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J. W. SPROULL, D. B. WILLSON,
EDITOR PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 61.

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

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ORIGINAL.

THE LIFE AND TIMES OF REV. JAMES MCKINNEY.

BY REV. S. CARLISLE.

REV. JAMES MCKINNEY was born, 1759, in Cookstown, County Tyrone, Ireland, and was educated at Glasgow, Scotland, where he studied medicine and theology in addition to the usual course. He was licensed early in life to preach the gospel, and in 1781, or thereabouts, ordained and installed pastor of Kirkhills or Dervock congregation, County Antrim, where the late Dr. Stavely labored, and where the church renewed her covenants in 1857. His field of labor embraced the north-west portion of Antrim and a large part of Derry. In it are the congregations of Dervock and Ballymoney, Kilraughts, Coleraine, Ringrash, Ballylaggan, Drumbolg, Newton Limavady, and we suppose, Londonderry.

The last decade of the eighteenth century was pre-eminently distinguished for its revolutionary character in several European nations. The establishment of American independence exercised a powerful influence beyond its own immediate limits, principles of liberty were disseminated, the thrones of princes jarred and shaken. The revolutionary war brought no glory to Great Britain, disaster and defeat awaited her armies here, terminating in the establishment of the republic and the increase of dissatisfaction and taxation in the mother country; these, together with the influence of the French revolution and the extensive dissemination of Paine's Rights of Man, led to the formation of societies looking to change in Great Britain and Ireland. One of the most memorable of these was the society of United Irishmen, composed, not of Roman Catholics alone, but Protestants as well, having its strongest ramifications and main supporters in Ulster, settled by the descendants of the Puritans and Covenanters.

We have heard it stated, again and again, by credible persons, that the cause of McKinney's departure from his native land was on account of his membership with that society. This is a misapprehension. The position of our church in Ireland was trying and delicate at that period. She had been the patron and friend of civil and religious liberty. Her sympathies were with the oppressed in every land, but she sought

The scribes and Pharisees sat in the seat of Moses—men as wicked as our legislators—but they had no constitutional right there. Their character was not in keeping with the divine institution which they pretended to administer. Such men as John Morrissey and Alexander Stephens are in harmony with the system of which they are the accredited administrators. If a man and woman are married according to God's ordinance, the personal viciousness of their character does not invalidate the legitimacy of their relation, until they give embodiment to that character in some flagitious course of action. But in our constitution the very marriage ceremony is invalidated by ignoring the source of all authority, as well as the law of life. This principle is well understood by our rulers themselves. Suppose the people of Idaho prepare a State constitution, republican, and faultless in every particular, except submission to the general government, could they have it ratified in Congress? No more can the general government itself receive a recognition in the higher court, while ignoring the higher law. The New-Lights, in 1833, endeavored to patch up the general constitution with fragments taken from particular States; but this only showed the weakness, and made the rent worse. It is peculiarly inopportune to attempt patching now, when a very happy effort is being made to remedy the original error: and on the other hand, the government itself is becoming more and more conformed every day to the constitution, in every form that ungodliness can assume. They can be saved, and the nation with them, only by repentance and reformation.

Is it, then, nothing more than a mere human contrivance? In its *physique*, it is much more—it imitates the divine plan; but in its moral structure it is as purely human as a sewing machine or a locomotive—a counterpart of God's ordinance, and usurping its place; “and no marvel,” for Satan himself can personate an angel of light; therefore, it is no great thing if his ministers also simulate the minister of God; whose end shall be according to their work.

REMINISCENCE OF THE LATE REV. MOSES RONEY.

THE following letter will be read with interest by the friends and acquaintances of the deceased. It was furnished to us by an esteemed elder of the church to whom it was addressed. The interest of it is increased by the consideration of the fact that it was written but a few days before the death of the writer. Those who knew him will see in it the traits of character that were manifest in his life—unostentatious piety and warm attachment to Christian friends. The approach of death, while in the believer it weakens the hold of the things of the world on the mind, tends to strengthen the bonds of true confidence and interest in fellow servants of the same Master. On reading it, the desire, expressed by one who admired what he failed to imitate, springs spontaneously up in the mind: “Let me die the death of the righteous, and let my last end be like his.” “The memory of the just is blessed.”

T. S.

PITTSBURGH, Jan. 20, 1854.

Very dear and highly esteemed Friend—I have for months longed to communicate with you, but have been unable. In the expectation of friends and in my own opinion, I was near the end of my earthly journey. It has pleased my heavenly Father to give me a little respite, and I have been for a few days tolerably comfortable. I have no expectation that it will be of long continuance, but still it gives occasion for thankfulness to God and is a ground of satisfaction. On two different occasions, I was really brought low; but though the Lord chastised me sorely he did not give me over to death. My prayer is that while I live I may call on him who is my only support and my only portion. I trust that by his grace, "for me to live is Christ, and to die is gain." Oh that I may find the presence of the good Shepherd when I enter into the dark valley. My only trust is in the righteousness of Christ. My dependence is on the aid of the Holy Spirit. Oh! my friend, pray for me that I may die in a triumphant faith. Mrs. R. is much fatigued from want of rest. Still she and the children are mercifully kept in health. Give my warmest love, and what may be my last farewell, to Mrs. — and all the family. Give my kind remembrance to all inquiring friends.

With love and esteem, I remain affectionately and truly yours,
M. RONEY.

P. S.—Do be kind enough to write to me soon. It will prove a source of satisfaction to hear from you again.

SELECTED.

USE OF INTOXICATING LIQUOR AS A BEVERAGE WRONG.

A SERMON, BY REV. S. CARLISLE.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

ONE of the cheering signs of the times is the revival of the temperance reformation. Bands of praying women have been formed in one of our western States to promote this aim. The weapons employed are not carnal; they are prayer, praise, moral suasion, and so far they have been successful beyond all expectation. It is said that revolutions never go backward; their progress is oftentimes delayed and hindered, but we find the principles for which one generation contends, embodied in the statute law of the next. In the West we sincerely pray that this may be the case in reference to the revolution that is in progress in society. We make no apology, as we feel we need none for discussing this theme. The use of intoxicating liquors as a beverage is unwise.

It is a violation of the divine law. The Scriptures are frequently cited in favor of indulgence. It is said the use of a certain kind of wine was permitted; that wine contained alcohol; therefore the Bible sanctions it. We have not time to discuss the questions respecting the ancient times, to consider the signification of the various Hebrew words, which in the vernacular of the Scriptures are used to denote wine. It is suf-