

COMBINED SERIES,

VOL. XXVII, No. 4.

THE

Reformed Presbyterian

AND

Covenanter.

APRIL,

1889.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS,

ALLEGHENY, PA.

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

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

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
{ \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & Co., 523 WOOD STREET.

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THE address of Rev. S. J. Crowe is Box 464, Mercer, Pa.

COLLECTION, April, 1st Sabbath, Library Fund; \$1,000.00 asked.

REV. JOHN LYND has received a call from the 2nd Belfast congregation.

THE quarter-centennial anniversary of the National Reform Association will be held in Pittsburgh, April 23, 24, and 25.

JOSEPH BOWES, Esq., of Baltimore, will deliver his lecture on the "Scotch Covenanters," in Wilkinsburg church, April 9th; Beaver Falls, April 11th, and Central Allegheny, April 12th.

CORRESPONDENTS will please direct personal letters to me at No. 2128 Columbia avenue, Philadelphia, Pa., and business letters to Editors of REFORMED PRESBYTERIAN AND COVENANTER, Allegheny, Pa., until further notice.
D. B. WILLSON.

THE New York *Mail and Express* of Saturday, March 2, contains at length a discourse by Rev. R. M. Sommerville, *America's Hour of Peril*, based on Amos 5: 6: *Seek ye the Lord and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.* The large collection for National Reform of over \$1,300, given by the Second church, his pastoral charge, shows the deep concern of that people for the nation's welfare, in giving the honor to Christ that belongs to him.

IOWA PRESBYTERY.

The Session of Morning Sun have arranged the programme for conference at the meeting of Presbytery in Morning Sun, April 9 and 10, as follows:

1. The Book of Psalms the Only Divinely Authorized Book of Praise in the Worship of God. Opened by Rev. T. A. H. Wylie.
2. The Grounds of our Political Dissent, Rev. J. A. Black. Other members are requested to come prepared to make remarks on either subject.
C. D. TRUMBULL.

THE fourth annual meeting of the Women's Missionary Society of Pittsburgh Presbytery of the Reformed Presbyterian church, will be held in the Central R. P. Church, Allegheny, on Thursday, May 16, 1889. The following is the programme: Morning session, 9:30 o'clock.—Devotional exercises, Mrs. E. M. George, Wilkinsburg, 9:30 to 10; roll call; reading of minutes; report of Ex. Committee, corresponding secretary and treasurer; unfinished business; election of officers, 11 o'clock; noontide prayer; recess. Afternoon session, 1:30 o'clock.—Devotional exercises, Mrs. M. J. Campbell, Salem, 1:30 to 2; reports of societies; paper, "Mission Bands," Miss Mary Stevenson, Allegheny; collection for current expenses; miscellaneous business; singing, Ps. 106: 47 and 48 vs.; recess. Evening session, 7:30 o'clock.—Devotional exercises, Mrs. E. J. Pattison, New Castle; paper, "Our Mission," Miss Ella Martin, Pittsburgh; collection for Indian Mission; paper, "Our Trusts and Our Returns," Miss Jennie Slater, Miller's Run; installation of officers; adjourn, singing Pa. 72: 16 vs.

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ORIGINAL.

THE KNOWLEDGE AND BELIEF OF THE DOCTRINE OF THE RESURRECTION UNDER THE OLD TESTAMENT.

BY REV. JAMES KENNEDY, OF NEW YORK.

Having, in a former paper, given reasons for supposing that the resurrection was revealed to man immediately after the fall, as one of the provisions and benefits of the covenant of grace, and pointed out clear references to it in the writings of Moses, and traces of it even among heathen tribes and nations, we now state another conclusion as to the knowledge and belief of it under the Old Testament dispensation.

III. That during the period from Moses to the captivity, many passages show it to have been the steady faith of God's people.

It has been well said that, "the infrequency of the mention of the resurrection in the Old Testament arose, not from the doctrine being *unknown*, but from its being *assumed*, the immortality of the soul and the resurrection of the body always being to the Hebrew mind in close affinity." Something of the same sort may also account for the fact that so little is said in the New Testament about the immortality of the soul and the intermediate state, these being assumed as the faith generally, of all mankind, whereas the resurrection is very often dwelt on because the Gentile world—to which the gospel is now preached—had lost its primitive knowledge of, and faith in, this great truth, and it required line upon line to restore it to its primitive belief. Still the passages in the period from Moses to the captivity are, after all, not so very few, and in them this doctrine is perhaps more clearly and fully expressed than we find in any during the patriarchal period. The first we adduce is that familiar expression (Ps. 16: 10,) "For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." This passage Peter, speaking by the Spirit, directly applies to the resurrection of Christ. "He, (David) seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption;" (Acts 2: 31). But while primarily referring to Christ, "Whom God raised up, having loosed the pains of death, because it was not possible that he should be hold of it," it clearly shows that Old Testament saints were familiar with the idea of a resurrection, and that Messiah was not only to suffer death, but be raised up again, and that his resurrection was somehow connected with our redemption and salvation. Thus their faith was not a "vain faith," as

OUR INDIAN POPULATION.

BY REV. J. W. SPROULL, D. D.

The number of Indians in the United States, exclusive of those in Alaska, is, according to the annual report* of the Commissioner of Indian Affairs for the year 1877, the last published, about 243,299. They are located in the following States and Territories:

Arizona.....	14,670	Kansas.....	1,008	New York.....	4,966
California.....	11,464	Michigan.....	7,293	North Carolina.....	3,000
Colorado.....	1,780	Minnesota.....	6,087	Oregon.....	4,573
Dakota.....	28,814	Montana.....	11,138	Texas.....	290
Idaho.....	3,879	Nebraska.....	3,672	Utah.....	2,431
Indian Territory.....	78,351	Nevada.....	7,955	Washington.....	11,037
Iowa.....	380	New Mexico.....	28,818	Wisconsin.....	8,528
Wyoming.....	3,166				

The reservations in the different States and Territories, except in a few cases, are not contiguous. In New York, for instance, "some are on Long Island, others near the Canada border, others in the central part of the State, and some in the western counties." Many of the Indians are not under any agent of the government. In California there are twenty counties in which are Indians thus situated.

Of the 243,299, 64,000 belong to the five civilized tribes. Exclusive of these the number is 179,299, to which if we add the 11,085 of mixed bloods, there will be a total of 190,384. The births during the year exceeded the deaths by 744. The largest and most powerful of all the tribes is the Sioux, numbering about 40,000.

Of the 179,299 not less than 58,590 wear citizen's dress wholly, while 32,507 wear it in part; 19,816 can read, 2,446 having learned to read during the year; 25,255 can use English enough for ordinary intercourse; 20,162 are church-members, or about one in every nine of the population, and if we include the church-members in the five civilized tribes the proportion is about one in five. This is a most gratifying exhibit. According to Dr. Dorchester, while the evangelical membership of the United States, in 1880, was one-fifth of the entire population, in Oregon only one in eleven of the population was in some evangelical church; in Dakota, one in twelve; in California and Colorado, one in twenty, and in Nevada, one in forty-six. The number of church-buildings intended for the use of these Indians is 159, or one to about 1,128 of the population. In the United States there was, in 1880, according to Dr. Strong, one church organization to every 516 of the population. In Boston there is one church to every 1,600 persons; in Chicago, one to 2,081; in New York, one to 2,468, and in St. Louis one to 2,800.

The number of children of an age to attend school was 39,717, for which provision was made as follows: There were 68 boarding-schools, supported entirely by the government, having a capacity of 5,055, an enrollment of 5,484 and an average attendance of 4,111 pupils, costing \$548,787.65. There were 90 day-schools, having a capacity of 3,135, an enrollment of 3,115 and an average attendance of 1,896 pupils, costing \$59,678.80. There were 8 industrial schools, conducted under the immediate supervision of the Indian Bureau, having a capacity of

* To this report I am largely indebted for the information contained in this article.

2,005, an enrollment of 2,137, and an average attendance of 1,828 pupils, costing \$318,336.01. Under contract, mainly with religious organizations, were 41 boarding-schools, with an average attendance of 2,081 pupils, and costing the government \$228,445.58; and 20 day-schools, having an average of 604 pupils, and costing the government \$10,777.53. In all there were 227 schools with a capacity of 13,766, an enrollment of 14,333, and an average attendance of 10,520 pupils, or an enrollment of more than one-third of all the children of a school age. In Louisiana there were, in 1880, 151,384 colored children of school age. The enrollment in the public schools was 40,909, or between one-third and one-fourth of those who should have been there. The average attendance was only 29,317. To maintain these Indian schools cost the government \$1,166,025.57. An additional sum of about \$50,000 was expended during the year for the erection of buildings, &c. The amount reported as contributed for educational purposes by religious bodies was \$208,440. and for other purposes \$34,263. Of the Protestant churches the Presbyterian expended the largest sum of money on Indian missions. \$115,900 were expended by the Roman Catholics during the year ending June 30, 1887.

There are other figures that show how much progress the Indians have made. The number of acres cultivated by them during the year was 237,265; the number under fence was 440,979. No less than 23,047 families were engaged in agriculture; 7,511 in other civilized pursuits. There were 17,046 dwelling-houses occupied by them, 1,488 having been erected during the year. 724,958 bushels of wheat, 443,730 of oats, 984,072 of corn, and 68,407 of barley and rye were raised. 101,828 tons of hay were cut. These Indians own 340,405 horses, 2,339 mules, 15,500 burros, 111,497 cattle, 40,471 swine, 1,117,273 sheep and goats. \$56,110 worth of robes and furs were sold by them during the year.

The following extract from the report of the committee to visit the reservations in New York made the present year to the legislature of that State, shows how capable the Indian is of becoming a useful citizen :

The land formerly the Oneida Reservation, and commonly known as such, by an act of the legislature was long since divided among the Indians there in severalty and they now own it in fee. These Indians not only manage and cultivate all of this land themselves, but in many instances have purchased quantities of the land of the whites and paid for them. They have observed the habits and practices of the white farmers among them, and have so profited by their example that the committee in going over the territory was unable to distinguish in point of cultivation the Indian farms from those of the whites.

The St. Regis, numbering 1,044, are the best of the number, the committee saying that they attend church regularly and send their children to school. They have 14,000 acres of land, and cultivate one-half of it. "In point of morals," say the committee, "they are far in advance of most other Indians. This is largely on account of their having become so thoroughly white, but principally because of the Christianizing influence of the Jesuit priests who have dwelt among them so long."

In regard to the Tuscarogas, of whom there are 439, the report states : "None of the pagan rites are practised on this reservation and most of the Indians call themselves Christians. They own 6,249 acres of land, of which they cultivate 3,500 acres."

This report brings prominently to public notice also the fact that no Indians are more shamefully neglected than are some who are

surrounded by the best influences. The moral and social condition of the Onondagas, numbering 450, and whose reservation is only six miles from the city of Syracuse, is represented to be especially deplorable. Of the Tonawandoes, numbering 500, the committee report:

The influence of the pagan Indians is keenly felt against the schools here as elsewhere, and the home-life of children tends to undo much that is accomplished for their good during the day at school. These Indians have two parties, pagan and Christian. The former is largely in the majority and govern the tribe as on nearly all the other reservations. About 3,000 acres of their lands are cultivated to some extent; of this amount so cultivated more than one-half is leased to white men. These Indians have owned and occupied this land for more than 100 years, and at this date only about three-eighths is cultivated, and more than one-half of that by white men. There is no better land in Western New York, still the Indians do not make it yield more than half a crop. Their moral and social condition is not so degraded as the Onondagas, nor as civilized as that of the Tuscaroras. There are but few who are regularly married, and separations are frequent. When separations occur the children go with the mother and take her name. Ignorance among the women and children is very marked, and a large majority of them can neither read nor write.

What is true of the Indians in New York is true also of those in other States. In Jackson county, Kansas, and within twenty-five miles of Topeka, the capital, is the reservation of the Pottowatomies, numbering 468. But little is known about them and no interest is manifested in their welfare by their Christian neighbors. Respecting them, one well acquainted with their condition, writes: "Though surrounded by white people they are as ignorant and degraded to-day almost as they were fifty years ago, and have neither missionary nor school. Why not establish a mission among them? They are convenient and most of them understand the English language, and it could be conducted at much less expense than in the territory." It is a shame that these Indians in the States surrounded by Christian people should be so neglected. If the church-members near such reservations would make a united, determined effort, in a very short time all would be brought under the influence of the gospel. Why not make the effort?

The great hindrances to successful work among the Indians are:

1. The treatment to which they have heretofore been subjected by the American people. To characterize it as unjust is to use a very mild term. It has all along been most iniquitous and disgraceful. We can easily understand why they are so unwilling to place any reliance on our protestations of friendship, or accept our counsels. Who can blame them?

2. The relation the great majority still sustain to the government. A change, however, will ere long be effected. Until 1887, the tribes were dealt with as such. By the general allotment act, which became a law on the 8th of February, of that year, "the lands of any Indian reservation, or part thereof, can be allotted in severalty to any Indian located thereon." The effect of this ultimately will be "to dissolve all tribal relations, and to place each adult Indian upon the broad platform of American citizenship." For as soon as any accept lands in severalty, they "become citizens of the United States, endowed with all the civil and political privileges, and subject to all the responsibilities and duties of other citizens of the republic."

3. The ration-system, by which the Indians are taught to look to

the government for support. The only effect of this is to make "shiftless paupers." It ought to be abolished at as early a day as possible.

4. The character of many of the agents. While there are some who have the welfare of the Indians at heart, and there are such, there is too large a number who are selfish, and heartless, regarding them as their lawful prey. These do all in their power to prevent the efforts of those who are laboring to benefit and elevate the Indians being successful.

5. The influence of the whites who come in contact with them. This is very injurious. These are generally unscrupulous adventurers. Their only object is self-aggrandizement, and, as a rule, they are reckless in their efforts to accomplish their selfish purposes. Of course, the liquor-seller is there, engaged in his nefarious business. He pays no more respect to law when dealing with the red man than he does when dealing with the white man. According to the report made to the New York legislature, already referred to "whiskey and hard cider continue to be the bane of the Indians, and most of the crimes charged to them can be directly traced to this cause. Although contrary to law, they seem able to buy whiskey almost anywhere, and to almost any amount." No less than one hundred and fifty-eight whiskey-sellers were prosecuted during the year by the government for selling to them. The lascivious dances, gambling, &c., are also encouraged by these white intruders, to the great harm of the Indians.

A few facts respecting the Five Civilized Tribes will not be uninteresting. Their population is estimated as follows: Cherokees, 23,000; Choctaws, 18,000; Chickasaws, 6,000; Muscogeas, or Creeks, 14,000; Seminoles, 3,000; total, 64,000. There are, in addition, in their territory, about 36,000 whites, making a total of 100,000. Their land is held by treaty, so that allotments in severalty cannot be forced upon them. They are governed by the federal law and the law of the several tribes. "Extended and powerful educational influences" are at work among them,—nearly 400 secular teachers of schools, a number of secular and religious newspapers, over 400 preachers and a multitude of Sabbath Schools and Sabbath School teachers." This would give a teacher and a preacher for every 250 persons. Is there any other community of 100,000 persons more bountifully supplied with educational and religious facilities? Under the general term, school, are included "neighborhood schools," seminaries, (girls'), academies, (boys'), orphan asylums, boarding-schools, institutes, State colleges, and universities."

Every proper effort is made to have the young educated. By one of the school laws in the Choctaw nation, the local teachers are "required to enroll all Choctaw children from the age of seven to eighteen years of age," and "it is the duty of all parents and guardians to send their children to the neighborhood schools provided for them, and for failure, except for good cause, the parents or guardians are fined ten cents a day for each and every day of such non-attendance." Over \$80,000 a year are annually expended by the Cherokees to maintain the national schools. The total school expenditures of the State of Delaware, with a population of 158,768, was, in 1880, \$269,528. During the year 1877, the Choctaw female seminary was destroyed by fire. The council promptly appropriated \$60,000 for a new seminary, the contract for

which has been let. All of these tribes are not equally advanced in educational efforts. The young of the Creeks and Seminoles are not as well cared for as are those of the others. The Chickasaw negroes are without schools. Arrangements, however, have been made, by which this will be remedied.

In these tribes there are not less than 18,452 church-members, or about one to every $3\frac{1}{2}$ of the Indian population, and one to every $5\frac{1}{2}$ of the entire population. 8,378 belong to the M. E. church, 7,507 to the Baptist, 1,300 to the Presbyterian, 1,000 to the Roman Catholic, 213 to the Congregational, and 54 to the Moravian.

These tribes are rich. They have houses with modern conveniences, and farms well cultivated, and with modern improvements. Other industries are not neglected. The output of the Choctaw coal mines is over 500,000 tons per annum. An amount approximating \$800,000 is paid yearly in and about the mines for labor. Three railroads pass through their territory, while others are being built. These Cherokees, Choctaws, Chickasaws, &c., are the descendants of those tribes which formerly occupied lands in South Carolina, Georgia, &c., and which the government wronged so shamefully. 16,000 of them "were driven from home and church and school and lands, into an untried country." After nearly a year, they arrived at their destination, marking their path "by the graves of more than one-fourth of their number." The average of deaths was about thirteen a day. Is it any wonder that, with such a history, these Indians are very suspicious of the government and of the whites? Could it be otherwise?

From what has been said it must not be inferred that there is no great demand for mission-work among our Indian population. Much, very much, has been done for it. The capability of the Indians has been demonstrated beyond question. But much, very much, remains to be done. Reference has already been made to the destitute circumstances of many who are on the smaller reservations in the older States. In a publication entitled, "Work for Indians," the Women's National Indian Association makes the following statement of "Duties Neglected."

"Education should be provided for all Indian children within our national limits, and treaties have promised education to many tribes, but for only about a third of all is provision yet made. Nor have we as a Christian nation adequately provided for their spiritual instruction, for more than sixty tribes are still in heathen darkness without any religious teaching, though in many cases begging for missionaries. Among the unsupplied are various tribes of nearly or quite 2,000 each in Montana, and many on the Pacific coast, besides those in Alaska. Then there are the 2,000 Utes in Colorado, the Pueblo and Mission Indians of the southwest, the 5,000 Apaches of Arizona, and the 17,000 Navajos of that region, many of these being as capable as any other tribes of men."

The work still undone is, indeed, great. Without delay the Christian men and women of this land should send missionaries to the tribes and separate portions of tribes that are still without them. An earnest, united effort would soon result in their Christianization. That effort should be made at once.