranted and unspiritual pleasures. Thus the day is not honored; God is not worshiped; the soul is not elevated; the

heart is not strengthened; the countenance is not illuminated by standing in the presence of the Lord and looking upon the brightness of the Person, by whom "we are changed from glory to glory." Even this milder form of Sabbath profanation Covenanters condemn, and endeavor to avoid, having declared against "pleasure-driving and social visiting, taking part in meetings which are in whole or in part of secular or doubtful religious character, attendance at concerts which differ only in name from the ordinary musical entertainments of the week."

The Sabbath was ordained also for worship. It conveys two great blessings to man,—the privilege of rest and of praise. These are the "silvery wings" of this dove of peace, that hovers over our earth with a benediction for every one who will look up and receive. The Sabbath comes to anoint the soul with new strength, and lead it into the presence of God, to worship the Creator of heaven and earth. It comes as the shadow of Jesus, whose memorial it is, and his people can sit in the pleasant shade, to be regaled with the cool and balmy winds, which subdue the fever arising from protracted toil. The day is well spent, only when it is

given back to God in holy services. This is rest. We worship that we may rest. The holy use of the Sabbath, by the active employment of our spiritual powers, is the best rest for both body and soul. Change of employment brings the perfect rest. To lift up the mind in contemplation of the divine, the heavenly, the eternal, and to assume the attitude of devotion—this is for most people the greatest possible change, and therefore, the greatest possible rest. Hence Covenanters have written in their Testimony, (and try to practice what they write): "The whole day is to be employed exclusively in the public and private exercises of God's worship, except so much of it as may be taken up in the works of necessity and mercy."

The Church is the guardian of the morals, as well as the nourisher of the souls of her members. She is, therefore, responsible, through her officers and courts, for the manner in which the Sabbath is observed by all within her bounds. She is recreant to duty, if she permits her members to enjoy secular pleasures, or participate in ordinary business, on the Lord's Day. Realizing this responsibility, the Covenanter Synod, with the author-

ity vested by the Author of the holy day, has delivered the decree: "That Christian professors free themselves from participation in Sabbath-breaking, and a more rigid discipline be maintained in all the congregations; that all recreation, business, travel on the Lord's Day be restrained; and that the capital of church members be not employed in Sabbath-breaking institutions."

The State also carries responsibility concerning the Christian Sabbath, for the Sabbath is needed, likewise, in the political sphere. It makes its appearance in the domain of politics as well as in the home and in the Church. Fifty-two times in the year the Government in all its departments is brought face to face with the Sabbath, and must, in a practical manner, answer the question as to its observance. A man with enlightened conscience, employed in the civil service, cannot enjoy his God-given rights, unless the government machinery rest on the Sabbath. Civil government should be so constituted, that a Christian can fill any official position without violating conscience and the Moral Law. But how can he, if compelled to serve on the Sabbath? Nothing destroys a nation more surely than immorality; nothing

increases immorality more speedily than Sabbath-breaking; nothing encourages Sabbath-breaking more effectively than the example of the Government penetrating every part of the country with Postal Laws and Postal Service that ignore the Lord's Law and Day. Therefore has the Covenanted Church "lifted up her testimony against this great national evil of Sabbath desecration, imperilling the existence of the nation."

The importance of the Sabbath, also its imperilment and defence, are awakening public attention. Many regard it as the central pillar of Christianity, against which the powers of Atheism, Infidelity, Socialism, and Worldliness, are rallying. Others consider it essential to the prosperity and perpetuity of our great Republic, and are grieved to see it assailed by those who would both break down the "carved work" of Christian civilization, and overturn the foundation of the American Government. Therefore, Christians and patriots are rising up to repel the assault. The members of this Church are by their Covenants enrolled in the ranks of its defenders, and pledged to use unceasing efforts to save the Sabbath from its foes.

Dangers are gathering around the Sabbath. Great corporations wield tremendous force against the day of rest; the influx of foreign population darkens and defiles its sacredness; the Federal Government with its seven days' Postal Service educates in Sabbath desecration. If the day be rescued from such perils, if it be secured with its many blessings for our country and our posterity, if it be perpetuated in our land as a sign of the favor of God, it will be by the prompt and resolute action of Christian people. The crisis has called forth several Covenanted ministers to the front, to give their full time and strength, urging the claims of the Sabbath upon the attention of the public.

The Sabbath belongs to the human family as the inalienable right and inestimable heritage of every person. It comes in its weekly circuit around the world, showering blessings, free and fresh, and precious as the morning light. With loving hands it unbinds the bands of toil, and wipes away the drops of sweat, and bids the laborer enter into rest; it lifts the mind above corrosive cares, and sets it on the high places of holy contemplation; it releases

the soul from the pursuits of the world, and gives liberty to walk through the Eden of sacred ordinances, and hold loving fellowship with its Lord on "the mountains of myrrh and the hills of frankincense."

The Sabbath comes to man, sweet with the fragrance of the spiritual world, laden with the fruits that nourish unto eternal life, yielding true satisfaction to the human heart. It comes with its inspiring memories, its heavenly melodies, and its exalted services, renewing the care-worn visage, smoothing the furrowed brow, and giving a fore-taste of the joys, the peacefulness, and the exaltation of the life that is in Heaven. O precious Sabbath! God's great gift to man; man's much-slighted, yet ever-returning, Friend; earth's loving Benefactor, taking humanity, as a mother her child, into a warm bosom, and kissing away the tears and cares! The Sabbath, the weekly wave of celestial blessedness passing around our globe, God's life-giving benediction resting upon our race, the diadem that adorns the week, and crowns the venerable head of time! The Sabbath, the high, bright shaft, the monument whiter than marble and more enduring than

granite, with its base in the shadows of the empty Sepulchre, and its summit crested with Heaven's glory, inscribed on the one side,

"HE IS NOT HERE; HE IS RISEN;"

and on the other,

"UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR."

O that the world would appreciate the Lord's Day, and enter into the full enjoyment of the Christian Sabbath!

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.—Revelation xi: 15–17.

He saw his All-conquering Prince gird on his resistless sword, array himself in glory and majesty, ascend the chariot of his Gospel, display the banner of his cross, and ride forth, as on the wings of the wind, while the tremendous voice of a herald, proclaimed before Him, "Prepare ye the way of the Lord."—Rev. Edward Payson.

Earth, thou grain of sand on the shore of the universe of God, thou art, and remainest, the Loved One amongst ten thousand suns and worlds, the Chosen of God! Thee will He again visit, and then thou wilt prepare a throne for him, as thou gavest him a manger cradle; in his radiant glory wilt thou rejoice, as thou didst once drink his blood and his tears, and mourn his death! On thee has the Lord a great work to complete.—Rev. C. Geike, D.D.

Chapter XV.

NATIONAL REFORM.

The Covenanter Church stands decisively committed to the cause of National Reform. Her history, her principles, her covenants, all connect her with the great enterprise of remodeling the nations after the pattern of righteousness, according to the Law of God. By long education her people have grasped the idea of a Christian nation—the prophetic idea of a nation whose God is the Lord; and they tenaciously retain that grand conception, the conception of what the political powers of earth will yet become, unless the Scriptures fail in their fulfilment. According to their strength, they also hold up that standard before the nation, and labor, in connection with other Christian people, to elevate civil society to this exalted position.

Reformed Presbyterians believe that nations are moral persons, responsible to Prince Messiah, the Ruler of nations. They believe that God holds nations strictly accountable for the Constitution upon which they establish government, and for the administration of civil

power. Therefore, they labor and pray to bring the nation into allegiance to the great Governor.

The nation that opposes God and contemns his authority occupies dangerous ground. However strong her armies, navies, and fortresses, she must face about by reformation, or at last go down under the retributive judgments of the Almighty. Neglect of the royal claims of Christ, and indifference to his revealed law, may seem to be neutral ground, and, therefore, not so perilous. Neutral? No neutrality here. The position is at least under the fringe of the same cloud of retribution, and overshadowed with the same judicial displeasure. The reform may be easier, the way of escape plainer, the glorious possibilities more convenient, yet to repent, and honor the law of God is the only way of safety. Reformed Presbyterians are earnestly helping in the work of bringing this Republic into right relation with the Ruler of the heavens and of the nations.

The acknowledgment of God, and the honoring of Christ, by entering into public covenant with him, is a most notable deed. None more worthy can be performed by civil society;

no service more famous can be rendered by any people to their country. It will also contribute unspeakably to the prosperity, the security, and the perpetuity of the nation. This is what national reformers are endeavoring to do.

The Covenanter Church keeps constantly in view the ideal Christian nation, and the high standard of public morality, justice, temperance, intelligence and religion, whither is the trend of the nations. Though the movement be slow, yet is it sure; though the goal be distant, yet shall it be reached. The Prophets have described the future condition of nations in glowing terms; the Gospel is penetrating universal society with the principles which shall exalt them; Providence is applying great moral forces upon them; the arms of Omnipotence are underneath to uplift and uphold them. The nations shall yet be elevated into righteousness and peace.

Listen to the voice of unfailing prophecy:— "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "They shall not hurt nor

destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

The work of National Reform absorbs much energy of the Covenanter Church. The attention and prayers, the pulpit and press, the silver and gold of her people are applied in this direction, with some measure of zeal. Their labor in this field is one method by which they demonstrate love to country and devotion to God, as patriotism and religion blend together in the same heart.

Covenanters are aroused as they behold great evils preying upon the nation's vitals—intemperance, Sabbath desecration, oath-bound secrecy, and the spirit and work of secularism—which are a reproach to any people. That our Republic may be saved from these monster wrongs, Covenanters, in conjunction with others of the same aim, urge forward the work of National Reformation. They know that the displeasure of God must inevitably grow heavier, while the sins of the nation are increased and protracted, in the face of remonstrance and

in the light of the Gospel. They see a cloud of wrath deepening and darkening, with a storm in its bosom, that will make the land tremble, if it be shaken out upon us. That this nation may escape the impending vengeance, Covenanters labor in this work.

They comprehend the possibility of national progress in morality, religion, education, temperance, and every thing that enters into the strength, happiness, and prosperity of our country, and therefore they pray and work for the success of this cause. They are persuaded of its final success. They wander not amidst empty visions. They are not following vain dreams; the conception shall be evolved into a glorious reality; for the conception originated in the mind of God, and his power shall realize it. The cause of National Reform carries within itself the assurance of triumph.

The Covenanter Church, in connection with all who are moved by the same purpose, conceives it to be duty, to employ her strength in holding up the glorious ensign for the nations, which is inscribed with the royal prerogatives of Shiloh, the Prince of Peace, "unto whom shall the gathering of the people be." Her

pulpit, when loyal, proclaims without fear or uncertainty, the truths that honor the great King, and by which nations, as well as souls, shall be redeemed. Moreover, she has by special commission, sent forth for several years, four of her ministers to spend all or part of their time, in heralding the moral principles of reformation, and in setting before the nation life and death, blessing and cursing, one of which is inevitable. Other ministers also give much time and labor in the use of the press, holding conventions, and addressing the public. A cash contribution is annually presented by the congregations, in accordance with the action of Synod, to be applied to this work.

National Reform may seem to belong to the sphere of the State, and to be beyond the care of the Church. No one will deny that it is a national work; yet it is also an evangelical work, a missionary work, a work for the salvation of souls. It aims at the removal of public evils, which are a blot upon the fair face of Christianity, evils that hinder and intimidate the churches, evils that corrupt the morals and blunt the conscience of society. National Reform endeavors to stop the fountains that pour down through the land, carrying multi-

tudes of victims into destruction; broad, swirling, seething torrents of iniquity in which uncounted crowds perish. It proposes to put an end to the wholesale dissipation and destruction of soul and body. The ordinary methods of evangelists and missionaries, compared with the design of national reformers, are like snatching a few valuables out of a burning dwelling, rather than putting out the fire and saving all. When this cause shall prevail, (and prevail it will,) missionary effort will move along at high tide, and not, as now, be drifted upon the shores by adverse winds.

Let others stand along the streams of public vice and national sin, and drag out the victims one by one; we will stand with them and do likewise. Heaven forbid that even this slow method of salvation should have a weaker heart or feebler hand in us than in others. Yet will we not cease the effort to dry up these streams, by cutting off the head waters, streams which by the help of God shall yet cease to flow.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—ISAIAH II: 2-3.

When Rev. Thomas Coke, L.L.D., proposed to go to India at his own expense, and there establish Wesleyan missions, a friend remonstrated with him, he being then nearly seventy years old. The missionary replied: "I am now dead to Europe, and alive for India. God himself has said to me, 'Go to Ceylon!' I would rather be set naked on its coast, and without a friend, than not to go."

Chapter XVI.

GOSPEL MISSIONS.

The Covenanters are doing mission work in Syria, Asia Minor, and Cyprus; also among the Freedmen, the Indians, and the Chinese in America. The Central Board, besides. cultivates mission stations in St. Louis, Topeka, Denver, Seattle, and several other places.

The Syrian Mission.

The Syrian Mission has Latakiyeh as its centre. This field includes three districts, Latakiyeh, Nusaria, and Suadea. Three congregations have been organized, with an aggregate of about two hundred members. The present working force consists of two ordained ministers, one physician, three lady teachers, four native licentiates, a city colporteur, and a strong band of instructors. The buildings are substantial and commodious, being well-fitted for day-school, boarding-school, industrial school, Sabbath-school, and for public worship. There is a large number of Sabbath-schools in the city and the sur-

rounding districts, in which more than five hundred children are instructed in the faith of Christ.

The physician conducts a clinic department in connection with his practice, in which, while he ministers to the relief of the body, he also teaches the way of salvation through Jesus Christ.

The Asia Minor Mission.

The work in Asia Minor, although much more recently established, is also in thorough order. This field is made romantic by the footprints of Paul and other Apostles of our Lord. It was the country of the seven churches to which Christ addressed his famous messages from Patmos.

In this Mission there are two ordained ministers, (one of whom is also a physician), and three lady teachers. Boarding-schools and day-schools are in successful operation. The teachers are aided in their work by intelligent and devoted natives, some of whom have much of the evangelistic spirit, evincing zeal in bringing others to the Saviour. The City of Mersine is the home of the missionaries and the centre

of operations. Several Sabbath-schools are doing excellent work. New schools are being frequently reported. Fifty communicants are registered.

The Cyprus Mission.

This new Mission shows Covenanter enterprise. The little Church of the Covenants is pushing her work in all directions, depending on the resources that are not seen, as well as those which are seen; working both by faith and by sight, assured that God is able to "make all things work together" for the redemption of souls and the glory of his name.

The island of Cyprus contains about two hundred thousand people, who mostly speak the Modern Greek. No other Protestant mission is on the island. Cyprus is under British rule, which fact warrants the hope that both work and workers will be protected from Turkish annoyance. The missionary and his wife are already there; the buildings are under contract; the material is iron, to be shipped from London. Every thing indicates a quick and prosperous beginning of the Lord's work in this historic isle, where the new convert Saul was first called Paul.

The Chinese Mission.

The Mission among the Chinese is established in Oakland, California. It has the services of one ordained minister, with such assistance in interpreting and teaching as he can secure. A school is doing good work, and the Word is regularly preached to an attentive audience. Some of the hearers having come from China in search of perishable wealth, have already returned to their native land, with hearts rejoicing in the Divine Saviour. They have discovered that there is a Celestial Kingdom better than their Celestial Empire. To their countrymen they tell the glad news of salvation. About forty in this field have been reported as embracing the Christian religion.

The Southern Mission.

The Southern Mission has its centre at Selma, Alabama. It includes also Pleasant Grove; and until recently Brierfield was under cultivation. There is in Selma Mission a fine church building with a congregation numbering about seventy-five; the Sabbath-school is large. An excellent graded day-school is also

established and well-equipped for thorough work, having a superintendent and six teachers. The whole course of instruction is richly interspersed with religious truth. A broad basis has thus been laid for permanent and successful work.

The Indian Mission.

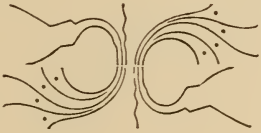
The Indian Mission has been but recently established. It is located near Fort Sill, Indian Territory. It has been intended chiefly for the benefit of the Comanche tribe, which has been hitherto without the Gospel. The working force consists of one ordained minister, two lady teachers, a matron, and a farmer who attends to the agricultural interests of the mission. The United States Government having conveyed for mission purposes a tract of one hundred and sixty acres of land to the Church, this is being placed under cultivation for the benefit of the mission. A stone building, beautiful and substantial, has been erected and furnished for the school, and is already filled with the red children of the prairies. A commodious dwelling will soon be complete, which will afford shelter and comfort to the devoted pioneers of this mission.

This brief review of the mission work under the care of the Covenanter Church gives only an imperfect conception of what she is doing along this line of duty. Compared with other larger churches, the showing may be no discredit; but when we think of our ability, and privilege, and opportunity, we have nothing whereof to boast, but much cause to be humble. We might be doing more. May God lead along these lines of service, and into new fields, making every effort successful for his glory, and the redemption of souls.

We live when everybody is our neighbor. The world has become one community. The unenlightened parts are all accessible. The missionaries of the various churches are moving forward. Nothing hinders. The highway of the King is prepared. The kingdoms no more resist; the gates of the cities are opened. May the "bannered host" move onward as the Commander gives orders! And in the great work may this church not be behind!

On one occasion God said, "Speak unto the children of Israel that they go forward!" What motion, what magnetism, what enthusiasm, that command sent through all the camp of Israel! How firm the step, how strong the heart, how

radiant the face of each, as they obeyed! God says now to his ministers, "Speak to the people that they go forward!" His voice comes to us from the hills of Syria, and echoes from the rocks of the Pacific, and rolls, as thunder, along the plains of the South and the West. And as it comes in the fulness of divine majesty, how it should stir this little tribe in Israel! How it should awaken every family, and every person, and start them forward with zeal and strength in mission work!



Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—MATTHEW v: 13.

And he said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?—MATTHEW xx: 4-6.

The voice of our ministry should be heard outside of our pulpits.

Congregations, where there are ability and opportunity, ought to employ public lay workers, men and women, in missionary labor.

The whole membership of the Church ought to work. Too long the burden of work has been rolled on the shoulders of the ministry, and the few who are willing to spend and to be spent for Christ.—REFORMED PRESBYTERIAN SYNOD.

Chapter XVII.

EVANGELISTIC WORK.

The importance of evangelistic work cannot be too highly estimated. Evangelizing the vicinity around the church is a service to God and humanity which brings rich recompense. Labor in any lawful calling is noble; in this, it is divine. This is the field where Christ hires all laborers who will come, and He hires at all hours of the day.

The Covenanter Church cannot lay claim to prominence in this department of Christian effort. Evidently evangelistic work has not been her chosen field. Remissness here may be justly confessed. While she has endeavored to meet the claims of the Gospel in other quarters, she has been deficient in this direction. She has wrought in the home vineyard; she has occupied mission territory; she has labored in national reform; she has bestowed attention and treasure upon education; but the evangelization of the parts of the world that are under her shadow has been neglected. Neglected? Not altogether, but to an alarming extent. This thing we "ought to have done, and not to leave the other undone."

The Church, however, is waking up to a sense of duty. Synod has taken action. Presbyteries have been stirred. Congregations have felt a glow of new life in the very act of putting forth the first effort. Societies of young people have been formed, whose committees reach the community with Gospel instructions and services of love. The Holy Spirit has manifestly breathed an infusion of new life and power into the Church, to qualify her for the work of evangelizing.

If the Covenanter Church would be like the Primitive Church, or like the Reformation Church, she must not only hold Gospel principles, but press them upon society. She must not only possess grace, but be profuse in the use of it. The Church is "an army with banners," not intended to lie in intrenchments around the arsenal, but to move forward to liberate souls from the bondage of sin. She is more than the lily of the valley to shed soft perfume where she grows; she has alabaster jars to break in the houses of the lepers, to make the places of sin fragrant with Christ's consolations. She has more to do than heal the withered hands of those who come into the house of worship; she has business in the

wild places of the robbers, rescuing the fallen, and pouring oil on their wounds. Happy is the church that comprehends and honors her great mission in the world.

Evangelistic work! What is it, but the Church obeying the command, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" What is it, but shaking off the dust of sloth, and putting on the "beautiful garments" of salvation! What is it, but putting on the Lord Jesus, entering into his work, into his Spirit, into himself, and appearing before the world in his noble character!

Synod has seen the necessity of this work, and urges it upon the people. Foreign population is crowding around us; our cities are thronged with the unenlightened; our country is penetrated by the same classes. The natural crop, also, of atheism, infidelity, immorality, and all kinds of vice, is growing in our native soil; and if the good seed be not choked to death, Christians must work, every church must work, and each member in his place must be active. It is not sufficient to protect "our sons as plants, and our daughters as corner-stones, polished after the similitude of a palace."

Duty takes a wider range, and so must the service, if the Church even retains her present size, and holds the ground she now occupies.

Synod urges the work with vehemence, insisting that "true Christianity demands it. The natural impulses of the new heart prompt it. Love to God and man, which is of the essence of true religion, requires it. If we have not that spirit, it is because we lack in some of the elements of Christian life. How can we be Christians and not be evangelistic? How can our Church, with all its love for Christ, with all its zeal for his glory, with all its loyalty to his claims, with all its noble legacy of divine truth, be else than evangelistic? If we be a strong, happy, successful Church, we must be a working Church. 'Better be a little brook than a stagnant pool.'"

A Synodical committee has been appointed annually for a number of years to collect facts, to indicate methods and means, and to stimulate the entire membership, if by the grace of God we may become a Church of evangelists. Opportunities for work in this field arise on all sides. Some congregations may be established on the borders of Beulah land, where none of the unevangelized tread; but they are few.

Where is the pastor who may not lift up his eyes, and behold the field ripe and ready to harvest at his very door; and the field is continually widening.

The reward is in the work. The labor itself is payment. The work contains two blessings, one for the evangelist, the other for the evangelized; the greater for the former, the lesser for the latter. "It is more blessed to give than to receive," even when the gift is SALVATION. There is joy in the work; there is new life in it; there is growing power in it; there is elevation of soul in it; there is nobleness of character in it; there is a glorious transformation of the worker in it. They who are employed in this service discover that they have found the mission of life. "The Christian who gladly gives his shoulder to this burden, finds his burden carrying him, and he mounts up with wings as eagles, he shall run and not be weary, he shall walk and not faint. 'They that turn many to righteousness, shall shine as the stars for ever and ever.'" May the Holy Spirit give us a Pentecost, sending fulness of spiritual life throbbing through all our members, families, congregations, sessions, presbyteries, and synod, that the work of Christ among the heathen at our door may be done.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—II Corinthians, ix: 6–8.

The Church needs to-day an awakening and a revival on the subject of systematic, conscientious, spiritual and worshipful giving. It must understand that giving is the law of the fountain-life. What is grace but giving? God's grace—God's gifts! God's grace in us—the giving of ourselves, the giving of our powers, the giving of our all to humanity—Rev. J. H. Vincent, D.D.

"Give, give, be always giving,—
Who gives not is not living;
The more you give,
The more you live."

Chapter XVIII.

SYSTEMATIC BENEFICENCE.

The Church ought to have system in her work. Method is beautiful everywhere. Success depends largely on good methods and their judicious application; especially is this true concerning the financial interests of the Church.

God enjoins on his people the duty of systematic beneficence. He is "not the author of confusion," but has commanded that "all things be done decently and in order."

The Church is sustained by the voluntary contributions of her members, each person using discretionary power, as to the amount given, the manner of giving, and the object of the gift. The Church herself exists by the free grace of God; her spiritual dowry is the free gift of the Lord Jesus Christ; her pecuniary support is also free—the freewill offering of her members. Men, however, have taken unjust advantage of this freewill right, adopting many standards of duty and methods of action, in sustaining the Church: but the true standard is of God.

Free beneficence is the only tree whose fruit can properly support the Church. Beneficence is a grace full of tender life. It cannot exist under the hand of compulsion; it withers under the breath of extortion; even too much persuasion hurts it. Beneficence is a handmaid of Christ, supplying all the temporal wants of the Church, acting not from external constraint, but prompted only by the love of Jesus. Great is the personal liberty divinely granted unto all, in their support of the Church. Yet God has given a rule for this service, and instructions concerning it; and only by complying with the rule and observing the instructions can beneficence appear in its divine beauty and bear its choice fruit. Only by adopting the Scriptural method can the Church have system in her finances, and success in largest measure.

Beneficence as a virtue is beautiful and bounteous only when it grows according to the divine type. One tree is formed into a stately palm, by its own peculiar principle of life operating within it. This specific life principle impresses itself upon trunk, branch and leaf, making the tree a palm tree. Another kind of life makes the oak, or the beach, or the

thorn; each according to the vital principle that works within it. Accordingly, the beneficence that grows by the operation of the Scriptural principle in the heart, is of a divine type, has its peculiar beauty, and yields its own fruit. That which grows by nature, by custom, or by impulse is of an inferior type.

The Covenanter Church recognizes the importance of systematic beneficence, and of the Scriptural system. A synodical committee prepares annually a paper concerning this service, for the instruction of all the Church. This method of education has continued during the last decade. The results are already *beneficent.* The contributions have increased. The Covenanters are recognized among the most liberal supporters of religion. Their beneficence amounts annually to almost $20.00 per member.

Synod urges the pecuniary support of religion as *a service of divine worship.* The contributions of the people are "wealth brought to the Lord in an act of worship." "Three elements of acceptable giving are divinely fixed: giving in worship, giving the best, and giving it first." "But our idea of Christian beneficence is not complete nor accurate, unless we have

learned to regard it as an act of divine worship." "Give unto the Lord the glory due unto his name; bring an offering, and come into his courts." The service of giving is exalted into the sphere of holy duties, and classified with prayer, praise and the sacraments, affecting man's spiritual life, and God's visible glory. Abel worshipped the Lord sacrificing his lambs; Noah offering his "clean fowl;" the widow presenting her "two mites;" Barnabas in the gift of his "money;" likewise, the Christian with his "stipend" and "collection." In deciding what shall be given, and to what purpose it shall be applied, the soul should be lifted up in praise and prayer, while God's will, presence, approval, and blessing are reverently considered.

Synod teaches *the duty of tithing.* More than a quarter of a century ago, this highest court of the Covenanters affirmed that "Neither example nor precept can be found in the Word of God for a less proportion than the tenth of all the increase." The same truth has been frequently repeated by the same authority. Recently the former deliverances have been re-affirmed, emphasizing "the binding obligations upon the Lord's people, to pay the tithes

and free-will offerings into his treasury." No right of God, or duty of man is more clearly established in the Scriptures than this principle and practice of tithing.

The tithe, what a golden rule! How Christ-like! What product of divine wisdom! How graciously adapted to the variations of society! While unchanging in its proportion, the measure may change to any degree. Generously and kindly the amount rises and falls with all the fluctuations of man's ability. Paul endorses this system and beautifully sets it forth in chosen words:—"As the Lord hath prospered." This rule is held forth as the divine standard of beneficence. It measures the Christian's duty; and while he acts, duty changes into privilege; and ere he is aware, the privilege transforms into a blessing.

Synod admonishes all to give with *pure motives and willing hearts.* "The words 'for Christ's sake' contain the true principle of Christian liberality." "Every dollar that comes into the treasury of the Church should come from a heart devoted to Christ, and willing to spend and to be spent for him." True beneficence grows in the heart and in no other soil. Gifts to the Church, if not from a will-

ing heart, are merely a device to ease conscience, or a disguise to conceal defects. Heartiness is the sweet savor which pleases God in all religious services. Without the sweet savor the offering is unpleasant. Without it neither the mites nor the millions are acceptable. Contributions to the Church, defiled by grudge, given by force of custom, or bestowed as an advertisement, come not into the hand of God, neither should they be touched by the Church. The unhallowed offering pollutes the altar. All that is offered for the support of religion must be holy unto the Lord, and prompted by a loving heart. "The Lord loveth a cheerful giver."

Synod encourages *the envelope plan of weekly offerings*, and urges its adoption by all congregations. "The weekly offering is undoubtedly the best method, for worshiping the Lord with this grace, as it is easiest for most Christian worshipers, gives a prompt and ready supply for church need, and has apostolic and divine sanction. It suits all classes, in the country and in the city; for money may be tithed and given when received, or tithed and laid by to be given Sabbath by Sabbath, or given in any proportion which the grace of

Christ prompts." If giving be an act of worship, if it be appointed for the Sabbath, if it honors God and secures a blessing, why not divide the annual amount into weekly parts, with which to come often before God? If the support of the Church be regarded as a burden, the burden is made light by weekly offerings. If it be thought a pleasure, the pleasure is intensified by weekly offerings. But Scripture lifts this method above every shadow of doubt with clearest words:—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Synod exhorts church officers to be harmonious, and zealous in their efforts to put in successful operation *the Scriptural plan of finances.* "Ministers should give systematic beneficence a prominent place in their ministrations and pastoral exhortations. Elders and deacons should be diligent in instructing and encouraging the people to the performance of this duty." Example is more powerful than precept. Practice enforces preaching. When the leaders lead, the people will follow. Nowhere in all the sphere of Christian effort exists more need of earnest, self-denying leaders, than in the noble work of beneficence.

Synod pleads for *our young people*, that they be trained in systematic giving. "This subject should form an important part in the education of the youth of the Church, so that they may grow up in the habit of giving freely for the advancement of God's kingdom, and ever feel that this is a privilege as well as a duty." "The youth of the Church should be carefully trained, as soon as they begin to receive any money for themselves, in the practical exercise of systematic beneficence." The children have rights; and one is, the right of education in Christian stewardship, and responsibility to God for the use of money. Without this, their education is morally and spiritually defective. As we love those who are rising up to do their work when ours is done, to fill the Church when we are gone, to use their gold when we need none, let us train them in the high-born virtue of benevolence, in the Christlike practice of giving, in the Scriptural method of honoring God with their income. Their influence, happiness, prosperity and power are most intimately connected with systematic beneficence.

The generous support of religion brings its reward. It is clearly asserted in the Word, that liberality yields heavy profits to the

liberal. The best investments on earth are those given to the cause of Christ. They are secure; the interest is large; the payment is sure. "He which soweth bountifully shall reap also bountifully." "Give, and it shall be given unto you." "The liberal soul shall be made fat." "He that watereth shall be watered also himself." "There is that scattereth, and yet increaseth." "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." "He that hath a bountiful eye shall be blessed." "The liberal deviseth liberal things, and by liberal things shall he stand." The doctrine of beneficence is embossed with wealth for the beneficent. The duty is decorated with rich rewards. The command is imbedded in gold; the obedience is overshadowed with promises that bend and burst with fulness of blessings for the cheerful giver. God's demands upon our means are the highways cast up by mercy, over which He freights both temporal and spiritual blessings into our homes.

Do we rejoice in the opportunities of beneficence as being Christ's gateway to blessings? Do we regard them as encouragements to lead us into the performance of pleasant duties and

the enjoyment of faithful promises? Do we esteem them as inducements stimulating to greater industry, economy, discretion, and liberalty? Do we prize them as privileges which unite us with God in the great work of the world's redemption? Do we mould them into the ornaments that adorn both our own lives and the Church of Christ? Then, will we have pleasure in obeying the rule which guided the people of God in their religious contributions, in the days of the patriarchs, the prophets, and the apostles; which rule is—A PROPORTION FOR GOD, NOT LESS THAN THE TENTH.

"There are deep things of God: push out from shore!
Hast thou found much? Give thanks and seek for more.
Dost fear the generous Giver to offend?
Then think his store and bounty know no end.
He needeth not to be implored, nor teased;
The more we take, the better he is pleased.

"Nor is it alms, dispensed in high disdain;
He loseth nothing: 'tis his only gain
To make thee rich. What can he do but give?
Since there's not one from whom He may receive.
He parts with nothing. What's bestowed on thee,
Immortal child! stays in the family.

"What service can we render Thee, kind Heaven!
But freely take what is so freely given?
Thy best of gifts is wit to keep the cup,
Wherein Thou pourest blessings, right-side-up.
Dwell Thou within us, Lord of Charity!
And we, from Thee, shall endless givers be."

That our sons may be as plants grown up in their youth ;

That our daughters may be as corner-stones, polished after the similitude of a palace.—PSALM CXLIV : 12.

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—JEREMIAH III : 15.

We hold the education of children as a most imperative obligation resting upon parents, even the higher education where capacity, ability and opportunity exist; and remind Covenanters of this College, so well equipped and successfully operated, where the talent of our youth can be developed under the influence of Reformation principles.

We urge all our people to special prayer, (on behalf of the Theological Seminary,) for the professors and students, for the outpouring of the Spirit in a special baptism of consecration (upon them) as workers and witnesses for Christ; and to special prayer for an increase of the ministry in view of the greater impending needs of the future.—REFORMED PRESBYTERIAN SYNOD.

Chapter XIX.

EDUCATIONAL INSTITUTIONS.

Geneva College.

The College of the Covenanters is situated in the beautiful valley of the Beaver River, in Western Pennsylvania, and is one of the structures that adorn the thrifty city of Beaver Falls.

The College stands upon one of nature's delightful elevations, and is surrounded with charming scenery. The winding river with its picturesque banks, the magnificent hills—almost mountains, the sombre woodland, the cultivated districts, the spreading city with its modern improvements—rustic nature and active art, vying here with each other in their contributions of beauty and attractiveness, give Geneva the appearance of a pearl set in a coronet.

The building is of large and attractive proportions, constructed of stone, beautifully and artistically wrought. It impresses the observer as having been erected both for the present time and for future generations, combining strength, elegance and commodiousness. The grounds are extensive and beautiful.

The building cost about $40,000.00. A pleasant dormitory has also been erected upon the grounds, at a cost of nearly $8,000.00; and a gymnasium at an expense of about $1,000.00. The endowment fund at the present time is $106,284.00. This College, projected and constructed upon a magnanimous plan, through the self-sacrifice of its founders and promoters, with the princely gifts that reared and endowed it, is the evidence of the interest which Covenanters have in the work of education, and the assurance that they purpose to uphold and advance the principles of the Christian religion by an educated posterity. It is also the expression of their unwavering belief, that the great Reformation truths embodied in the motto "PRO CHRISTO ET PATRIA," shall prevail.

The Institution is under excellent management, giving great satisfaction. A gifted president and a large and efficient faculty are diligently concentrating their abilities upon the classes that gather within these halls. From year to year a promising band of scholarly young men and women go forth into the world as shining lights, with the benediction of their Alma Mater resting upon them.

Geneva College, having been planted with

prayer, established upon the foundation of Revealed truth, and furnished with professors of fine scholarship and God-fearing spirit, is surrounded by a pure moral and religious atmosphere. Hence, an earnest voice comes from Geneva! A voice unto all the Covenanted Church, as well as to the local community! A voice unto those who love the cause of moral reformation which must move forward on the wheels of enlightenment and liberal education! A voice unto all who have an affectionate interest in their children, and, according to ability, would have their minds expanded with a college curriculum, brilliant with classic education, elevated with moral instruction and Christian influence! And the voice saith, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee."

The Theological Seminary.

The Reformed Presbyterian Seminary is located in the city of Allegheny, Pa., on North

Avenue, between Federal and Arch Streets, fronting the beautiful Park. The edifice is large and valuable, its cost, including improvements, being about $30,000.00. The property is clear of debt and is in good condition. This building stands as the Memorial of the solemn act of Covenanting, by this Church in the year of our Lord, 1871.

The Recitation Hall is quite large, being also neatly and comfortably furnished, affording every facility for the intended work. On the walls hang elegantly-framed portraits of former professors. These pictures have been presented by friends of the Seminary, as memorials of those who have faithfully served the Lord and his Church, and having finished their course, are gone to receive their reward.

The Library adjoins the recitation hall. It is pleasantly arranged for comfort and profit to all who come hither in search of knowledge. The library is rich in valuable volumes, yet many more might be added with advantage to the students. The diligent student finds opportunity in the library to equip himself as a Christian scholar, that he may go forth into the presence of the world, richly furnished with knowledge transmitted from distant ages,

and communicated by many theological instructors.

The Church employs two professors who give their full time to the Seminary; and, during late years, the services of an Emeritus professor have been added. The number of students ranges from fifteen upwards, the enrollment last year (1891) having been twenty-four. To the Seminary the Church must look for her ministry. If, therefore, she would have a ministry permeated with the truth, furnished with knowledge, filled with the Spirit, eloquent in the Gospel, strong for the right, polished as shafts in the hand of the Lord, girded to run before the chariot of the King, self-sacrificing in the effort to save souls, and luminous with the indwelling of God, let prayer be offered for the Seminary; let God be earnestly and continuously entreated on behalf of professors and students.

The endowment of the Seminary at the present time amounts to $49,963.00.

Jerusalem, that art builded
As a city that is compact together :
Whither the tribes go up, even the tribes of the Lord,
For a testimony unto Israel,
To give thanks unto the name of the Lord.
For there are set thrones for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem :
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

PSALM CXXII : 3-7. R. V.

The general fate of Sects is to obtain a high reputation for sanctity while they are oppressed, and to lose it as soon as they become powerful; and the reason is obvious. It is seldom that a man enrolls himself in a proscribed body from any but conscientious motives. Such a body, therefore, is composed, with scarcely an exception, of sincere persons. The most rigid discipline, that can be enforced within a religious society, is a very feeble instrument of purification, when compared with a little sharp persecution without.—MACAULAY.

Chapter XX.

THE ORGANIZED STRENGTH OF THE COVENANTERS.

The Covenanters are not strong numerically, but they are thoroughly organized. Their system of organization begins with the family. Each family is a little church, in which parents and children join together in divine worship. The Psalms are sung, the Scriptures are read, and prayer is offered, daily in the presence of God. Family worship is one of the essentials in a Covenanter's home.

Again, the families are joined together in societies and congregations. When far scattered and not able to sustain a pastor in one place, they group together, and form "branches." A number of branches, organizing under a session, secure the services of a minister. When without a pastor, they assemble in the prayer-meeting and in the Sabbath-school to worship the Lord. They adhere tenaciously to their accepted form of service. Even when deprived of pastoral care, congregations continue to live and grow, by resorting to the social ordinances. They do this rather than dissolve and merge into other churches. One congregation

in the State of New York, has survived nearly sixty years, with only one brief pastorate during that time.

The congregations are organized with elders to exercise spiritual supervision, and deacons to take care of the financial interests, and to relieve the destitute. In some cases trustees serve instead of deacons. The members of the congregation are organized into different societies, for service in the Church and in the world. The Sabbath-school, with its superintendent, officers, teachers and classes, is an essential feature of nearly every congregation. It constitutes a perfect organism, with life, growth and fruit. Also the Ladies' Missionary Society is in almost every church, doing work for Christ, following him with gifts, and prayers, and influence, like those women who kept close to his footsteps when he walked the earth. The Young Peoples' Society of Christian Endeavor is fast placing the sons and daughters of our beloved Zion in rank and under discipline, for the Master's service. These, with mission bands, circles of King's Daughters, and King's Sons, and other associations, give the Church the appearance of wheels within a wheel, all moving in harmony, as if

guided by one power, as doubtless they are moved by the one Great Spirit.

The congregations of one section of the country are organized into a presbytery; and the presbyteries of North America form the Synod of the Reformed Presbyterian Church. The Synod, at its annual meetings, receives reports from every congregation, mission station, and field of labor, and accordingly delivers its message in turn, giving direction for future work. The whole Church is thereby apprised of the condition of each part, and the prosperity and strength of the entire organization.

The latest statistics (1891) do not accurately represent the present strength of the Covenanter Church. During the past year changes have occurred affecting both her ministry and membership. About one-eighth of the ministers have withdrawn from her communion, weary of the present method of applying political dissent, making it a term of church fellowship. The members are evidently better established in their faith, manifesting stronger conviction, and firmer grasp of the truth, according as this Church holds it. Therefore, they have suffered less in the loss of numbers.

From best information received concerning the communicants, not more than half the above proportion have departed. In accordance with this estimate, the last statistics have been modified, and the following figures have been obtained :—

The Reformed Presbyterian Synod includes—	
Presbyteries	11.
Congregations	126.
Ministers	108.
Elders	470.
Deacons	325.
Communicants	10,600.
S. S. Attendance	12,300.

The contributions from all sources (1891) are as follows :—

Foreign Mission	$ 26,151.00
Home Mission	6,559.00
Southern Mission	3,962.00
Chinese Mission	2,037.00
Theological Seminary	12,657.00
Indian Mission	4,521.00
Sustentation	2,596.00
Church Erection	13,624.00
Salary of Pastors	76,777.00
National Reform	4,520.00
Miscellaneous	63,003.00
Total	$216,407.00

This credits each member of the Church with an average of $3.83 for missions, $6.81 for salary, and $19.19 for all purposes. The invested funds of Synod aggregate $244,043.00, and are distributed as follows:—

Geneva College Endowment	..	$106,284.00
Theological Seminary	" ..	49,963,00
Foreign Mission	" ..	29,762.00
Domestic Mission	" ..	25,204.00
Student's Fund	" ..	14,666.00
Aged Minister's Fund	" ..	6,700.00
Southern Mission	" ..	3,708.00
Church Extension	" ..	3,400.00
Additional	" ..	4,356.00

The Covenanter Church is sufficiently organized for good work. With her congregations, Sabbath-schools, societies, institutions, and endowments, she ought to accomplish much for her Lord. But organization is not everything. Efficiency depends upon power as well as organization. Have we power? A factory may be filled with machinery, and every part perfect, and in its place; but without fire and steam nothing will be accomplished.

What is needed in the church organization is fire to make steam; the fire of heavenly

zeal, kindled by the Holy Spirit, flaming up in the hearts and through the lives of the membership, producing power to operate the machinery with ease and success. O for a "baptism of fire and of the Holy Ghost!" O for the heat that melts cold calculation into enthusiasm!

There is much still for the Covenanter Church to do. Every part of the organization should be worked up to its highest capacity. The demand is great. The edification of the members, the training of the children, the education of the youth, the evangelization of those without God and without hope, the instruction of the nation in righteousness, the enlargement of work in the mission fields—such are the demands made upon the Covenanted Church. How great the need of power to make every part of the organization effective and the whole alive with energy, activity and success! Will not all our people send up unceasing prayer, till the Holy Spirit come, and endue us with power?

Will not we all turn our faces heavenward, and continue in supplication, till the divine power come upon us, unifying the Church, consecrating her members, and bringing all her

forces into operation? Then shall the Covenanted work of the Lord take a new start in the world; the revived cause of Reformation, unfolding its principles, bestowing its blessings, and redeeming the world, shall move on, winning friends and advocates.

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.—HEBREWS VI: 1-2.

He leads us on
By paths we did not know,
Upward he leads us, though our steps be slow.
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know he leads us on.

Chapter XXI.

THE CALL OF DUTY.

The Church, by following the Divine Leader will move forward, and only forward. Jesus is the King who goes forth in his providence "conquering and to conquer." He leads FORWARD, and in no other direction. He never orders a retreat from moral grounds, nor favors the surrender of religious attainments, nor advises the abandonment of any Christian enterprise.

Onward, though the Red Sea rolls its waves upon the beach under the shades of evening! Onward, though the "great and terrible wilderness" stretches out in front! Onward, though the land of promise lies beyond the sea, the desert and the Jordan! Onward, though the host suffers by the way from thirst, hunger, cold and heat; from pain, fatigue, temptation and disappointment; from the assaults of enemies and the infliction of chastisements! God leads his people forever onward; and He has said,—"If any man turn back, my soul shall have no pleasure in him."

The Covenanters have written in their Testi-

mony:—"The Church may not recede." The Church may become weak numerically, but morally she ought never to weaken. She may be decimated by persecution, but ought never to be intimidated in her faith. She may be driven into the wilderness of obscurity, but ought not to suffer herself to be driven from the position of truth and righteousness.

A course of defection is reprehensible at any time, but never more so than in the present day. If the Church was not permitted to relax her hold upon the truth, nor to modify her doctrines to make them acceptable, nor to relinquish her advanced attainments to avoid trial and suffering; if she could not do this when the Roman fires were burning the Christian martyrs, nor when the rivers of France were crimsoned with Protestant blood, nor when the valleys of the Alps were laid waste by the destroyers of liberty and religion, nor when Scotland gave her thousands of witnesses to die for the truth; then, how can the Church be justifiable in receding and retreating, when the world is at peace with her, and every man can worship God "under his own vine and fig-tree?"

God in his providence has removed the ter-

rors and stupendous obstacles that formerly made it difficult for the Church both to retain her faith and to do her work. Morever, He presents additional inducements to continue faithful until she shall finish her testimony and evangelize the world. The dangers arising from relapse, the unknown termination of the path of defection, the disgrace of abandoning the hard-fought fields of truth, the loss of what the Church gained and retained through great tribulations, the guilt of sacrificing Jesus anew in the midst of his enemies—such are the considerations offered to stimulate the Church to fidelity and activity.

Also, the assurance of a glorious future for our world, a millennium in which every right cause will triumph, is a strong argument for stability on the part of the Church, and for conscientiousness in applying the truths of the Word. The prophets of God have unfolded the future; they have given a view of the whole world enjoying pure religion, obeying God, and subject to Jesus Christ. The "thousand years" are coming; they will be here after a season—a short season in all probability. Then will the Christian religion be universal, and of the purest, strongest and most Christ-

like type. And as the dawn of that day seems already to be lighting up the mountain tops of earth, wherefore should the Church recede from her elevated grounds, from her advanced position of doctrine and reform? Rather let her move forward; let the great truths be pushed to the front; yea, let the neglected truth of Christ's sovereignty be more forcibly expressed in her testimony, more fearlessly heralded from her pulpits, more extensively published by her press, and more righteously applied to her people. The inhabitants of earth will see the banner of truth, only when it is unfurled on high grounds.

During the battle of Lookout Mountain, a detachment of the Union army fought their way to the summit of the mountain, and, from that elevation, waved the flag in view of their comrades who were fighting in the valley. The soldiers below, seeing it, raised cheer after cheer and hurried forward, driving all before them, taking possession of the entire field. The banner of Christ, the banner of his royal truths, the truths that will glorify him as the world's King, and exalt the nations into covenant relation with him, let that banner wave from the highest places of the Church's attainments;

let it be lifted into view by those who have ascended the heights through the fire of the enemy; let it wave till the great armies that are struggling in the plain, and under the smoke and mists below, shall see, and shout, and charge, and defeat all who oppose them; and rallying on the summit, shall be one united army. Every church should have her own brave battalion on the summit, and the flag flying above the clouds; but the Covenanter Church, because of her Covenants, her history and her testimony, is expected, as an entire church, to occupy her most advanced position, from which her ensign may wave in the sight of all people. When the churches take to the heights, the people will gather around their standards. "All nations shall flow unto the house of the Lord," not when it is in the valley, not when it is on the plain, not when it is upon the table-lands, but when it "shall be established in the top of the mountains, and shall be exalted above the hills."

The times in which we live are fraught with ominous and important events. Indications of providence on all sides point the churches onward. They are quite able to move forward both in completing their testimony

and in doing their work. They are gifted with abilities and facilities as never before. They are organized for progressive measures on the largest scale. They have liberty, and power, and wealth, and influence. They have the use of the press, of the institutions of education, of the advantages of steam and electricity, and of the marvelous developments of civilization that crowd upon the threshold of the twentieth century. Will not the Covenanter Church realize the importance of the situation and move forward?

Dangers point the churches onward. They are all yielding to the seductions, and suffering from the encroachments of the world. The "friendship of the world" is both deceitful and powerful; deceitful, promising large revenues and strong membership on condition that the Church modify doctrine and relax discipline; powerful, moulding the Church, suppressing her testimony, reducing the standard of Christian character, obliterating moral distinctions between professors and non-professors, leading her into compromise with evil, alluring her into the violation of vows of fidelity, and sullying her fair name and royal relation as the Bride of the King of Heaven. Will not the

Covenanter Church continue to move onward, unharmed and unhindered by the world's faithless friendship?

The present is a time of unrest among the churches. They are agitated and perplexed. Questions arise for discussion; creeds come forward for revision: doctrines long-settled are again unsettled; and the spirit of inquiry brooks not control even by the Word of Inspiration. Clouds of doubt are again overspreading those parts of the ecclesiastical heavens, where the stars have been shining with undimmed brilliancy for centuries. The inerrancy of the Scriptures, the divine right of one form of church government, the sovereignty of God in man's salvation—such are the fundamental truths brought forward again for settlement in the Church that reveres the names of Augustine, Calvin, and Knox. The firm, unyielding, well-defined doctrines of the Holy Bible, are again awaiting the furnace which is fast being heated. Will they come forth purer and more agreeable to the mind of God, or will they be moulded according to man's device, to please the carnal heart? All must admit that the movement is toward laxity, liberalism, latitudinarianism; that it is prompted by un-

easiness under church creeds and a desire to find relief. When the strong cables are cut, whither will the churches drift? May not the storms and currents be too strong for their power of self-control? Amidst such agitations and dangers will not the Covenanter Church retain her faith and move forward?

The enemies of the Christian religion are aggressive. Though the world is at peace with the Church and shows friendship, yet the peace is not an indication of good-will, nor is the friendship to be trusted. The apostle says, "The friendship of the world is enmity with God." The world opposes divine religion; the unconverted hate the light, the truth, the Church, the Christ. The worst classes are organized to withstand the Christian religion at all points; to break down the laws of the Sabbath, to dishonor the sanctity of home, to cast the Bible out of the schools, to obliterate the statutes of Christian morality, to protect the trade of the saloon, to awaken the spirit and extend the work of Socialism, and to give our nation, and the world into the power of those whose only law is non-restraint, and whose only interest is self-pleasure. In the presence of such forces, will not the Covenanted

Church, girded with the armor of light, move forward?

Another indication pointing the churches onward is the warlike condition of the great powers of earth. The nations of the world are preparing for the decisive war. "Europe has become a military camp." The wisest statesmen are maneuvering carefully and skillfully to prevent the least friction, lest the conflict be precipitated. The crowned heads shudder at the responsibility of beginning the struggle. The leaders stand in awe in view of the consequences. The results must inevitably shake every throne on the continent, and change the entire map of Europe. The military despotisms will, doubtless, go down in the terrible crash. Kings and emperors are crying "Peace, Peace," to each other. Influential societies continue to press their humane method of settling inter-national strife. The system of arbitration still obtains place in the council of the nations. Yet the great and dreadful carnage is coming, for "the mouth of the Lord hath spoken it." These kingdoms have long been crimsoned with the blood of the saints; the Governments have long oppressed the people and crushed the helpless; they have long

dominated by brute-force—symbolized in prophecy by the "beasts," acknowledging responsibility neither to the multitudes in subjection, nor to the God of Heaven. The great, accumulated and immeasurable crimes must find atonement in blood. "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." Wherefore, while God is evidently about to dash the potsherds of the earth against each other, to relieve mankind of despotism and oppression, and remove hindrances out of the way of the Gospel; while the voice of the angel is evidently soon to be heard across the world, saying, "Thrust in the sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe," will not the Covenanter Church move forward?

The armies of the Lord are also assembling on their "white horses," to follow the many-crowned King as He goes forth to assert his great authority and reign. The intelligent, the faithful, the fearless of all churches are gathering, and enrolling, and preparing for the crisis, which they believe to be already upon the world. They are organized for ser-

vice in Sabbath Reform, Temperance Reform, Social Reform, National Reform, Church Reform; and taking position on Scriptural grounds, resolve to follow their glorious Leader, till the cause prevail. While the Captain is calling his veterans forth from all parts of his Church, and leading them under his banner to conquer with "the weapons that are not carnal, but spiritual," will not the Covenanters in one solid band keep moving forward?

Every indication points the Reformed Churches onward. The voice of history, the events of providence, the interpretation of prophecy, all urge them to make greater attainments. The drifting of the sects, the war-like spirit of the nations, the aims and arrogance of irreligion; also the organizing of Reform forces, the progress of Missionary work, and the high development of Christian civilization; besides, famine, pestilence, and earthquakes, in various parts;—the fulfilment of prophecy, indicating the approach of the eventful times that precede and introduce the last era—such are the arguments wherewith the Church is urged forward in the application of her testimony, and the performance of her work.

Never in the history of the Covenanters, were

the truths that are peculiar to them so important. Never was there such a loud call for their publication and application. Society is enlightened, active and ripe for their reception. The world is being fast prepared for the winnowed seed of truth.

Never before was there such a call to believe, maintain, and teach the sublime and beautiful truths that will give the world her last Reformation. God's voice is on the waters. It grows louder and louder, as if to arouse by its thunders, those who are growing weary and faint-hearted. In pleading tones, louder and still more mandatory, we hear the voice of our royal Standard Bearer, calling us forward. Voices from before, voices from behind, voices from on high, all blend with his call to faithfulness and loving service.

An astromomer, who had been chosen to guide an army in a long march under the shadows of night, was often told that he was leading in the wrong direction. He constantly affirmed that he was right, being guided by a well-known star. At length the forces reached the enemy's fort, and made a successful assault. After gaining possession, they began to inquire for the guide. He was found wounded and

dying. But raising his head, and gazing into the officer's face, he said, "Did I not lead in the right way?"

The Covenanter Church is endeavoring to do her part in the Christianization of the world. She leads forward with her eye fixed upon the bright star—the sparkling truth of Christ's dominion. His scepter is her guide through the darkness of the way. Many voices urge that she is wrong; multitudes oppose her; they doubt and turn away. Like great armies they are following diverging lines. But she moves forward, keeping in view the one unchanging star. May God give strength and patience and wisdom to continue till the victory be won, and "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." When the conflict is ended, it will be acknowledged that the guide, who followed the star, was right.

NATIONAL

Woman's Christian Temperance Union.

Sabbath Observance Dept.

LEAFLET NO. 102

"Jesus' Day."

ALICE M. GUERNSEY.

"I can't stop, Belle; it's four o'clock, and I must go home to begin Sunday."

"To 'begin Sunday?' What under the sun do you mean?"

Florrie laughed. "Why, that's what we say about Saturday night at home. Mamma says we must begin Sunday on Saturday night if we want to get the most good out of it."

"Well, I'd like to know how you get any good out of Sunday. I'm always glad when it's over."

"Why, Belle," I don't see how you can think so. It's the very dearest day in the week at our house."

"What do you do when Sunday begins?" asked Belle, curiously.

"The very first thing is to take our baths and put on our clean clothes."

"I always do that Sunday morning."

"Oh, it's so much nicer to do it Saturday afternoon. It makes you feel ready for Sunday. Then Mamma puts her sewing away by supper-time, and we all have a nice evening together."

"What do you do?"

"We sing, for one thing. If there's special Sunday School music to be learned, we practice that. Then we put the 'finishing touches,' as Rob says, on our Sunday School lessons, and sometimes Papa reads a nice story while the rest of us listen, and do embroidery, or whatever we like. Mamma has just one rule for it. She says, 'The old Jews used to have the preparation for the passover, and we need the preparation for the Sabbath.' So she never lets any real work come into that time."

"Suppose she was making a dress for you and you wanted to wear it the next day. Wouldn't she finish it?"

"Mamma doesn't let things come so," answered Florrie, "and I'm sure she wouldn't think that because I wanted to wear it was a good reason for working hard and late on Saturday night. She'd say, 'We must rest Saturday evening, in order to enjoy Sunday.'"

"What time do you go to bed?"

"Oh, the same as usual."

"Then I suppose you get up very early Sunday morning. Dear me, I like to lie abed Sunday morning. It's awful hard work to get ready for Sunday School at ten o'clock."

"That's where beginning Saturday evening makes it all right," said Florrie. "We wake up at the usual time Sunday morning, but we have breakfast an hour later. It's so nice to lie abed quietly

and think of the good day we're going to have. It's the very best 'Quiet Hour' of the whole week. Sometimes, in the summer, Rob and I get up early and take our books out into the garden, and have a beautiful time to read before breakfast."

"Do you study your Sunday School lesson then?"

"Oh, no; we finish that Saturday night."

"When do you begin it?"

"Sunday afternoon. In the morning we go to church and Sunday School. Then, after dinner, Mamma rests a little while, and then we all gather 'round the dining-room table for the lesson study."

"Your father and all?"

"Yes, indeed. We couldn't spare Papa. We have books and pictures, and Holy Land flowers and curiosities, and Papa tells us about things, because he's been to Palestine, you know, and it's perfectly delightful."

"Don't you ever go out to ride or to walk Sunday afternoon?"

"Yes, when we need to do something for somebody that can't be done any other day. But we don't need to take Sunday to enjoy outdoors for ourselves, you know, because we have time enough for that week-days. Mamma always says, when we ask about anything of that sort, 'What do you think the Lord Jesus would do?' Baby Lou has heard her say it so often that she calls Sunday, 'Jesus' Day.'"

"I can think of lots of things that folks do Sundays that I don't believe Jesus would do," said Belle thoughtfully. "If Jesus was a boy on the earth now, I don't believe he'd go bicycling on Sunday, nor carry newspapers, nor buy soda water, nor write stories for Sunday papers, to say nothing of playing base ball as the boys do down on Fourth street.

But when do you finish Sunday if you begin it Saturday night?"

"Well, there's the Endeavor meeting and the evening service, you know. When we can't go to those, we spend Sunday evening reading and singing and playing Sunday games."

"Why, Florrie, I supposed you'd think it was wicked to play games Sunday,"

"Didn't I tell you about our games? We have the very nicest times playing them. Some are like 'Authors,' only they're about the books of the Bible. Then we hunt for answers to questions from the Bible or about the Bible. Sometimes we 'go exploring,' as Roy calls it. Last Sunday we hunted up all we could find about the children whom Jesus knew. I didn't think there were such a lot of them till we began to hunt."

"Who tells you how to do these things?"

"Oh, Mamma, or else Papa, plans them all. We wouldn't have had the good times we do Sundays if they didn't help us. Say, Belle, why can't you go home with me next Saturday afternoon, and stay over Sunday? Then you'll understand."

Belle had such a happy time on the Sunday spent with Florrie, that she carried the news of it to her own home. And soon there were two homes instead of one that kept "Jesus' Day."

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15 cents per 100. Address Mrs. V. F. Cox, Tabor, N. J.